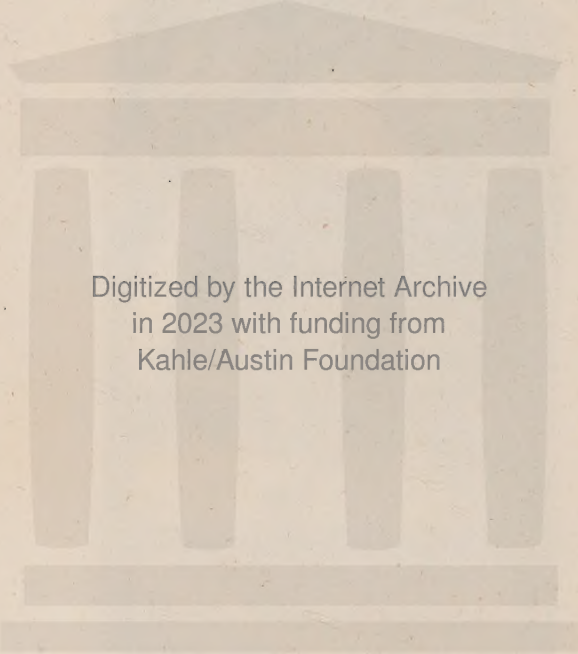


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REV^D EDW^D PARSONS,

HALIFAX.

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

1826.

THE PROFITS OF THIS WORK
ARE APPLIED TO THE
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OF DIFFERENT DENOMINATIONS,
AND TO OTHER CHARITABLE PURPOSES.

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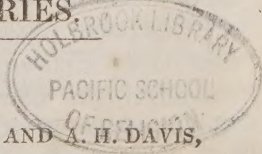
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P R E F A C E

Another year has fled; and the Conductors of the Evangelical Magazine would record, with gratitude, the merciful superintendence of that Providence which has watched over them, and prospered the work of their hands. In looking back through a series of years, they can distinctly perceive that the Most High has been pleased to bless their humble instrumentality, in promoting the interests of that kingdom "which consists in peace, in righteousness, and in joy in the Holy Ghost," and whose bloodless triumphs will, ere long, extend from the rising to the setting sun.

If the literary character of the Evangelical Magazine has been somewhat below the standard of certain other contemporary publications, it has not been because its active friends have had any distaste for the sanctified literature of the day, but because they have been deeply and growingly convinced, that a religious periodical, which circulates among thousands and tens of thousands of the poor and unlettered, must treat of ordinary subjects, in a style at once simple and unadorned. Indeed, it is quite certain, that a publication of the nature of the Evangelical Magazine, must partake, in a great measure, of the qualities of a religious newspaper, if it is to maintain its standing, and to be the organ of useful intelligence to so large a portion of the Christian world.

But whilst the Editors have aimed at the general good, and have uniformly sacrificed mere matters of taste and refinement to utility, they venture to assert, that in purity of Evangelical sentiment, clearness of theological discussion, just and liberal criticism, promptitude in noticing the Religious Publications of the day, abundance of Miscellaneous Intelligence, readiness in complying with any legitimate request, attention to passing events, and charity to the whole Church of God, their labours, after the lapse of more than thirty years, stand

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Nor ought it to be forgotten, amidst the daily rivalry of the periodical press, that the profits of the Evangelical Magazine have been employed, from its commencement, in gladdening the hearts of the widows and orphans of holy and devoted ministers of Evangelical sentiments, both within and without the pale of the national church. When it is remembered, that nearly EIGHTEEN THOUSAND POUNDS have been expended by the Trustees upon such deserving and interesting objects, it will be immediately felt, by all who are influenced by the tender mercies of the Gospel, that, apart from the intrinsic merit of the work itself, it is the duty of every one possessing the ability, to become the purchaser of a Magazine, which has done more than all the other periodical publications of the day, good and excellent as many of them are, to lighten the sorrows and to revive the joys of the widowed heart. Surely Ministers of the Gospel will not overlook this feature of the Evangelical Magazine; and if they do not overlook it, certain it is, that, from motives too tender to be resisted, they will exert every honourable effort to perpetuate and even to increase the circulation of a work, whose spirit is love, whose sentiments are truth, and whose aim is to unite the church and to save the world.

The Editors can but rejoice to know, 'from the most authentic information, that the cause of the Redeemer, both at home and abroad, advances with inconceivable rapidity. Missionary, and Bible, and Tract, and School Societies, are all labouring with tokens of Divine success; and "the wilderness and solitary place are beginning to blossom as the rose." In the British and Foreign Bible Society, indeed, painful agitations have arisen. But even these have been but as the shakings and convulsions of the material world, which brighten the natural heavens, and chase away those vapours which taint the vital air. The Bible Society erred; by its subsequent decrees and acts it has proved its repentance; and only the spirit of national jealousy and irritated feeling now prevents the co-operation of any portion of the Christian public. Blessed be God! England has known when to silence the voice of her complaint, and when to drop the weapons of hostility!

The Trustees cannot close this Address without dropping a tear of unaffected lamentation over the memory of their departed fellow-labourers, the Rev. John Townsend and the Rev. John Davies. They have gone to receive their blessed reward, and others have now entered on their labours. Very pleasant were they to their brethren and friends, who hope ere long to meet them in the skies.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JANUARY, 1826.

MEMOIR OF THE LATE REV. DAVID BOGUE, D. D.
OF GOSPORT, HAMPSHIRE.

It is due alike to the living and the dead, to exhibit examples of departed worth calculated to excite a holy emulation. The church of God would be injured by neglecting to record the life, and labours, and virtues of Dr. Bogue, in proportion to the loss it would have sustained if God had never raised up such a man to bless the world. A conviction of this truth has led many to preach and to print funeral sermons for this great man, and now induces us to open the year 1826 with a Memoir of one who so diligently improved the fleeting moments of time.

“David Bogue was the fourth son of John Bogue, Esq. of Halydown, Berwickshire, justice of the peace, and Margaret Swanston. They were a most pious and exemplary couple; and their great care of their children, who were twelve in number, was rewarded in the delight which their son David afforded to their advanced age. Most of their sons were educated for learned professions. The fourth, whom we now have lost, was born on the first of March, 1750, and was initiated into classical literature at the gram-

mar school of Eyemouth. From thence he went to the university of Edinburgh, where he studied eight or nine years. Here his pious deportment and proper associates attracted the notice and respect of all who were themselves respectable; and here he took the degree of A. M. He came, while young, into England, in order to assist his countryman, the Rev. Wm. Smith, both in his school at Camberwell, and in the congregation at Silver-street, London. Providence soon directed the steps of Mr. Bogue to Gosport, Hants, where the dissenting congregation was destitute of a pastor, in consequence of the resignation of Mr. Watson, who exchanged the ministry of the gospel for the profession of the law; and after being made serjeant at law, went out to India as a judge, with the title of Sir James Watson. A short time prior to his embarkation he was observed among the hearers of his venerable successor. Dr. Bogue afterwards informed the writer, that he expressed his hope to Sir James that he would protect the missionaries who might go to India.

The judge replied, "Certainly; if they keep to their proper business—religion, and do not interfere with political affairs." Our friend, now deceased, consented to this condition, observing, that a missionary's business was simply religion, and that he had nothing to do with the politics of any country to which he went.

The congregation at Gosport had been divided in consequence of the dissatisfaction of many of its members with the services of Mr. Watson, who afterwards shewed that he was not satisfied with his own profession. Those who separated had invited Mr. English, afterwards Pastor at Wooburn, Bucks, who was ministering to them when Mr. Bogue came to Gosport, and soon gained his esteem. Mr. English therefore called his flock together, and informed them, that as a pastor was now chosen to the church to which they originally belonged, in whom they might all unite, the cause of their separation ceased to exist; and Mr. English deemed it his duty to resign the pastoral charge over them. At the same time, Mr. Bogue advised his flock to write a kind letter, inviting their former brethren to return. They accepted the invitation; and thus terminated their separation, in a manner most honourable to all the parties concerned. Christians, and especially Ministers, see here how blessed are the peace-makers, for "they shall be called the sons of God."

The parents of Dr. Bogue received great delight from hearing of his excellence and usefulness as a minister of Christ. When the father of our friend died, in 1786, he continued the same dutiful son to his mother; for, while she lived, he made regular visits to his native place, and preached much to her edification. She died in 1805, full of hope and joy. There is but one brother now surviving, and his lady informs me, that

our departed friend was a most affectionate brother. He had one dependant sister, to whose support he contributed largely, and also gave a small annuity to an old servant who lived with her at her death.

Far from considering, as some foolishly do, a superior education as an exemption from the necessity of subsequent study, he applied himself most indefatigably to reading and composition. His lamp went not out by night. While yet unmarried and before the labours of the tutor were added to those of the pastor, he laid up those stores which future duties would require, but future avocations would forbid to accumulate. His reading was greatly in the line of foreign divinity and biblical literature, in which his library was particularly rich.

While a young man, he travelled on the continent of Europe for the improvement of his mind. Having acquired a command of the French tongue, he visited the capital of France, and in his future life he often shewed the profitable use he had made of that opportunity of studying mankind. From France he went into Holland, and visited the most remarkable places in that country, which had been the asylum of religious liberty and the seat of sacred science.

On his return he devoted all his acquisitions to the promotion of religion in our native land. The meeting house at Gosport was small, inconvenient, and in a disagreeable part of the town; but the zeal and influence of our departed friend roused the congregation to erect in a very desirable spot a respectable building, sixty feet by fifty, with three galleries, which was at that time the best dissenting-place in the county, and it is believed that the whole expence was defrayed by those who were to worship in it.

In the year 1788, Mr. Bogue was married to Miss Charlotte Uffington, whose father was well known in

London as an able defender of evangelical truth, when Arianism threatened the dissenting churches of the metropolis with a deadly pestilence. In the wife of his choice the departed was blessed with a helpmeet for him; for Mrs. Bogue was a woman of cultivated mind, elegant manners, benevolent spirit, and eminent religion.

Soon after Mr. Bogue's marriage, George Welch, Esq. a Banker of London, looking round upon the dark places of our land, wisely determined to plant in them seminaries for the ministry; that by the labours of the students the surrounding country might be cultivated, and provision might be made for a suitable supply, when death should render the churches vacant. One of these small academies he established at Gosport, under the care of Mr. Bogue, whom he esteemed as worthy to direct the studies and form the manners of the rising ministry.—The course of study was comprised within three years.—The first class of students consisted of four, and Mr. Bogue being the sole tutor, instructed them in Latin, Greek, and Hebrew, and his manner of lecturing on theology and other branches was highly creditable to his knowledge, and wisdom, and zeal.

While the first set of students were pursuing their studies, the active mind and benevolent spirit of Dr. Bogue were called into most vigorous exercise. For the French revolution excited universal attention, and roused the finest spirits of the age to meditate new schemes of improvement, and to indulge more exalted hopes of the advancement of the world in knowledge, liberty, and happiness. In proportion to the benevolent ardour with which he entered into these views, our friend was slow to abandon them even when the course of events in France, and the tide of opinion at home, turned directly opposite to the course which at first

things seemed to take. Mr. Bogue, however, never formed any political connexion with the liberals of his day, but contented himself with looking on as a Christian philanthropist.

The excitement given to the human mind at this time led to many subsequent improvements in the world. In the case of our deceased friend, there is reason to conclude that his powerful mind, being directed to foreign objects, was induced to muse over the more practicable and certain method of benefiting mankind by the universal diffusion of the gospel. Of this the writer of these lines is sure, that when some great reverses in the political world had disappointed the philanthropist, Mr. Bogue comforted himself and his friends by saying, "Well, we see that the only way of benefiting mankind is by making them Christians."

When, on a visit at the Tabernacle at Bristol, our friend met with other ministers like minded, he formed, with them, the outline of the Missionary Society, which was afterwards more formally organised in London. He preached one of the sermons at the first public meeting, and undertook to answer the objections, having chosen for his text, "Thus speaketh the Lord of hosts, saying, This people say, the time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, *Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of hosts; Consider your ways.*"—Haggai i. 2—5.

From this time, he devoted himself most ardently to the cause of missions. Night and day he meditated and laboured to excite the attention and call forth the contributions of the Christian church that the gospel might be preached to the whole heathen world. When his views were not acted upon he went steadily for-

ward with the cause, and waited the effect of time and events.

After a second body of missionaries had been sent out to the South Seas, the Missionary Society turned its attention to a college for the instruction of its labourers among the heathen. To whom then could the Directors be expected to look as a Tutor, but to him who had contributed so materially to the formation of the Society, and who was already so well known as an able teacher for the perfecting of holy men for the work of the ministry. To him, therefore, the Missionary Seminary was entrusted. His freedom from all petty conceits, his grandeur of mind, and philanthropy of heart, his attachment to essential truths, and his forbearance on minor points, all served to prove that he was exactly the man to whom a union of different communions should entrust the instruction of its missionaries to the heathen world.

Many journies he took on the business of this Society, and in the year 1816 he went with his friend, the Rev. James Bennett, to the kingdom of the Netherlands, in the service of the same body. His presence every where inspired veneration and esteem, and his counsels and ministry gave a profitable direction to the public mind. The miles he travelled, and the sums he collected for this grand and holy cause, it would not be easy to specify.

"During the latter period of his life, he was severely tried by domestic affliction, and was thus placed in a situation, which afforded him an opportunity of uniting the milder beauty of the passive graces, with the bold energy of the active virtues. About eleven years ago, he was deprived by death of one of his sons, who sunk to the tomb at the age of twenty-two: about the same time, his eldest daughter, having married a respectable minister, crossed the Atlantic, and settled in America. Three years since, the destroyer of our family circles, entered his habitation a second time, and laid another of his sons in the grave. This venerable minister, then nearly seventy-three years of age, equally removed from unmanly stoicism and unchristian sorrow, preached a funeral sermon for his own

child, in which all the father appeared supported and hallowed, by all the saint. Of these two interesting young men, a touching memoir was drawn up by one of the surviving brothers, which together with the funeral sermon just alluded to, was printed for private circulation. Mr. David Bogue, the author of this beautiful piece of biography, was then the classical tutor in the academy over which his revered father presided, of which office he discharged the duties with singular ability, and will ever be remembered with delight and gratitude, by those who enjoyed his instruction. About a year and half ago, Mrs. Bogue, whose constitution never recovered the shock it received by the death of her sons, followed them to the sepulchre, and left her bereaved husband to prove by experience, that there is a woe for mortals, far more bitter than the loss of children. David, who had devoted his fine talents to the legal profession, and bid fair to be a bright ornament of the English bar, was destined to be the next victim. Alas! he too, like a lovely flower, broken on its stem, just when putting forth its full blown beauty and its richest fragrance, was smitten by the rude hand of death, and fell with all his youthful honours, on the ashes of his mother and his brothers. But how did the father bear this four-fold bereavement? Like one that recognised in every stroke the appointment of a God, who, however seemingly severe in his dealings, or really mysterious in his schemes, is always wise, and just, and good: like one who knew that his own approaching dissolution, would soon restore to him those dear friends, torn from him by the ruthless hand of 'the last enemy.' His unmarried daughter, still remained, like a ministering angel, to comfort him in his old age, to be the companion of his home, and a light in his dreary habitation."--- See *James's Discourse*.

He was now about to verify the declaration of David, "Why should I mourn for them that are gone, they shall not return to me, but I shall go to them." His ministry was strongly marked with the spirit of a man on the threshold of heaven. He delivered several discourses on the employments of the blessed. On the transfiguration of Christ he descanted like one who was already in view of Jesus on the mount, clothed with glory. He was about to close the Session of the Mission College, and to travel for the Missionary Society. The last sabbath he preached in his own pulpit was remarkable. He

discoursed on the apostolic benediction—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all, Amen." He read the farewell sermon of Paul, in the 20th of Acts, and pronounced with great emphasis the words, "Sorrowing most of all for the words which he spake, ye shall see my face no more." One of his hearers has since told the writer of this article, "I then said to myself, he will preach in that pulpit no more."

In his journey into Warwickshire, the following week, he was cheered by the previous arrival of his daughter, Mrs. Parker, from America, after an absence of nine years. She was now able to supply the place of her honoured parent near the sick bed of the other daughter, who still lies deeply afflicted. Our good friend pursued his missionary tour without serious inconvenience, though subject to that complaint of which he died; and on his return to London he had expressed to a friend, whom he had requested to meet him at the house of his son, how much satisfaction his interviews with churches and ministers of Christ had afforded.

On his return to Gosport, his place of worship, which had been shut up for enlargement and repairs, was not ready to receive him, and he officiated in the vestry. The last sabbath was occupied, in the morning, by preaching for his valued friend, the Rev. John Griffin, of Portsea, when he preached a funeral sermon for the son-in-law of that excellent minister, on the text chosen for him, "And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 23.

In the afternoon, at his own place, he discoursed of "Enoch who walked with God," and in the evening, on the remaining words, "and he was not, for God took him."

He set out on Tuesday, October 18, 1825, for Brighton, to attend the anniversary of the Sussex Auxiliary Missionary Meeting.

"He arrived about dinner-time, and in the evening offered up the prayer before the sermon, which was preached by the Rev. George Clayton, at the Rev. Mr. Goulty's chapel. Dr. Bogue was then in pain, and he became very ill after reaching Mr. Goulty's house. Medical advice was immediately obtained from Mr. Fletcher, a surgeon, (Mrs. G.'s brother,) who resided with the family. But the case soon becoming very serious, the assistance of another surgeon, an elderly gentleman of eminence in the town, was called in. The most prompt and suitable means were employed during the night, but with little success. The patient sufferer continued under the painful pressure of his disorder (ischuria), until Sunday noon, when it was hoped that he had been effectually relieved. These hopes, however, proved delusive; for in the afternoon of the same day he became evidently worse, and the expectation of protracting so valuable a life gradually vanished. In the forenoon of the next day, the painful duty devolved upon his eldest daughter to intimate to him the opinion which the medical gentlemen entertained of his case. He received the information with his accustomed composure, and only said, 'Well, my dear, the will of the Lord be done!'" He then desired that the 32nd Psalm should be read to him; after which, directing the door to be closed, he offered up a fervent and affectionate prayer on behalf of his beloved family; distinctly commending each of them by name to God, with petitions adapted to the case of each.

"During his painful illness he did not speak much, but what he did say was much to the purpose. 'I know,' said he, 'in whom I have believed,' &c. And, like many other dying Christians, rejoiced to reflect that he had become interested in the blessings of the gospel before the arrival of sickness and death. He took also peculiar encouragement from that promise, of which Mr. Goulty reminded him, 'I will never leave thee, nor forsake thee.'—"O," said he, "that promise is of the highest character." His heart continued to the last fully alive to the great cause of missions, and he spake more than once to the Senior Secretary of the Society, and to others who visited him, of the progress and prospects of the Missionary Society; he took peculiar pleasure in observing the talents and zeal displayed by young ministers in the cause. In a letter to the Secretary a few weeks before, he says, "We remember the difficulties and discouragements we met with in the early days of the Society; but how pleasing it is now to find the cause almost universally encouraged,

and the zeal of its friends increasing from year to year; and what praise is due to God for what he hath wrought! God honoured us and our elder brethren to be instruments in establishing the glorious institution. Let us rejoice that younger men are raised up, who will carry on the work, and raise the building higher and higher. It is but a small portion of *our* time that remains to us here below. May we be enabled to devote it entirely to the glory of God, and the salvation of souls."

"So calm, so composed, so peaceful, was his frame of mind during the whole of his illness, that those around him could not help saying, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' Such, indeed, was the end of this man of God, it seemed, as some of them said, to invite them to come and die with him, and to pray that their last end might be peaceful and serene like his.

"Having, like the pious patriarchs of old, blessed his children, (and no doubt they will always esteem his dying petitions for them invaluable blessings), he fell into a kind of stupor, which continued all the following night; and on Tuesday morning, October 25th, about nine o'clock, he peaceably departed to the presence of that glorious Redeemer, whose kingdom he had for half a century successfully laboured to advance."

It is unnecessary to add, that the death of this great man has produced a sensation throughout the churches, corresponding, in some happy degree, to the immense public loss it has occasioned. The feeling of bereavement, though most pungent in his own denomination, has not been confined to any one body of Christians. A general homage has been paid to weight of character, founded, as it has been, upon extended and diversified usefulness; and differences of opinion, firmly maintained on the part of the deceased, have been lost sight of, in the eagerness of all good men, to stamp with appropriate honors the memory of departed worth. His Family, his Church, the Friends of Religion at Brighton, (where he died) the Directors of the London Missionary Society, the Churches belonging to the Hampshire Association, and, we may add, all who could render their attentions in any way available, have vied with each other in expressions of respect, alike ten-

der and profound. A detailed account of the funeral, and its attendant solemnities will be found in the *Missionary Chronicle* of last month, to which we particularly beg the attention of our readers, as our limits will not permit a reprint of it.

We have heard, with satisfaction, that the Rev. Dr. Bennett, of Rotherham, has been requested by the family, to write a Memoir of the deceased. His intimate acquaintance with Dr. Bogue's mind and pursuits, peculiarly fits him for undertaking such a task, and we doubt not but his affection for his Tutor and Friend will induce him not to shrink from the meritorious service. The Christian Church will not consent to be without the Memoir of such a champion, and Dr. Bennett will not consent that any other one should supply it but himself. We wish him great and happy success.

May we, in closing this brief notice, be permitted to express our sympathy for three distinct parties, the deceased's Family and Church, and the London Missionary Society? To his *Family*, may we not say, "ye are the seed of the godly, the children of many prayers, and the Lord God of your fathers will look upon you in this hour of bitterness, and will comfort you?" To his *Church* we would say, "look to the Chief Shepherd, and if he sends you not such another pastor, yet may he give you one according to his own heart. Wait on him, and the darkness of night shall ere long be as the brightness of the morning." But what shall we say to the *Directors and Friends of the London Missionary Society*? Where can they look for another Bogue, as the Tutor of their important Seminary? Shall they then sit down in despair? No: This be far from those who have seen so often the hand of the Lord. Let them be deliberate, and prudent; let them be full of faith and the Holy Ghost; let them be deeply grateful for the past,

and much in prayer for the future—and “the Lord of the harvest” will shew them “more kindness in the latter end, than at the beginning.”

REFLECTIONS SUITED TO THE OPENING YEAR.

How long have I to live?—2 Sam. xix. 34.

To the Editor.

SIR,

IN order to excite new interest among the people of my charge, I mentioned to them, some time since, that if there were any particular passages of scripture, or subjects, on which any of them were desirous that I should preach, I should be glad to be informed of it; but as I intended to exercise my own discretion as to the propriety of preaching from *every* text that might be suggested, I did not wish to know by whom they might be communicated. After having preached on many subjects thus given, I one day found in my pulpit a very small slip of paper, with this single passage, “How long have I to live?” I knew it was intended for a subject to be discussed; my mind was impressed with the import of the inquiry; I resolved to preach from it, and took it for the basis of a new-year’s discourse. The following are some of the thoughts delivered on that occasion; and if you, Sir, think them calculated to be useful, and worthy of a place in your very useful and widely-circulated Miscellany, I shall feel gratified by their insertion. The passage occurs in 2 Sam. xix. 34. *How long have I to live?* What a solemn interrogation is this! and how impossible is it for any created being to answer the inquiry. No man on earth, no angel in heaven, can tell how long I have to live, or how long you have to live. But were I endued with a spirit of prophecy, and could I tell how long a fellow mortal has to live, with what unspeakable anxiety would the question be proposed by such as are now living in a state of perfect indifference and insensibility. That young man who has spent another year in the service of Satan, and who knows, in his own conscience, that if called suddenly away, he must sink to eternal death, with what ardent solicitude would he inquire, “How long have I to live?” That

parent, who looks with trembling anxiety upon a numerous offspring, and who is endeavouring to amass an abundance of earthly treasure for them in this world, forgetful of the next, with what emotion would he propose the same inquiry, “How long have I to live?” And even the old man, who has nearly “filled his days,” who is covered with gray hairs, and has one foot in the grave,—even he too, though he is conscious it cannot be long, would come forward with the same inquiry, “How long have I to live?” This is a suitable question with which to commence a new period of our mortal existence. It affords a suitable subject of meditation, whenever death enters our families, our sanctuaries, or the neighbourhood where we reside; and it is a subject of universal interest,—it comes home to every character and to every heart. Good old Barzillai was a very aged man, even fourscore years old, when he expressed the sentiment of the text, and he seems to have had no other desire than to return and die amongst his friends in his own city, and to be buried by the grave of his father and his mother. All this, some may say, is but natural, very natural, in a man who had so far exceeded the usual boundary of human life; but, calculating according to his age, we may yet live more than half a century in the world. This is indeed possible—the man of thirty may say so; but let it be remembered, nothing can be more unreasonable than not to distinguish between possibility and probability. Can you, in your own conscience, believe this is likely to be the case? Let us consult our own observation: how seldom are we called to follow to the grave, or to inter the mortal remains, of one who had reached the age of threescore years and ten! How has it been in the majority of cases which have been witnessed by us within the past year? Have not the ravages of death been more numerous and more alarming among the young than among those of any other class whatever? If, then, the youth inquires, “How long have I to live?” let him judge impartially, let him think on what he himself has witnessed, let him look over the graves in our burying-places, and read the tombstones there; after which, his own conscience may perhaps answer the inquiry, so as to shake his presumptive confi-

dence. In this also, as in other cases, it is wise to consult the oracles of eternal truth. And is there any thing in the sacred volume which will encourage us to think that we have long to live? No; on the contrary, our days are said "to be swifter than a post, they are passed away as the swift ships; as the eagle that hasteth to the prey." And again, what is your life? It is even a vapour, that appeareth for a little while, and then vanisheth away. "Yea, all flesh is grass, and all the goodliness thereof is as the flower of the field." What a striking figure is this to describe the brevity of human life! It is compared, not to the trees of a forest, not to the sturdy oak, but, even the beauty and glory of it, to the flower of the field, which can endure but a few months, and may be destroyed in a few minutes. Such are the descriptions given us of the mortality of man; such the uncertain tenure on which we hold every earthly good, and such the danger of sinking to endless ruin, to which every impenitent sinner is every moment exposed. And yet, within the space of a few hours after hearing such admonitions as these, enforced as they are by the providence and the word of God, how commonly do we see men living, as if the present life would never have an end, or the next would never have a beginning.

Another idea connected with the brevity of human life, and suggested by this solemn inquiry, is, the wisdom of God in concealing from us the time of our death. That there is an "appointed time to man upon earth," and that the faithful servant of our Lord and Redeemer is immortal, till his work is done, are truths which cannot be reasonably controverted. But the precise moment when we shall pass into the invisible world, is known only to Him who has the keys of death and of hell, who openeth, and no man shutteth—and shutteth, and no man openeth. Some may be ready to say, did we but know how long we were to live, it would certainly excite in us more earnest desires to be prepared for another world, and would doubtless prove a blessing to us. But to this we may reply, nothing can be more arrogant and presumptuous, than to oppose our judgment to the wisdom of Jehovah, whose understanding is infinite. So the rich man in hell is described as expressing the greatest confidence, that if one arose from the

dead, and went to his brethren, they surely would repent; but he is answered, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." And were a voice from heaven to sanction these admonitions, by calling to an impenitent sinner, and pronouncing the solemn sentence, "This year thou shalt die," it is more than probable, whatever temporary alarm might be produced, the impression would soon be obliterated from his mind; and without renewing and sanctifying grace, we are sure there would be no saving change.

This uncertainty as to the time of our death, is calculated and intended also to promote watchfulness. Our Lord himself has made this improvement of the same idea, as we see Matt. xxiv. 42. "Watch, therefore; for ye know not what hour your Lord doth come." Thus we are called to stand prepared every day, for that which may take place on any day. The pressing invitations of the gospel are enforced too, from the same consideration: "Seek ye the Lord while he may be found; call upon him while he is near." "Whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "Now is the accepted time, this is the day of salvation; to-day, if ye will hear his voice, harden not your hearts." Think, then, of what may be, what *must* be, the consequence of a little more procrastination.

"O fly! no tarrying make; death and despair
Hang on your lingering steps whilst you delay.
The heavens thick blackness gather, and the night
Comes surely on, that never turns to day."

This solemn subject must be applied to different classes of character. Let the *old man*, who is the subject of numerous infirmities, and who is bending beneath the weight of years, ask himself, whether he can look upon death, and talk of death, with as much composure as did good old Barzillai? A good hope through grace, an interest in the merits of the Redeemer, and the earnest of the Spirit in the heart,—these will enable you also to say, "Let me return and die;" "I would not live always;" "For me to live is Christ,

but to die is gain." Let the *Christian* who is groaning under persecution, temptation, or affliction, remember, that if the duration of life be short, then is the duration of all his trials equally short. When he inquires, "How long have I to live?" we reply, 'tis but a little longer, "and the days of thy mourning shall be ended." A few more storms, and an everlasting calm; a few more conflicts, and then eternal victory. Let the *presumptuous sinner* recollect, that if the duration of life be short, then are all his hopes and all his enjoyments equally short. Does he inquire, "*How long have I to live?*" we reply, 'tis but a little longer; to squander away a few more sabbaths, or turn a deaf ear to a few more gospel sermons, and to fill up the measure of iniquity, and then he is gone—for ever gone, beyond the reach of mercy, and beyond the possibility of hope.

Let us all remember, that the value of time is exceedingly enhanced by its brevity and uncertainty. Are our days but as an handbreadth? What manner of persons then ought we to be, in all holy conversation and godliness? And let all those sympathies which are excited by the grand principles of Christianity, induce us to pray for others, that they may know the things which make for their peace, before they are hidden from their eyes; and for ourselves, so teach us to number our days, that we may apply our hearts unto wisdom.

G. B.

REMARKS ON THE LANGUAGE, HISTORY, RELIGIONS, AND GOVERNMENT OF CHINA.

LETTER VII.

Of Chinese Worship.

THE OBJECTS which the Chinese worship are, the visible heavens, the earth, the sun, the moon, the stars, *ursa major*, &c.; spirits of mountains, hills, rivers, thunder, lightning, wind, rain, fire, &c.; the shades or manes, or departed spirits of parents, of virgins, of heroes, teachers, founders of benevolent establishments, inventors of useful arts, &c.; rude pieces of stone or rock, a tablet with a name of some worthy written on it. Those *objects* of worship between the first and the last

named in the preceding sentence, are generally represented by images on idols, which are made of wood, of stone, of clay, or of metal, and generally gilded. The idol, before being dedicated, is a mere piece of goods in the idol-maker's shop; but after the rite of dedication, which consists chiefly in touching the idol's eye with blood, the image is considered sacred. Not only are the temples richly supplied with idols, but every street, and shop, and house, and boat is furnished with an idol. In shops, a niche in the wall is often the seat or shrine of the image, before which are placed candles and incense, and libations of wine, or cups of tea: at other times, in a conspicuous place, a box-like shrine, with an image of the *god of wealth*, meets the eye on entering a shop, or even in passing along the streets.

The PLACES in which the people worship are the *open air*, whither they bring out a table to serve the purpose of an altar, on which they place candles (which are painted, and made on purpose, and called, from their use, *divine candles*) and incense, and sometimes offerings and sacrifices. Before these altars they kneel down and worship. Heaven and earth are commonly worshipped in this way. They worship also at graves, which are generally on the side of a hill; they worship in halls or domestic chapels, dedicated to the spirits of their ancestors, whose *names* are written on tablets; they worship in chapels dedicated to worthies of local interest,—a sort of Westminster Abbey, where eminent men, who have deserved well of their country, and of whom the township is proud, have tablets dedicated to them. This is a high honorary dignity, for which the imperial sanction is necessary, and to attain which, by unfair means, is a high crime. In Canton, a few years ago, a poor shopman, who made locks, rose to be an affluent merchant, and his ambitious sons (some of whom were in the army, and by money had obtained a place in the imperial guards) endeavoured to have their deceased father's tablet entered among the village worthies; but the educated gentry raised such a violent opposition, that his Majesty withdrew his consent, and threatened death to the military son, for having *imposed* on his sovereign. The trembling culprit, who shed tears on his knees in the

prospect of death, having submitted to an immense expense, to soften down the local governor and magistrates, escaped with his life, and the ignominy of having his father driven from the society of the deified worthies.

The Chinese worship idols in private rooms, where the idol god or goddess is encased in glass to keep it clean. They worship in temples, not as a congregation, but every individual or family apart, and they worship at the doors of their shops or houses, and in the corners of the streets; also in boats and ships, when they pass some temple, or a dangerous part of the navigation.

The TIMES of worship are usually morning and evening, the new and the full moon, at the summer and winter solstices, and at the new year; beginning at the moment of the moon's change, even if that should occur in the middle of the night. These are the stated times, but they have a sort of worship at marriages and funerals, and whenever individuals please. They observe no seventh day, no Sabbath, or Sunday.

The MANNER, as will appear from the *places*, is either public or private. The worship consists of fasting, of mental prayer, but mostly of the burning of incense, in the form of fragrant matches, from nine to twelve inches long. They sacrifice cows and sheep, and swine, and fowls, and fish; and they present as offerings fruits and shew-bread, and libations of spirituous liquors.

They worship standing, and making three motions with the hands joined and uplifted before the breast. They kneel, and bow down the head till the brow strikes the ground softly, or forcibly till the blood flows, according to the zeal of the worshipper, and they knock the forehead on the earth either three, or six, or nine times, according to the dignity of the object of worship; or keep the brow touching the ground whilst they mutter prayers, longer or shorter, according to the intenseness of feeling or devotion.

The PERSONS who worship are the chief magistrates, his imperial Majesty, or his uncles, or brothers, or sons, for him, by a sort of proxy; governors and judges and *district* officers, who are called "Father and Mother," or parental officers; next the heads of fami-

lies—generally by themselves, unaccompanied by their wives or children; sometimes in public temples the men take their sons, and the women their daughters, with them to worship the idols; but children are not generally taught to pray or worship. They have no family social worship; but somebody, a servant boy, or a son, or any body, old or young, the most useless person in the family, ignites the morning and evening incense-matches, and makes his three bows standing.

When grand processions are given to the idols, the gentry of the whole neighbourhood assemble to do honour to the gods, and then take a sort of social part in reciting alternately prayers and praises.

In China the Roman Catholics make the image of St. Francis go in solemn procession through the streets of Macao to visit the image of St. Anthony, accompanied by drums and fifes, and soldiers and priests; and in the same streets the pagan Chinese carry in proud procession the goddess *Kwanyin*, and a long train of attendant, deified warriors and champions, and sylvan nymphs and virgins, with banners and streamers, and flutes and trumpets, and drums and gongs, and gunpowder-crackers and rockets, &c.

A large portion of Chinese religious worship consists in prayers and in masses for the dead, whether recently or long since departed; whether nearly related, or only fellow-countrymen, who may have died without any posterity to sacrifice at their tombs or pray for them.

Throughout the whole of the Chinese worship there does not appear to be the least allusion to substitution, atonement, or mediation. The saviours, or benevolent gods, have a certain power, and exercise it; but they do not atone for the offender, nor mediate and plead with a superior or supreme god. The ministers of government, in the empire of the universe, do indeed consult (as has been shown in former letters,) and propose certain measures to the sanction of the highest authority, after the fashion of the Chinese monarchy; but such interference has little resemblance to the doctrine of mediation as entertained in the west. The whole onus rests on man himself; he is self-righteous, self-saved, self-deified.

R. MORRISON.

OBITUARY.

REV. JOHN HOOPER, M. A.

Late Classical Tutor of Hoxton Academy.

IT is our melancholy task to announce to the Christian public the very affecting death of this amiable and highly respectable minister of Christ. The distressing event took place on Friday evening, the 9th of December, after a season of painful exclusion from the duties of a laborious station. A few weeks ago Mr. H. was suddenly attacked with something like an apoplectic seizure, from which he never recovered. While the vigor of his faculties was preserved to him, his mind was stayed with enviable composure, upon the Rock of salvation. Many Christian ministers, and other friends who visited him, were greatly refreshed by the spirituality of mind and entire resignation to the divine will which he evinced. He has left an afflicted widow and son to mourn their irreparable loss; and both his Church, and the Academy in which he honourably sustained the office of Classical Tutor, will long cherish, with grateful remembrance, the memory of his pious and effective labors. His age was 45. He was interred with every mark of public respect, in the vault of his own chapel, on Friday the 16th ult. Dr. Harris, and Messrs. Clayton, Redford, and Burder, conducted the devotional solemnities of his funeral.

MRS. ELIZABETH DAVY.

To eulogize the dead extravagantly, under any circumstances, is certainly injudicious; but when an individual, influenced by sovereign grace through a protracted term of years, even to a period when the snows of age adorn the temples, has maintained and displayed eminence in religious proficiency, and amidst difficulties, snares, and trials, surely it is the duty of survivors to examine the model, and copy its excellence, while they adore that Sacred Agent by whom it was formed and embellished. The memory of the just is blessed. On this account, without incurring the charge of servile adulation, it may be affirmed that the conduct of the late Mrs. ELIZABETH

DAVY, of Fordton, near Crediton, Devon, exhibited a bright constellation of Christian excellencies. It presented a lovely epitome of real religion, diffusing its hallowed influence into the multiplied features of her experience, and giving a sacred tincture to all her secret, social, and relative duties, so that she was, indeed, a living epistle, seen and read of all who had the happiness of being acquainted with her; and furnishing a practical comment on the purity of that sublime system of truth, from which she derived her motives and excitements, her hopes and prospects. Early initiated into the service of the Saviour, while she leaned on his cross for absolution and acceptance, and found beneath its shade an asylum in every storm, she bowed to the sceptre of his authority, and interspersed her life with actions which indicated that His Spirit and image dwelt within. Those youthful risings of the soul to God, which marked the first part of her religious history, subsequently ripened into settled confidence, and solid enjoyment. By what means her attention was originally directed to eternal realities is unknown, but through the lengthened course of her earthly pilgrimage, extending to ninety years, she was enabled to adorn the doctrine of God the Saviour. Like that of others, her path was strewn with thorns, but with holy heroism she trampled them down, and under the mellowing influence of sanctified reverses, she advanced in personal holiness and Christian attainments. As years fled with rapidity, setting the Lord before her habitually, she attended conscientiously to her diversified engagements, mingling piety with them; holding daily intercourse with heaven in the closet, and exhibiting to all around a lovely and amiable symmetry of deportment. At length, by the wise and equitable arrangements of Providence, she was deprived of the desire of her eyes, and left alone with the ponderous cares of a large domestic circle. But as her day was so she found her strength to be. Nearly half her existence was connected with a state of widowhood, and hence a double share of relative duties devolved upon

her; under the whole, however, the energy of pious principle was pre-eminently apparent. Anxious to initiate her numerous children into the knowledge of the great doctrines of Christianity, she gave an emphasis to her maternal instructions, by her own exemplary deportment. In her example they were privileged to witness the glowing beauties of holiness, the maturing influence of piety, and they have seen her descend to the grave laden with the fruits of righteousness, and resembling a shock of corn fully ripened for the great harvest; and though the latter part of her life has been enveloped in the shade of retirement, and secluded in the sick chamber; yet even there, from her bed of languishing, many precious fragments of instruction were gleaned; here she meekly bowed to the will of God, and experienced the rich supports of the gospel of Jesus. Previously religion had been her home, and amid weakness and infirmity she was sheltered in it as a refuge, calmly taking leave of earth, and gradually soaring to the realms of interminable blessedness, and there without a faltering accent, or the counteractions of anxious fear, amid the eternal hymns of heaven, she can emphatically utter the favourite lines which often cheered her before she resigned her earthly career:

"When I can say my God is mine,
When I can feel thy glories shine;
I tread the world beneath my feet,
And all that earth calls good or great."

Bending under the weight of years, this holy veteran had been long waiting to exchange the sandals and the staff for the robe and the crown, and at length the heavenly signal was given. Hardly had the day of earthly rest introduced its morn, hardly had imperfect saints commenced its worship and its praise, when lo! the fiery chariot arrived, and she speedily found her happy spirit in the world of Sabbath and of joy, where, with immortal youth, and with an intellect all energy and flame, she ministers before the eternal throne. Her blissful transition took place in the month of May, 1824. Her minister improved her death, from 2 Timothy iv. 7, 8, to a crowded and deeply affected auditory, in the large Unitarian Meeting at Crediton, which was kindly lent on the occasion.

W. P. D.

SAMUEL DAVY, ESQ.

DIED, July 28, 1824, SAMUEL DAVY, Esq., of Fordton, Deacon of the Independent Church at Crediton, Devon, son of the above-mentioned lady. Descended from parents, in whose hearts piety reigned, his infant steps were early led to the sanctuary of God, while his opening intellect was directed to the sacred truths of the everlasting gospel; nor did he long remain a stranger to their vital power, for from his youth, like youthful Caleb, he followed the Lord fully. Accompanying him through the diversified scenes amidst which he walked, whether in his native land or in foreign climes, we discover the outlines of a character beautifully formed by the operative influence of mighty grace; since he devoted his life to extend and promote that great salvation made known to him by the teachings of the Eternal Spirit. Identifying himself with those magnificent and benevolent institutions, which are the glory of the age in which we live, for their prosperity he breathed his fervent prayers, to their interests he devoted his active exertions and extensive influence; thus equally demonstrating that he was as much the friend of man as the saint of God. Among these, pre-eminently appeared the glorious Bible Society. Powerfully feeling, himself, the value of the Sacred Volume, he was solicitous to disseminate its immortal contents, not only in his own immediate vicinity, but through the globe. The Bible Association, with which he was officially connected, at Crediton, by his removal has lost a valued, steady, constant, and efficient agent; under his fostering care it flourished, his presence formed its strength, his judgment constituted its guide. The London Missionary Society, and the Society established for the diffusion of Religious Tracts; Sabbath Schools in general, together with institutions of a similar kind, all shared largely in his regards, so that

"Not friends alone his sorrowing death deplore,
It makes mankind the mourner."

Nor was the benighted villager forgotten. Often has he stimulated his minister in his rural excursions into the dark hamlets, in that part of Devon, while carrying to them the delightful message of salvation, and invariably

did he sanction, in every possible way, those humble efforts to do good to the souls of men. Through varied difficulties he was enabled by divine grace to execute the office of a deacon well; and here he grasped at usefulness, though he shrunk from praise: but his record is on high, his witness is in heaven. When the congregation with which he was united, were without a pastor, he has actively and acceptably conducted the services of the temple himself, and it was his practice to read the sermons of the most evangelical divines, and his labour of love has been blessed to the conversion of many. Several, who have subsequently proved consistent members of Christian churches, ascribed their first religious impressions to the kind services of Mr. Davy. One instance deserves to be perpetuated, and his diffidence would not allow him to mention it, till within a few hours of his dissolution, and even then, on speaking of it to his pastor, he named it with extreme caution, and in the most modest strains. Travelling in Cornwall, a few years since, on entering a Bookseller's shop, he was accosted by a highly respectable lady, who, on being introduced to him, communicated the pleasing information that a sermon of Dr. Watts', "on Death a blessing to the Saints," which he read in Crediton Independent Meeting, when she was merely a visitor in that town, was the means of her conversion. Long she remained an honourable member of the visible church; and afterwards died in the faith and hope of the gospel. Happy would it be if all our Christian societies had such an officer, such a counsellor, such a friend. During the three years connexion, which the writer of this article had with him, never can he forget, while memory holds her place, his prudence and kindness, and not in a single instance was he ever grieved by his conduct as deacon. His respectful demeanour to his friend and pastor, presented a delightful contrast to that repulsive dictation, to that self-importance, which sullies the actions of some in office in our Christian societies. With what meekness did he consult his minister on all occasions, especially in difficult cases. His life exhibited a rare combination of moral excellencies, religion roused his soul to holy action. Among numerous other features which distinguished his character, he was pre-eminent for strict and

unbending integrity. There was a sort of conscientiousness in all his transactions, as to the very minutiae of life, and this stamped a dignified and imperishable value on his conduct. He went from the closet of his retirement, where he had been communing with his God, to converse commercially and socially with men, and this induced him to act from principle. In every sense such an individual was a public and permanent blessing, and his removal has left an irreparable chasm in the circle in which he moved. What he was in a domestic capacity his surviving relatives can amply testify; they deemed it a privilege to reside with him, his conduct exhibited such a bright model of spiritual superiority, and the law of kindness was ever on his lips, and in his heart. To the eternal welfare of those over whom he was placed as a master, he was invariably alive, and this concern increased as he approached the tomb, and as an evidence of it, he gave each of the numerous persons employed in his extensive manufactory, a small religious volume as a solemn dying memorial, accompanied with a suitable hint respecting the magnitude and supreme excellence of vital godliness. The subject of this obituary ever evinced a peculiar circumspection as to the reputation of others. Literally he spoke evil of no man; in this respect he set a watch over his lips, never wantonly trifling with the character of his fellow men. But in the zenith of his activities and usefulness, he was summoned by unerring Providence to bear the discipline of the covenant, and this he endured with acquiescence and fortitude. Such was the nature of the disorder with which he was afflicted previously to his death, that he was precluded from conversing much on any subject; but still out of the abundance of his heart, he could not forbear speaking for God amid severe pain and continued debility. During wearisome days, repeated sleepless nights, and incessant anguish, he evinced the passive graces of the Christian temper; it was delightful to see him always so remarkably placid. On being questioned as to the state of his mind, he said, "I have" a good hope, through grace, "that all is well and safe in reference to eternity." He continued, "That Saviour whom I have feebly and imperfectly attempted to recommend to others all my life, will

I am sure, afford me support at this trying crisis." At another time he said, "I have not a single cloud of fear." As his illness was rather lengthened, no doubt, during this period of solemn seclusion, he had much close intercourse with God. His contemplative looks spoke volumes. Reference being made to the atonement, that broad basis of human hope, he said, "I have no other refuge, and can die trusting there." The night before his removal, among numerous other weighty sentences, he subjoined in a most impressive manner never to be forgotten,

"Come, ye angelic convoys, come,
And lead the willing pilgrim home."

In his dying experience, there was nothing like rapturous exultation, it was rather characterized by dignified composure. Gradually he glided away

from earth, and hardly had the sainted parent led the path to glory, when lo! the son followed, to unite with her and all the blessed spirits above, in their eternal adorations to the Supreme God-head. On Lord's day morning, his pastor and friend attempted a solemn improvement of his lamented death, to a large congregation assembled in the Unitarian Meeting, (which was lent on the occasion,) from Psalm xxiii. 4.—"Yea, though I walk through the valley," &c.

W. P. D.

RECENT DEATH.

On Tuesday, Dec. 6th, the Rev. E. P. Turner, reader at Orange-Street Chapel, died, after a very short illness. He fell asleep in joyful hope of eternal life, through Jesus Christ.

POETRY.

FOR THE NEW YEAR—1826.

"I have used similitudes."—HOSEA xii. 10.

TIME.

"My days are swifter than a post," &c.—Job ix. 25, 26.

SWIFT.

The sun, rejoicing in his *race*;
The *post*, whose tidings spurn delay;
The *ships*, that scud the watery space;
The *eagle*, darting on his prey;
The *ebbing tide*, that sinks away;
The *meteor* flitting through the skies;
The watchman's *night*, the hireling's day,
Denote how time incessant flies.

SHORT.

The *vapour*, vanishing in air;
The withering *grass*,—the fading *flower*;
The *taper's* last expiring glare;
The *vision* of a slumbering hour;
The shepherd's *tent*, removed soon;
The handbreadth, narrow-bounded *span*;
The *cloud* exhaled; the waning *moon*;
Prefigure the short life of man.

UNCERTAIN.

To-morrow's vain fallacious boast;
The *goods laid up* for many years;
The *rich man's* late repenting ghost;
The interchanging smiles and tears;
The shifting wind; the restless wave;
The *bridegroom's* voice; the *midnight* call;
The *wings* of wealth; the hero's grave;
Shew Time's events uncertain all.

UNSUBSTANTIAL.

The *shadow's* unsubstantial form;
The *garment*, fretted by the moth;
The *house* that falls before the storm;
An idle *tale*; a *cup* of wrath;
The shrivell'd *gourd*, o'er Jonah's head;
The insecure *polluted rest*;
The *prodigal*, devoid of bread;
Time's gifts but vain and false attest.

IMPORTANT.

Yet time is precious, more than gold,
When wisdom numbers well the days;
And this poor earthen vase may hold
A treasure for eternal praise.
A moment should not pass in vain;
Time grows in worth as days decrease;
For he shall life immortal gain,
Who lives to God, and dies in peace.

ETERNITY.

"That which is far off, and exceeding deep, who can find it out?"—Eccl. vii. 24.

I.

Eternity who can define?
What mind can the vastness embrace?
What spirit can measure the line
Extending through infinite space?
The fulness from mortals concealed,
The word in due measure explains;
Faith trusting the promise revealed,
The substance invisible gains.

2.

There dwells the Eternal in light,
 Who here is the penitent's guest;
 There angels rejoice in his sight,
 And spirits made perfect find rest.
 There reigns the Forerunner complete,
 Who mansions eternal prepares,
 For sinners redeemed and made meet,
 Of life everlasting the heirs.

3.

Corruption can never destroy
 The durable treasures above;
 Defilement can never alloy
 The untainted pleasures they love.
 The crowns shall not fade that they wear,
 Nor harps on the willows be hung;
 The palms shall not wither they bear,
 Nor discord complain on the tongue.

4.

No tempest shall darken their skies;
 No doubts shall perplex them again;
 All tears shall be wiped from their eyes,
 And banish'd all sorrow and pain.
 No mourner bereaved shall there
 A spirit departed deplore,
 Nor bow with affliction and care,
 For anguish and death are no more.

5.

Their sun shall not vanish below;
 Their knowledge no error degrade;
 Their peace like a river shall flow;
 No spot shall their purity shade.
 This world and its forms pass away;
 This sun shall in darkness descend;
 Here, nature and beings decay;---
 Eternity never can end.

TIME.

"Preparing for eternity."—Matt. xiii. 31—33.

1.

A little *leaven* swells the mass around,
 In silence working where it hidden lies;
 A little *seed*, when buried in the ground,
 To some tall shrub or towering tree may
 rise;
 The little *cloud*, that like a hand was seen
 Spread o'er the heavens, and pour'd abundance down;
 Thus God confounds the proud by agents mean,
 And great results may humble efforts
 crown.

2.

"Go forth," the Saviour said "my servants,
 speed;
 As lambs among the wolves, I send you
 hence;
 Nor purse, nor scrip, nor arts, nor arms ye
 need,

I am your guide, your succour and defence."

Returning, lo! their joyful lips exclaim,
 "All nature, Lord, avows thy wondrous
 sway;
 E'en men and devils feel thy mighty name,
 And quit, subjected, their determin'd
 prey."

3.

Nor rolling ages have unnerv'd the might
 Of soul-subduing truth, the gospel word;
 The shades of death disperse before the light,
 And Satan flies before the Spirit's sword.
 Behold from far the banish'd trophies brought,
 The hideous gods that heathen tribes
 rever'd;
 Survey the change on savage regions
 wrought,---
 A new-born nation, and new temples
 rear'd.

4.

What power can burst the bonds---the rage
 repel,
 That eastern superstition madly frames,
 Or disenchant the crafty Brahmin's spell,
 And snatch the youthful widow from the
 flames.
 The subtle Chinese, the Tartarian rude,
 What arms can conquer, or what arts
 reclaim?
 Those arms which polish'd pagan Rome
 subdu'd,
 Those arts which brutish Otaheitans tame,

5.

Here distant realms beneath one standard
 fight,
 Their hatred quitting in the common cause;
 Here jarring sects in one great work unite,
 Each other cheering with unfeigned ap-
 plause.
 The Prince rejected, now erects his throne;
 The man of sorrows glorious grace dis-
 plays;
 And every kingdom shall their Saviour own,
 And every language shall express his praise.

ALIIQUIS.

FRIENDSHIP'S OFFERING.

*Written in an Annual Publication, presented
 to a Lady who had suffered much and
 long affliction.*

Reviewing time's perennial flight,
 We mark some lonely hours,
 Like stars amidst a stormy night,
 Or winter-blooming flowers.

Such as among the gloomy past,
 Your happiest days appear,
 Such---but improving to the last,
 Be all in this new-year!

SHEFFIELD.

J. M.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Translation of Elijah. A Funeral Sermon, for the late Rev. David Bogue, D. D. preached at the Poultry Chapel, before the Directors of the London Missionary Society, and published at their request. By JAMES BENNETT, D.D. F. Westley. 2s.

The Christian Minister finishing his Course with joy: a Sermon preached at Gosport, on the 2d of November, 1825, on occasion of the much lamented death of the Rev. David Bogue, D. D. at Brighton, October 25, 1825, in the 76th year of his age, and the forty-ninth of his pastoral connection with his congregation at Gosport. By ROBERT WINTER, D.D. published at the request of the Family. Black and Co. Tavistock-street, and F. Westley. 2s.

A Sermon occasioned by the death of the Rev. David Bogue, D. D. Tutor of the Hampshire and Missionary Academy at Gosport. Preached in King-street Chapel, Portsea, Nov. 3, 1825. Containing, in the closing part of the Discourse, the substance of an Oration delivered over the body, in the Chapel at Gosport, on the day of the Funeral. By JOHN GRIFFIN. F. Westley. 1s. 6d.

A final Reward a Motive to Fidelity, and to the desire of increasing Usefulness. A Sermon, occasioned by the lamented decease of the Rev. David Bogue, D. D. who died at Brighton, on the 25th October, 1825, in the 76th year of his age. By the Rev. JOHN N. GOULTY. F. Westley. 1s. 6d.

THE first of these discourses was both preached and published at the earnest request of the London Missionary Society. As delivered from the pulpit, it produced a very powerful impression, and as presented through the calmer medium of the press, it will nobly sustain the reputation of the excellent author. Perhaps no living man better knew the character of the deceased than Dr. B. and we are well assured that no man revered or loved that character more. The picture he has drawn is, in all respects, to the life, and the colouring, though laid on with the pencil of an ardently devoted friend, is by no means too high.

"For my own part, (says Dr. B.) when I heard of his death, my inmost soul exclaimed, 'My father, my father, the chariot of Israel, and the horsemen thereof.' My mind was irresistibly led to this subject, which if any censure as defective in taste, or forced in application, and appealing rather

to some ministers than to the body of the Society, I can defend myself in no other way than by replying, I had no remedy, for I could think of nothing else. While he was with us, I felt that we had a host; and now that he is gone, it is not a single soldier, but a whole army that seems removed. Alas! my master is taken from my head, and I feel as if it were left naked of its ornament and guard, its crown of glory, and helmet of defence. Though he was spared to me till my own children are shooting up above me, I still find myself bereaved and forsaken, and as much an orphan as when my own father died. I look round and say, 'where is the guide of my youth, the former and defender of my reputation, my exalted prototype, my generous and faithful friend, who loved and cherished me as his own soul?'"

The text selected by Dr. B. on the mournful occasion, was peculiarly adapted to his own feelings and those of the public, and the illustrations under each separate branch of his eloquent discourse will be found in a high degree creditable to the judgment and heart of the preacher. From the text, (2 Kings ii. 3.) Dr. B. deduces the two following appropriate thoughts:—I. The church of God afflicted by the loss of its distinguished minister; and, II. That church consoled by the honour put upon him in his departure. Under the first of these divisions, the preacher expatiates on the loss of one who had been a distinguished blessing to the whole church, to the sons of the prophets of the rising ministry, and to the prophets already engaged in the work. Under the second, he urges to the contemplation of usefulness protracted to the utmost extremity of life; death robbed of its triumphs; abundant labours crowned with distinguished rewards, and the influence of a distinguished minister perpetuated on earth, in the person on whom he dropped his mantle. But the sermon must be read, and read more than once, ere its many and great excellencies can be discovered and appreciated. It is a glowing tribute of merited respect to the memory of one of the most distinguished of God's servants in these latter times.

Dr. Winter's discourse is, properly speaking, the funeral sermon of the deceased, as it was delivered by the appointment of Dr. Bogue's family, in the very pulpit where, for so many years, that great man had proclaimed, with dauntless fidelity, "the unsearchable riches of Christ." In this affectionate memorial of departed worth, will be discovered the strong sense, devout feeling, chaste diction, and practical tendency, which so happily distinguish all the compositions of Dr. Winter. The discourse is found-

ed upon the words of Paul to the elders of the church at Ephesus, Acts xx. 24.; from which the preacher takes occasion to illustrate the joy with which the faithful minister may be expected to finish his course. It is described as *the joy of Faith; the joy of Retrospect; the joy of elevated Hope, and the joy of expanded Benevolence*. The remaining part of the discourse is very successfully devoted to the delineation of Dr. Bogue's character, and describes him as *eminently holy, remarkably firm, a wise and faithful counsellor, and a tender, sympathising, ardent, and disinterested friend*. The part he acted on the public theatre of life is forcibly embodied, and his private virtues are drawn with equal strength, beauty, and truth. Of the deceased, Dr. Winter justly observes: "He feared not the face of man. There was a dignified determination in his whole conduct. No one who conversed with him--- I had almost said no one who looked at him ---could ever hope, by any weapons less powerful than argument or evidence, to turn him from his purpose."---p. 36. "His just and enlarged views of theological truth, the extensive compass of his general knowledge, the penetration with which he could almost intuitively dive into the heart and soul of the inquirer, and his concern rather to profit than to please, rendered him a most judicious counsellor; although not always a palatable one to those who asked his advice, merely to obtain a sanction of their own plans."---p. 37.

Mr. Griffin's sermon has features of excellence and of interest peculiar to itself. It contains, in every page, some weighty and useful thoughts, and is evidently the result of much patient and deliberate reflection. There are many great principles laid down in it, and followed out with vigour and effect. The text is in 2 Sam. iii. 28. He proposes to shew, I. that Dr. Bogue was a great man, ---a man of great character; II. To describe the cause of the formation of that character; III. To consider the profitable uses of such a character. Under the first head of discourse, Mr. G. shews that Dr. B. was *great by comparison,---great in capacities, such as comprehension, elevation and condescension; great in attainments, in literary attainments, in theological attainments, in Christian graces,---faith, hope, love, holiness, and fortitude; great in the energy of his character, in the energy of mental application, in the energy of personal labour, in the energy of pulpit talents, and in the energy of public spirit; great in goodness, ---and, finally, great in effect: the effect of his conversation was great, the effect of his correspondence was great, and the effect of his writings was great*. Under the second head of discourse, Mr. Griffin traces the causes of Dr. Bogue's greatness of character, *to a good education in early life;*

to an athletic constitution; to a concurrence of favourable circumstances; and to the distinguishing grace of God. The third division of the discourse is devoted to the consideration of the profitable uses to be derived from the contemplation of such a character as that of Dr. Bogue. We express our deliberate conviction when we say, that Mr. Griffin has furnished one of the ablest funeral discourses we ever read. Candid, ingenious, appropriate, pathetic, and fervently devout, it will deserve to be consulted as long as the illustrious name which gave birth to it is held in remembrance.

Mr. Goulty's discourse is the production of a mind overflowing with friendship and Christian kindness, and contains an affecting account of the last illness and death of Dr. Bogue---events which took place under his hospitable roof. With all these valuable memorials before us, for which we sincerely thank their respective authors, we cannot but rejoice that Dr. Bennett has undertaken to write the Life of Dr. Bogue, which we doubt not he will execute with care, and render it alike worthy of his own mind and that of the deceased.

Man responsible for his Belief; Two Sermons occasioned by a passage in the Inaugural Discourse of Henry Brougham, Esq. M.P., on his Installation as Lord Rector of the University of Glasgow, April 6, 1825. By RALPH WARDLAW, D.D. Hamilton. 2s.

CAN A MAN HELP HIS BELIEF?

THIS is a question of infinite moment: for as a man's belief must be supposed to exert considerable influence over his character, if he cannot help this belief, the same fatality may also, for aught we know, attach to his conduct, and thus all the evils which exist in society may be traced to a cause for which man is as little responsible, as he is for the complexion of his countenance, or the organization of his animal frame. We have been naturally led to agitate this deeply interesting question, in religion and morals, from circumstances which have of late pressed themselves on the attention of the public. It is now quite a favourite theory with many men who are destined, by the force of their genius, to rule the human intellect, that a man's belief partakes neither of good nor evil, because he is driven to it by a fell necessity, which he cannot, in the slightest degree, influence or control. This was the opinion of many of the French and German philosophers, and it has of late years been avowed in our own country by individuals belonging to the *material school*, and by others of whom we had fondly hoped better things, and things that comported with reason and truth.

We flatter ourselves that we perceive the

process by which some powerful intellects have been led to imbibe this unworthy sentiment; but we profess ourselves at a loss for one solid argument in its defence. That such a man as Mr. Brougham should have avowed it, when placed in a situation of great moral, as well as official trust, is, to us, and to many others, matter of deep regret. We sympathize with Mr. B. in all his attachments to the inalienable rights of conscience. We scruple not to triumph with him in the sentiment, "*that man shall no more render account to man for his belief*," but differ, *toto cælo*, from him, when he couples that declaration with the flimsy and unphilosophical expression, "OVER WHICH HE HIMSELF HAS NO CONTROL;"* because that expression seems to indicate, that man is as little accountable to his Maker as he is to his fellow-creatures,---a sentiment than which nothing can be more pernicious to the best interests of the community. It evidently proceeds upon the principle, that the Father of lights has left man without an authoritative revelation of his will: for, surely, if he has given such a revelation, we must be bound to believe it, since that merciful Being could not have interposed so ineffectually as to leave us without the means of determining whether or not he has spoken to us. It is not in religion as it is in science. In the latter case, if simple ignorance can be overcome, belief is as certain as the evidence upon which it is founded; but in the former case, the moral bias of the heart will most materially affect a man's belief. But it stands to reason, that the great realities of divine truth are precisely the same, whatever doubts or obscurity may be thrown over them by the corrupt tendencies of a depraved spirit. God has placed every man, upon whom the light of Christianity has shone, in a situation in which he may reach a firm and satisfactory belief; and if, under these circumstances, men rush headlong to destruction, they will find at last, that the favorite theory of modern philosophy will not screen them from merited condemnation.

We rejoice exceedingly to find, that Dr. Wardlaw has undertaken, and not merely undertaken but effected, the exposure of this most pernicious dogma. Soon after Mr. Brougham delivered his inaugural speech, before the University of Glasgow, the learned Doctor, in a spirit truly worthy of the sacred office he fills, preached two public discourses, with a view to counteract the impression which could not fail to have been made upon the ardent feelings of youth, especially by a speech which contained so much that was calculated to draw forth the unqualified approbation of all enlightened and

good minds. Dr. W. has since given the discourses in question to the public, and we think he has completely effected the purpose at which he aimed; we would hope Mr. Brougham does the same. We present one interesting extract to the attention of our readers, recommending the whole work to their attentive perusal:---

"Most heartily also do we concur with the eloquent orator in the full spirit of what he represents as the practical use of his principle, in regulating the reciprocal conduct of men, in the intercourse of social life:---'Henceforward, treating with entire respect those who conscientiously differ from ourselves, the only practical effect of the difference will be, to make us enlighten the ignorance, on the one side or the other, from which it springs,---by instructing *them*, if it be theirs,---*ourselves*, if it be our own; to the end, that the only kind of unanimity may be produced, which is desirable among rational beings,---the agreement proceeding from full conviction after the freest discussion.'"

"But there is, what I conceive to be, an error of no trivial magnitude, *lurking* (shall I say?) amidst these salutary truths. No: it does not lurk. Whether an error or not, it is not concealed. It is palpable, avowed, prominent: and the very accompaniments of truth, with which it is attended, serve to render it the more insinuating and dangerous. As persecution for conscience' sake is the subject of the entire passage in which the offensive sentences stand, we are warranted in conceiving that it is to *religious* opinions and belief that the speaker more especially, perhaps I might say exclusively, refers. Now the matter, as it appears to me, stands thus. If it be indeed true, as is here, without qualification, assumed and asserted, that 'coincidences and diversities of opinion are altogether accidental and involuntary,'---that 'over his belief a man has no control,' any more than he has over 'the hue of his skin, or the height of his stature,' and that *for his belief*, whatever it may be, a man is no more the proper subject of praise or of blame, than he is for a light or a dark complexion, or for the dimensions of his corporeal frame:---if, I say, these things be so, then it follows,---not merely that man should not account to MAN for his belief,---but also, and with equal certainty, that man has no account to render for his belief to GOD. There is no moral responsibility connected with it. We never think of associating any such responsibility with colour, or with stature; and if the two cases be really parallel, neither should we, in any circumstances associate it with opinions or belief.

"Now it is precisely here, that we conceive

* The hazardous expression was used by Mr. B. in his inaugural speech as Lord Rector of the University of Glasgow.

the mischievous error to lie. We dare not hesitate to say, that between this sentiment and the most explicit statements and uniform assumptions of the Bible, there is a perfect contrariety. Our orator and the inspired penmen are quite at issue. It is impossible for any one to receive the doctrine now promulgated by the former, as the 'great truth that has' at length happily 'gone forth to all the ends of the earth,' without renouncing the authority of the latter, whose commission was to proclaim 'to all the ends of the earth' a message of a far different tenor. When the apostles announced their testimony, in the name of the God of truth, they knew nothing of that philosophy which would now release men from the obligation to give it a believing reception, and exculpate them from all guilt in the refusal of it. When they 'went into all the world, and preached the gospel to every creature,' they subjoined the authoritative assurance, 'He that believeth shall be saved, and he that believeth not shall be condemned.' According to *their* declarations, the difference between faith and unbelief was of no trivial import. It was all the difference between safety and destruction, between the blessing and the curse of God, between heaven and hell. We do not find them saying to their hearers,---'We are aware that you have no control over your belief; that it is a thing altogether involuntary; that your believing or not believing what we testify can therefore have no influence whatsoever upon your prospects of retribution as accountable creatures,---for it is as unconnected with your will, as is the hue of your skin or the height of your stature. We recommend our testimony to you, knowing it to be from God, and persuaded of its beneficial tendency;---but, if the evidence we set before you of its truth does not produce conviction in your minds, we are far from meaning to insinuate that on this account it will fare at all the worse with you in the end.' They proceeded, as you all know, on no such principles; but, in direct and unqualified terms, connected *salvation* with the *acceptance* of their message, and *perdition* with its *refusal*."---p. 5.

A Sermon, occasioned by the Death of the Rev. John Ryland, D.D.; preached at the Baptist Meeting, Broadmead, Bristol, June 5, 1825. By ROBERT HALL, M. A. Holdsworth and Westley.

THIS fine effort of one of the richest intellects that ever adorned our country, is founded upon the pathetic words of the Evangelist, (John xxi. 7).---"THAT DISCIPLE WHOM JESUS LOVED." The eloquent preacher opens with a masterly defence of Christianity against those specious opponents who venture to assert that it teaches neither

patriotism nor friendship. In this section of the discourse will be found a series of remarks, alike worthy of the acute philosopher and the profound divine. What pigmies are the little infidels of the day in the hands of such a giant as Mr. Hall! Would that they had taste and discrimination enough to peruse such writings as his! Then might they learn not to blaspheme.

After the introduction follows a picture of the attractive character of the beloved disciple, which for powerful effect, and truthness to the sacred narrative, has few, if any rivals, in our language. The knowledge of human nature here displayed, and the exquisite touches of feeling which it contains, will endear the whole performance to all who have looked with interest upon the most tender-hearted of all our Lord's disciples. The third part of this ingenious production is devoted to the delineation of those pre-eminent excellencies which shone forth, with commanding lustre, in the history of the late amiable and respected President of the Bristol Academy. We could, with some of our contemporaries, wish to quote the whole of this striking account, but must content ourselves with the following slight specimens:---

"Doctor Ryland was born, A. D. 1753, January 29, at Warwick, where his venerable father exercised his ministry for some years; from whence he removed to Northampton.

"The most remarkable particular recorded of his infancy, is his early progress in the Hebrew language, which was such, that he read a chapter of the Hebrew Bible to the celebrated Hervey, before he was five years old. About his thirteenth year, he became deeply impressed with religious concern; and without any thing very singular in his experience, his convictions ripened into genuine conversion, and he was baptized, on a profession of his faith, in his fourteenth year. At the request of the church he began to exercise his ministerial gifts in his seventeenth year; and after continuing to assist his father for some years, he was ordained co-pastor with him in the year 1781. In this situation he remained for some time; when, on his father's removal from Northampton, he became sole pastor, until the year 1793, when he received an unanimous invitation to the joint offices of president of the Bristol Education Society, and pastor of Broadmead. How he conducted himself in the first scene of his labours, many living witnesses can attest; suffice it to say, that his ministry during that period was eminently acceptable and useful. During his residence at Northampton, he was '*in labours more abundant*;' far from confining his ministry to a single spot, he diffused its benefits over a wide circle, preaching much in the surrounding villages; and though, on his removal to Bristol, his nu-

merous avocations rendered his ministerial exertions less frequent, he may justly be considered, on the whole, as one of the most laborious of pastors. He preached, during his whole career, not less than eight thousand six hundred and ninety-one sermons, and at two hundred and eighty-six distinct places.

"If, as a preacher, he never attained the highest summit of popularity, he was always heard with attention. His ministry was replete with instruction, and not unfrequently accompanied with an unction which rendered it irresistible. As he possessed none of those graces of elocution and manner which secure superficial applause, he was always most esteemed by those who heard him the oftenest; and his stated hearers rarely if ever wished to exchange the voice of their pastor for that of a stranger. His address was such as produced an instantaneous conviction of his sincerity. It displayed, even to the most superficial observer, a mind infinitely above being actuated by the lust of applause; a spirit deeply imbued with a sense of eternal realities, and ready to pour itself forth as a libation on the sacrifice of the faith and obedience of his converts. The effect of his discourses, excellent as they were in themselves, was prodigiously heightened by the veneration universally felt for his character, and the just and high estimation entertained of his piety. Piety, indeed, was his distinguished characteristic, which he possessed to a degree that raised him inconceivably above the level of ordinary Christians. Devotion appeared to be the principal element of his being: it was next to impossible to converse with him without perceiving how entirely it pervaded his mind, and imparted to his whole deportment an air of purity, innocence, and sanctity, difficult for words to express. His piety did not display itself in a profusion of religious discourse, nor in frequently alluding to the interior exercises of his mind on spiritual subjects. He was seldom known to speak of his religious joys or sorrows: his devotional feelings were too deep and too sacred to suffer themselves to evaporate in ordinary conversation. His religion appeared in its fruits; in gentleness, humility, and benevolence; in a steady, conscientious performance of every duty, and a careful abstinence from every appearance of evil. As little did his character partake of the ascetic. It never entered into his thoughts that religion was an enemy to the innocent pleasures and social endearments of human life, of which he entertained a high relish, and which his constant regard to the Deity rendered subservient to piety, by the gratitude which they inspired, and the conviction which they deepened of the divine benignity. His love to the Great Supreme was equally exempt from slavish timidity and presumptuous familiarity: it was an awful love, such as the beatific vision may

be supposed to inspire, where the worshippers veil their faces in that presence in which they rejoice with ecstatic joy. As he cherished a firm persuasion that the attributes of the Deity ensure the production of the greatest possible sum of good, in comparison of which, the quantity of natural and moral evil permitted to remain vanishes and disappears, his views of the divine administration were a source of unmingled joy; while his profound sense of the essential holiness and justice of the Supreme Ruler, kept alive those sentiments of penitence and humility, to which too many *optimists* are strangers. '*He feared the great and terrible name of the Lord his God.*'"

The reference to Dr. Ryland's catholicism is truly deserving of notice.

"Few men have exhibited more unequivocal proofs of candour than your excellent and lamented pastor. Though a Calvinist in the strictest sense of the word, and attached to its peculiarities in a higher degree than most of the advocates of that system, he extended his affection to all who bore the image of Christ, and was ingenious in discovering reasons for thinking well of many who widely dissented from his religious views. No man was more remarkable for combining a zealous attachment to his own principles with the utmost liberality of mind towards those who differed from him; an abhorrence of error, with the kindest feelings towards the erroneous. He detested the spirit of monopoly in religion, and opposed every tendency to circumscribe it by the limits of party. His treatise on baptism furnishes a beautiful specimen of the manner in which religious controversy should be conducted on a subject on which the combatants on both sides have frequently disgraced themselves by an acrimony and bitterness in an inverse proportion to the importance of the point in debate. How extraordinary is it, that they who differ only on one subject, and that confessedly of secondary moment, should have contended with more fierceness than has usually been displayed in a contest *pro aris et focis*, for all that is dear and important in Christianity! Is it that their near approach as religious denominations, exposes them more to the spirit of rivalry, as adjoining kingdoms are the most hostile to each other, or that it is the property of bigotry to acquire an additional degree of malignity by being concentrated on one point, and directed to one object? Whatever the cause may be, the fact is singularly and greatly to be lamented. He whose removal from us we so deeply regret, was too thoroughly imbued with the spirit of Christ, to expose him to that snare; his love of good men of every nation, sect, and party, was fervent and disinterested, nor was it confined to the bounds of his personal knowledge; it engaged him in a most affectionate and extensive correspondence

with eminent persons in remote quarters of the globe, whose faces he never saw; so signally was he prepared for sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven, where the whole assembly of the church of the first born will be convened before the throne of God and the Lamb."

We have seen nothing from the pen of Mr. Hall, which in all respects pleased us so much as this inimitable tribute to the memory of a man eminent in almost all the graces which illustrate and adorn the Christian character.

1. *The Slave Colonies of Great Britain; or a Picture of Negro Slavery, drawn by the Colonists themselves, being an Abstract of the various Papers recently laid before Parliament on that Subject, with a Postscript.* Hatchard and Son, 1825, pp. 164.
2. *An Authentic Report of the Debate in the House of Commons, June 23, 1825, on Mr. Buxton's Motion, relative to the demolition of the Methodist Chapel and Mission House, and the expulsion of Mr. Shrewsbury, a Wesleyan Missionary, from that Island.* Hatchard and Son, 8vo. pp. 119.
3. *Extracts from the Royal Jamaica Gazette, from June the 11th, to June the 18th, 1825, 8vo.*
4. *Anti-Slavery Monthly Reporter, 8vo. Nos. 1-6.*

It has long been a matter of surprise that men---born and educated in a Country which boasts of the pre-eminent freedom of its inhabitants: men who are accustomed to consider personal bondage, as the greatest of earthly ills, should still, both in their individual and legislative capacities, pertinaciously uphold a system of slavery in the British colonies; a system not less dishonourable to the character of Englishmen, than irreconcilable with any sound principles of social economy. But unhappily such is the fact. In an evil hour, cupidity erected for herself a property in the persons of that class of human beings, who are the subjects of this Slavery; a property, the valuation of which in pounds sterling, has been stated at an enormous amount; and this ground of property has been made to sustain an argument, deemed of sufficient potency, to bear down all the sympathies of our common nature, and all the claims of humanity on the part of the unfortunate natives of Africa and of their offspring, who are now in bondage to us in the West Indies. With a view to correct this glaring inconsistency in our national conduct, some friends of universal justice and of their country have associated together under the designation of

the Anti-Slavery Society. Their first meeting was held nearly two years since. Their avowed object is the "Amelioration and gradual abolition of Slavery throughout the British Colonies," in pursuit of which they are wisely endeavouring to promote, by the agency of the press, a more intimate acquaintance with the character of Colonial Slavery, and to inspire their countrymen with a more lively zeal for its destruction. In this attempt they are unfortunately opposed by a powerful body of Merchants and Senators in this Country, known by the appellation of "The West Indian Interest," as well as by the Colonists themselves, who tenaciously, though erroneously, adhere to Slavery, as the *only system* under which the Sugar Islands could be made in any satisfactory degree, profitable to the Mother Country. Between these parties, several questions of right and policy have arisen, and in the deciding of them we are of opinion that the *authentic documents furnished by the Colonists themselves*, of which an abstract is now before us, will render material service.

The question upon which the greatest light is thrown by this publication is, the necessity and propriety of a further Parliamentary interference with the Colonial Legislature. There are also some valuable facts in proof of the necessity which exists for the abolition of Slavery, as well as of its practicability, and the means by which it may be accomplished. At present it must be acknowledged by all parties with these documents before them, that Colonial Slavery stands arraigned at the bar of the public, of cruelty and oppression; not as an accidental circumstance, but as an inseparable concomitant of the state and condition of a slave, who is divested of all rights and immunities, and compelled to work at the discretion of an owner, for that owner's sole and separate profit and advantage. The Slave owners having disputed the fact, that Slavery is thus necessarily attended by cruelty and oppression; the friends of abolition refer to such documents, as have come within their reach, in support of this charge; the truth of which is, we are of opinion, established beyond all controversy by the papers now before Parliament. We therefore consider their more extensive circulation, to be an important service rendered to the community by the Anti-Slavery Society. Among these papers which we have seen, there is one document entitled "Copy of the Record of the proceedings of the Fiscal of Barbice," consisting of 82 folio pages closely printed, which are filled with details of acts of cruelty perpetrated upon the Negroes by the Whites in that comparatively small Colony. We abstain from giving any of these details, both, because selection would be difficult, and because we most conscientiously recommend our readers themselves to peruse the Tracts

of the Anti-Slavery Society, which contain them; particularly the postscript to the first article now under review, which is an abstract of the record above mentioned. To such as can obtain access to the original document we would also recommend its perusal. But the charges brought against the Colonial system of the West Indies, extend beyond mere acts of oppression and cruelty. It is justly impeached of opposing all attempts to effect a beneficial change in the condition of its victims, who are condemned from generation to generation, to an utter privation of mental culture. It is well known to our readers, that the education and religious instruction of the slaves, have been systematically opposed by a large proportion of the Colonists. The unjust and cruel treatment of Mr. Smith at Demerara, and the destruction of the Methodist Chapel and Mission House at Barbadoes, together with the expulsion of Mr. Shrewsbury, (which are the subject of the 2nd and 3rd articles) now before us, are unanswerable proofs of the determination of the Colonists to keep the slaves in abject ignorance, that they may treat them, as appears by the Fiscal's report, much worse than brutes are treated in this country. We shall conclude these observations by again expressing our hearty concurrence in the objects of the Anti-Slavery Society; and by recommending these publications to our readers. It is highly desirable, that they should possess the means of information on this subject, and that having informed themselves, all who are convinced of the iniquity of Slavery, should unite in applications to the Legislature with a view to promote its abolition.

Memoirs and Poetical Remains of the late Jane Taylor; with Extracts from her Correspondence. By ISAAC TAYLOR. 2 vols. 16s. Holdsworth.

THE memory of Jane Taylor is with us so fragrant, that the slightest reference to her lovely character and transcendent genius could not fail to afford us sincere and even ardent pleasure. We may say, with truth, that we watched with fraternal interest her entire literary career, from its earliest dawn to its meridian height; and when the doleful news reached our ears, that she was no more, we sighed for ourselves, for our children, and for posterity. Such a name, however, as that of Jane Taylor will never perish; nor will the rich treasures of her fertile mind be suffered to sink into an oblivious repose. Apart from the influence of the memorial now before us, the deceased had reared, by the brilliant exertion of her own talents, a monument which will perpetuate the remembrance of her mental opulence as long as there shall be any feeling, or taste, or genius in the world. The

expansion of her faculties was gradual, but her ultimate attainments were of the highest order; and had it pleased divine Providence to spare her life for a few years longer, she might have ranked, *while living*, with the most distinguished writers of her sex in the nineteenth century. That she will bear comparison with any living female author, now that she is dead, we are of opinion cannot fairly be denied. Let "Display," and "The Contributions of Q. Q." be placed on the table with any single production of any other female writer whatever, let the judges be at once competent and impartial, and we know what will be the result.

With these views, we gratefully welcome the two elegant volumes before us, which are drawn up with a skill, accuracy, and fidelity, in a high degree creditable to a man who wrote under the tenderest impulses of fraternal affection. These memoirs do not consist of tedious and doubtful panegyric, but of records which the deceased supplied herself, and which speak the more effectually as they are selected, for the most part, from papers which were never intended to see the light. The actual correspondence of an individual, in most cases, is the best inlet to an acquaintance, both with social and intellectual character. Mr. Taylor was fully aware of this, and has availed himself most amply of his sister's letters and other incidental productions, from which he has furnished a portrait, in all respects so complete, that no one can fail to trace in it the most striking resemblance to the original. The memoir itself, and which occupies the whole of the first volume, is divided into twelve Sections.

I. Infancy and Childhood at Lavenham. II. Education and early Friendships, at Colchester. III. Religious Feelings, Family Customs, Employments, and Recreations. IV. New Friendships and Literary Engagements. V. Visit to Lavenham. VI. Publication of Original Poems. VII. Religious Feelings. VIII. Domestic Feelings, Publication of the Associate Minstrels, Hymns for Infant Minds, Hymns for Sunday Schools, &c. IX. Removal to Ongar, First and Second Visit to Ilfracombe. X. Residence at Marazion—Publication of Display and Essays in Rhyme---Contributions to the Youth's Magazine. XI. Visits---Residence at Ongar---Religious Feeling. XII. Last Illness and Death.

Amongst the Poetical Remains will be found some enchanting pieces,---pieces equally rich in taste and piety. Indeed, we must not omit to apprise our readers, that Jane Taylor's piety was of a very distinguished order, as her correspondence will amply shew. Some of her letters evince great insight into the human heart, as well as a quick and intuitive perception of what was passing around her, in the religious world, so called. As a proof of this, we refer our readers to a letter to Miss E. M., page 257,

where she expresses her views, with admirable propriety, on the Antinomian heresy. The concluding letter in this interesting work, is too pathetic not to find its way into our pages. It was written to a dear friend and some other members of her family, while the cold hand of death was beginning to press upon her. "I fear I cannot finish,---O, my dear friends, if you knew what thoughts I have now, you would see, as I do, that the whole business of life is preparation for death! Let it be so with you. If I have ever written or spoken any thing you deem good advice, be assured I would, if I could, repeat it now with ten-fold force. Think of this when I am gone. Tell J. I hope he will read Williams's Diary; and study to become such a character, as a man of business, and as a Christian. I wish you all to read it. My love and best wishes to J.

"May God bless you all: farewell! farewell! dear S., dear E., dear P., dear J., farewell! Yours till death, and after that, I hope.
JANE TAYLOR."

BRIEF SKETCHES OF BOOKS.

1. *Christian Experience*; or, the Spiritual Exercises of Eminent Christians, in different Ages and Places, stated in their own Words. Collected by JOHN BROWN, Minister of the Gospel, Whitburn. Duncan and Westley, 2s. with a Portrait. This little volume breathes in every page the unaffected piety and Christian simplicity of its much-esteemed author. The selections are, without exception, from the writings of approved divines, and relate to topics in which every true Christian is deeply interested. The following list of contents will shew the nature of the work:—Conversion; Saving Faith; Indwelling Sin; The Glory of Christ; The Comforts of the Gospel; Personal Covenanting; Christian Sanctification; Enjoyment of God in Ordinances; The Saint's Exercises in Affliction and Trial; The Believer's Exercise in Dying.

2. *Sketch of Ancient Geography*; compiled from the best authorities, and arranged after the manner of the Abbe Gaultier's Modern Geography. By A LADY, for the Use of her own Family. W. Wetton, Fleet-street. A work of considerable labour, and of much scientific accuracy, in all respects creditable to the taste and industry of the well-instructed author. As a school-book, this Sketch of Ancient Geography will be found a great acquisition.

3. *A Complete System of Punctuation*. By CHARLES JAMES ADDISON. S Bagster, 4s. We have looked at this work with care, and give it as our deliberate opinion, that it is admirably suited to impart the instruction it professes to communicate. It is a clear, well-written book.

4. *A Plea for the Protestant Canon of Scripture*, in opposition to the Popish Canon, of which the Apocrypha makes an integral part; or, a Succinct Account of the Bible Society Controversy respecting the Circulation of the Apocryphal Writings; with the History of the Translations of the English Bible and Apocrypha, at the period of the Reformation. Addressed to the Members of the British and Foreign Bible Society. With a Portrait of William Tyndal, Translator of the English Bible. Wightman and Cramp, 4s. As far as this pamphlet is confined to the simple question of the Protestant Canon, it is a useful and comprehensive work, deserving a wide circulation. As far as it relates to the late Bible controversy, it abounds with partial statements and party feelings. We thank the

author for his learning; and we are ready to apologise for his prejudices, which evidently lean to the side of truth.

5. *Thoughts on Religion and other Subjects*. By BLAISE PASCAL. A New Translation; and Memoirs of his Life. By the REV. E. CRAIG, A.M. Oxon. W. Baynes and Son. 6s. This is by far the best edition of Pascal's Thoughts that has as yet seen the light. The translation seems correct, and the memoir is drawn up with special reference to the times in which Pascal flourished, and the church in whose bosom he lived and died.

6. *A View of Evangelical Repentance*, from the Sacred Records. By JOHN COLQUHOUN, D.D. Minister of the Gospel, Leith. 3s. 6d. Duncan. Like all the former productions of the worthy author, this volume exhibits a clear and impressive view of divine truth, and at the same time breathes a fervent devotion. He always writes like one who has tasted, and felt, and handled the good word of eternal life.

7. *Lectures on Moral and Religious Subjects*, addressed to Mechanics. By the REV. TIMOTHY EAST of Birmingham. Lecture 1st. To Apprentices. Westley. Price 6d. This is the first lecture of a course of subjects which Mr. East is now delivering to his people, with great effect. The instruction it contains is well adapted to benefit the class of persons to whom it relates. The other subjects in the course, and which we hope soon to notice, are the following:—On Industry and Frugality, as essential to Prosperity. On the Evils of Intemperance. On the Government of the Tongue. On Honesty. On Contentment, viewed in connexion with an Aspiring Disposition. On the Sabbath Day and Public Worship. On the Advantages of being Religious. On the Importance of maintaining the Consistency of Religious Character. On the Present Sources of Happiness. On the Relative Duties of Domestic Life. On the Reciprocal Obligations of Masters and Servants. The Happiness and Prosperity of the World Essentially Promoted by the Discoveries and labours of Mechanics.

8. *The Importance of Preparation for the Future State*; a Discourse delivered at Lynton, before the Ministers and Churches of the Hampshire Association, 21st Sept. 1825. By R. AYLIFFE, Stockbridge. Westley. 1s. 6d. The publication of this most valuable sermon was chiefly instigated by the lamented Dr. Bogue, who heard it with the greatest satisfaction, and pressed the author to give it to the public. It is a discourse unusually full of all that is most important for a Christian to know, and feel, and practice, and anticipate.

9. *A Philosophical Essay on Education*. By the REV. W. NEWLANDS, A.M. Hatchard and Nisbet. 2s. The author of this essay is evidently well qualified for the work of tuition, in which we understand he is very successfully engaged. The principles laid down by Mr. N. are these:—1. That exercise is the chief means of cultivating and improving the mind. 2. That the knowledge already in the student's possession should be employed as the means of conducting him to some higher attainment. 3. That association is a consideration of great importance in tuition. The concluding observations of the essay are these:—1. That the Christian religion should form a part of every system of education. 2. That care should be taken, in an academical education, not to weaken the influence of filial and parental affection. 3. That in every system of education, pains should be taken to prevent the loss of time.

10. *Time's Telescope for 1826*; or, a Complete Guide to the Almanack; containing an Explanation of Saints' Days and Holidays; with Illustrations of British History and Antiquities, Notices of Obsolete Rites and Customs, Sketches of Comparative Chronology, and Contemporary Biography, Astronomical Occurrences in every Month, comprising Remarks on the Phenomena of the Celestial Bodies, and the Naturalist's Diary, explaining the various Appearances in the Animal and Vegetable Kingdoms. To which are prefixed an Essay on the Physical Powers, Intellectual Faculties, and Moral Perceptions of Man. By Tho-

mas Myers, LL.D.; and Introductory Poems, by J. H. Wiffen, Delta of Blackwood's Magazine, and William Howitt. Published annually. Sherwood, 9s. This volume, as in former years, contains an immense quantity of interesting and curious matter, which will be found harmlessly amusing, if not peculiarly instructive, to all ranks in the community. At the beginning of the work will be found a most admirably executed engraving from the celebrated Madona and Child of Corregio, the original of which, it is said, has been recently purchased by the government commissioners, at the enormous sum of *three thousand eight hundred guineas*. This is the first British engraving from this extraordinary monument of human genius. The introductory essay will be read with interest by those who accustom themselves to the study of man.

LITERARY NOTICES.

The Rev. T. H. Horne, M.A. is preparing for publication a new edition of his Manual, entitled "Deism Refuted; or, Plain Reasons for being a Christian;" which is an *Analysis* of the first volume of his Introduction to the Critical Study of the Scriptures. The work will be corrected throughout, so as to form a compendious yet full Summary of the evidences of the Christian revelation; and will also be enlarged with a new chapter on the Incredulity of Unbelief, adapted to the perpetually varying assaults of infidelity. In one vol. foolscap 8vo.

The Rev. Alfred Bishop of Ringwood intends to publish, early in the year, "Christian Memorials of the Nineteenth Century; or, Select Evangelical Biography for the last Twenty-five Years."

In the Press.—1. Hints for Ministers and Churches. By the late Rev. Andrew Fuller.—2. Selections from the Works of Dr. John Owen. By the Rev. W. Wilson, D.D. Author of "Selections from Leighton's

Works." 2 vols, 18mo.—3. A new edition of Howe's *Dominion over the Invisible World*: with some Account of the Author.—4. Mr. F. Lunare has nearly ready for publication a new collection of Sacred Music for Public or Private Devotion.—5. Bagster's *Comprehensive Bible, for Pulpit, Study, and Family Use*, in 1 vol, 4to, is now in course of publication, in seven parts, and in three sizes paper.

SELECT LIST.

Psalms and Hymns, principally for Public Worship, selected from Dr. Watts and other Authors. By H. F. Burder, M. A. 4s.

Review of the Conduct of the Directors of the British and Foreign Bible Society, relative to the Apocrypha, and to their Administration on the Continent: with an Answer to the Rev. C. Simeon, and Observations on the Cambridge Remarks. By Robert Haldane, Esq. 2s. 6d.

Hebrew Tales, selected and translated from ancient Hebrew Works; to which is prefixed an Essay on the still existing Remains of the Hebrew Sages, &c. 8vo. 7s. 6d.

Chronology of the Kings of England, in Easy Rhyme. By the Rev. E. Butcher. With an Engraving of each King. Price 2s.

A New Edition, being the Eighth, of Foster's Essays on Decision of Character, &c. Price 10s.

A New Edition, being the Third, of Sketches of 400 Sermons, furnished by their respective Authors. 8 vols, 12mo. 11. 12s.

The Cottage Bible, Part 21. 1s. Fine, 1s. 6d.

The Domestic Preacher; or, Short Discourses from the MSS. of some Eminent Ministers. 2 vols, 12mo.

Memoirs of the late Miss Jane Taylor. By her Brother, Mr. Isaac Taylor, jun. 2 vols, crown 8vo.

RELIGIOUS INTELLIGENCE.

LONDON.

MONTHLY MEETING LIST.

We lay before our Readers the following Interesting and Appropriate Series of Subjects to be Discussed (D. V.) by the Congregational Ministers of the Metropolis and its Vicinity, in 1826, 1827, and 1828.

1826.

- Jan. 6. At Mr. Burder's, Fetter-lane. (Subject—*The Advantages of an enlarged Acquaintance with the Evidences of Revelation.*) Preached by Mr. Orme.
- Feb. 9. At Mr. Curwen's, Barbican. (*The Divine Legation of Moses, and the leading Features of the Mosaic Economy.*) By Dr. Collyer.
- March 9. At Dr. Winter's, New-court, Carey-street. (*The Evidence derived from Prophecy.*) By Mr. H. F. Burder.
- April 6. At Mr. Lacey's, Verulam Chapel, Lambeth. (*The Evidence derived from Miracles.*) By Mr. Stratten.
- May 4. At Mr. Stratten's, Paddington Chapel. (*The Evidence derived from the Character of Christ.*) By Mr. Lacey.
- June 8. At Mr. Yockney's, Islington. (*The Evidence derived from the Resurrection of Christ.*) By Dr. Smith.
- July 6. At Dr. Collyer's, Peckham. (*The Evidence derived from the Success of the Gospel.*) By Mr. Reed.
- Aug. 10. At Mr. Philip's, Maberly Chapel, Kingsland. (*The Internal Evidence of Christianity.*) By Mr. Arundel.
- Sept. 7. At Mr. Barker's, Deptford. (*The Practical Influence of Christianity illustrative of its Divine Origin.*) By Mr. Davies.
- Oct. 5. At Mr. Fletcher's, Stepney. (*The best Methods of Counteracting Infidelity.*) By Dr. Winter.
- Nov. 9. At Mr. Townsend's, Bermondsey. (*The Character of the Apostle Paul.*) By Mr. Rayson.

- Dec. 7. At Mr. White Row, Spitalfields. (*The Mysteries of Revelation*).
By Mr. Fletcher.
- Jan. 11. At Mr. Wall's, Pavement, Moorfields. (*The Doctrine of Human Depravity*).
1827. By Mr. Burder.
- Feb. 8. At Mr. Wood's, Jewin-street. (*The Doctrine of the Atonement*).
By Mr. Knight.
- March 8. At Mr., New Broad-street. (*The Mediatorial Dominion of Christ*).
By Mr. Wall.
- April 5. At Mr. Reed's, New Road, St. George in the East. (*The Doctrine of Justification*).
By Mr. Yockney.
- May 3. At Dr. Smith's, Gravel Pit, Hackney. (*The Influences of the Holy Spirit*).
(not 10.) By Mr. Blackburn.
- June 7. At Mr. Morison's, Trevor Chapel, Brompton. (*The Nature of Sanctification*).
By Mr. C. Hyatt.
- July 5. At Mr. Rayson's, Tonbridge Chapel, Somers' Town. (*The Assurance of Hope*).
By Mr. Dunn.
- Aug. 9. At Mr. Brooksbank's, Edmonton. (*The Doctrine of Election*).
By Mr. Townsend.
- Sept. 6. At Mr. Hasloch's, Kentish Town. (*The Evidence and Use of the Doctrine of Final Perseverance*).
By Mr. Chapman.
- Oct. 11. At Mr. Evans's, Mile End. (*The Causes and Symptoms of Religious Declensions*).
By Mr. Washbourne.
- Nov. 8. At Mr. Dean's, Aldermanbury Postern. (*The Proofs of Meekness for Heaven*).
By Mr. Harper.
- Dec. 6. At Mr. Davies's, Hare-court, Aldersgate-street. (*The Resurrection of the Body*).
By Broad-street, Minister.
- Jan. 10. At Mr. C. Hyatt's, Shadwell. (*The Final Glorification of the Redeemed*).
1828. By Mr. Wood.
- Feb. 7. At Mr. Knight's, Collyer's Rents, Southwark. (*The Spirituality of the Kingdom of Christ, illustrated in the Character and History of the first Churches*).
By Mr. Morison.
- March 6. At Mr. Orme's, Camberwell. (*The Early Corruptions of Christianity*).
By Mr. Vaughan.
- April 10. At Mr. Vaughan's, Kensington. (*The Advantages and Deficiencies of the Protestant Reformation*).
By Mr. Curwen.
- May 8. At Mr. H. F. Burder's, St. Thomas's-square, Hackney. (*The Authority of Scripture, and the Right of Private Judgment*).
By Mr. Philip.
- June 5. At Mr. Chapman's, Greenwich. (*The General Principles of Protestant Nonconformity*).
By White-row Minister.
- July 10. At Mr. Washbourne's, Hammersmith. (*The Scriptural Evidences and Practical Results of Congregational Nonconformity*).
By Mr. Brooksbank.
- Aug. 7. At Mr. Harper's, London Road. (*The Nature and Advantages of Church Fellowship*).
By Mr. Evans.
- Sept. 11. At Mr. Dunn's, Palace-street, Pinlicko. (*The Discipline of Christian Churches*).
By Mr. Williams.
- Oct. 9. At Mr. Williams's, Rose-lane, Ratcliffe. (*The Duties of Christian Churches towards each other*).
By Mr. Barker.
- Nov. 6. At Mr. Blackburn's, Claremont Chapel, Pentonville. (*The Obligations of the Christian Churches to Diffuse the Gospel through the World*).
By Mr. Dean.
- Dec. 11. At Mr. Arundel's, Union-street, Southwark. (*The Influence of Missionary Exertions on the State of Religion at Home*).
By Mr. Hasloch.
- N. B. *The Day on which these Monthly Exercises are carried on, is the THURSDAY after the first Lord's Day in every Month. Divine Service to begin at Eleven o'Clock precisely.*

STATE OF RELIGION ON THE CONTINENT.

NO. I.

To the Editor.

DEAR SIR,---It has appeared to me that no small degree of pleasure and advantage may accrue to many of your readers, from the presentation of *select passages* out of the Reports of Bible Societies in foreign countries. With some of these I have been favoured; and I cannot express the delight,

and I trust the sanctifying excitement, which I have derived from them. They may give some correct ideas of the state of religious feeling among the pious and professedly pious people in Germany, Switzerland, and France ---of their habits of expression, their private and social manners, and the interest which they take in the means by which the kingdom of the Saviour is promoted among men. They may furnish facts, analogies, and in-

ferences, which will induce us to hesitate, at least, upon many bold assertions occurring in some published tours and travels on the continent. The English tourist, rapidly moving along the high roads, and living at hotels, is likely to meet with little more than the froth and foam which floats on the surface of society. The retirement of private families--the usual abodes of morality and religion, is not readily thrown open to passing strangers. The evidence is indeed undeniable, of abounding wickedness in most parts of the continent; and it should stir up our compassion, our prayers, and our zeal: but the grounds of thankfulness are not wanting, that a holy seed yet remains, and that it is germinating towards an effectual and extensive increase.

The little extracts which I shall make, I propose to arrange under these heads:--

I. *The manner of holding the meetings of Bible Societies.*

II. *Facts and observations* referring to the circulation and the right use of the scriptures.

III. *Indications of the interest* which is taken by foreign Christians in the advancement of the Redeemer's kingdom.

IV. *Passages* which, either directly or by allusion and implication, supply evidence of the *doctrinal sentiments* which are entertained, and the way in which they are connected with *experimental and practical religion*.

The first of these divisions is now submitted. If that prove acceptable, the others will follow. J. P. S.

I. *The MANNER of holding Bible Meetings.*

In Paris a public room appears to be the place of meeting, but in the country parts of France the Protestant temples are used; and in Germany and in Switzerland the parish churches, and in some cities the ancient cathedrals. Prayer, at both the beginning and the close of the meeting, is, in most of the reports, stated to have been offered up, and sometimes a copy of the prayers is added.

When speeches are inserted, they bear marks of having been composed with great care; and all of them treat upon appropriate topics with distinguished judgment and accuracy. Those of M. Stapfer, (the nephew of the celebrated Zurich divine) are, in this respect, most remarkable indeed. They might be called dissertations on subjects of peculiar interest; and they are the results of universal learning and extensive research, applied by a mind of extraordinary fertility and power: these occur in the reports of the Paris Society. Gravity and seriousness are always reigning qualities of the speeches which are published. Attempts at wit, irrelevant ramblings, and far-fetched materials arbitrarily forced into the service, never appear. One highly pleasing characteristic is the spirit of decided piety which usually shows itself in both speeches and reports.

Little appears of a disposition to avoid or tread lightly upon the holy ground of personal religion, in order to conciliate men of the world.

In Germany it does not appear that usually motions are proposed with speeches delivered upon them: but the more general practice seems to be, that, in connection with the reading of the reports, sermons are preached, and after the service collections are made at the doors. The Committees, Members, &c. then commonly retire to the Pastor's house, or to some other contiguous place, to transact the yearly business.

The Germans are characteristically a musical people.* Luther was a great composer and performer. Under his heaviest troubles he made his flute auxiliary to his prayers, for soothing his perturbed spirits. Zuinglius played upon every principal instrument then in use. In both Germany and Switzerland, vocal and instrumental music bear a large share in the conducting of the Bible-Festivals, as they style the Anniversaries.

In the Report of the Berne Society for 1824, it is recorded that the members of a Musical Association in that city greatly contributed to "exalt the festival, by their beautiful singing of hymns of praise."

The order of proceeding is more minutely detailed in the Eighth Annual Report of the Society at Buntzlau, in Silesia, Oct. 15, 1823. "The festival was held in the Lutheran church of this town. After the hymn, '*Herr Jesu Christ, dich zu uns wend*,' ('Lord Jesus Christ, turn us to thee') the choir, consisting of the young men of the Seminary, and the children of the Royal Orphan School, led by Prof. Karow, sang Rolle's anthem, '*Es ist in keinem andern heil*,' ('In no other is salvation.'). Then the Rev. Pastor Fricke uttered a prayer at the altar; after which was sung the chorus of Handel, *Singt unserm Gott, und macht sein lob bekannt*, ('Sing to our God, and spread abroad his praise;') and then the whole congregation sang the hymn, '*Lobt den Herrn des geisterheere*, ('Praise the Lord of angel-hosts.'). Then the Rev. Prof. Henning ascended the pulpit and preached from Matt. xiii. 1--9, [the parable of the sower; the heads of the sermon are given.] Extracts were then read out of the preceding year's Report, which had been printed and distributed a week before, and some of the most important information received since was introduced. Between the pauses of the sermon was sung the hymn, '*Herr dein wort, die edle gabe*' ('Lord, thy word, that noble gift;') and after the sermon, '*Der*

* The late Baroness de Stael says of them, in her own smart and just manner, "The imagination and the sensibility of the Germans could not content itself with a *prosaic religion*."

Herr ist gross and hoch erhoht, ('Great is the Lord, exalted high,') followed by the chorus, from a hymn of Klein's '*Ich danke,*' &c. ('With my whole heart I bless the Lord, and all his wonders tell.') Then the Rev. Superintendent Franke went to the altar, and sang a collect and benediction. As a close of the whole, the choir sang a piece and chorus of Handel's, '*In ous're chære,*' &c. ('In our songs be ye united, O ye ranks of cherubim!')

THE CASE OF THE EXILED SWISS MINISTERS.

It extremely grieves us to learn that the sum only of 177*l.* 7*s.* has been received on behalf of this most urgent and distressing case. We have now before us a statement of facts relating to four of the expatriated Ministers, which details sufferings and privations equalled only by the Christian fortitude, meekness, and patience, with which they have been endured. We subjoin a list of the sums received, by which it will be seen, that the whole amount transmitted to Dr. Smith and the committee who act with him, has been derived from *twenty-eight* sources—a pitiful illustration of the degree in which this great Christian community, blessed as it is with civil and religious liberty, has sympathized with its persecuted brethren in a foreign land. We lament exceedingly that our limits will not justify an insertion, for the present month, of the highly interesting documents now before us; but when we inform our readers that they have been copied and forwarded by Dr. Smith, they will not be inclined to doubt their accuracy or their urgency. We most earnestly entreat the followers of the Saviour not to allow this opportunity of glorifying him, by supporting and comforting his persecuted servants, to escape without improvement, in that practical way which can alone meet the demands of the case. The sums collected are the following. Daniel Lister, Esq. 10*l.*; a Friend 10*l.*; Mr. W. Pilling, Salford, 3*l.*; Mrs. Burchett, Brighton, 20*l.*; a cup of cold water, by the Rev. Dr. Winter, 1*l.*; a collection at the Rev. Christopher Anderson's Meeting, Edinburgh, 25*l.*; A. B. Bedworth 10*l.*; Thomas Thompson, Esq. 5*l.* 5*s.*; Rev. Dr. Collyer 5*l.* 5*s.*; a Well-wisher 1*l.*; a Northamptonshire Friend, by the Rev. Thomas Hopkins, 5*l.*; John Kennard, Esq. 5*l.* 5*s.*; Mrs. Desormeaux 1*l.*; W. from Manchester, 5*l.*; Sam. Robinson, Esq. 5*l.*; W. Pearson, Esq. 5*l.*; Mr. Moore 1*l.*; Miss Moore 1*l.*; Miss Moore, Bath, 2*l.*; Mr. C. Alsager 2*l.* 2*s.*; Mrs. Suiger, Westbury, 2*l.*; a Few Protestant Dissenters, at Wilton, by Mrs. Croome, 2*l.*; Mr. J. Gilbert 10*s.*; Mr. Wills 2*l.*; Jas. Lean, Esq. Macclesfield, 2*l.*; A. Hankey, Esq. 10*l.*; Collection by Dr. Smith's Congregation 25*l.* 10*s.* Of the above sums 110*l.* have been forwarded to the most necessitous of the persecuted Ministers.

APPLICATION TO PARLIAMENT ON THE SUBJECT OF SLAVERY.

It must be truly animating to the friends of liberty to find that the disgraceful system of colonial slavery is becoming every day less palatable to the enlightened subjects of this great Empire. Meetings have been convened in many of the principal towns, with a view to draw the attention of the Legislature afresh to this enormous abuse. The meeting at Norwich was honoured by the attendance of Mr. Gurney, who delivered one of the most effective addresses on the occasion, that perhaps has ever yet been heard in opposition to slavery. And while we are just writing this notice, the greatest champion of slave emancipation our country ever produced, (we mean W. Wilberforce, Esq.) is advocating the glorious cause at Free Masons' Hall, where he has kindly engaged to take the chair of the "Society for the mitigation and gradual Abolition of Slavery throughout the British dominions." From this meeting, and others which either have been held or will yet be convened, we look for great things. May the chain of oppression be every where burst asunder, that the captive may go free!—See our Review, page 21.

MR. OWEN'S DISCOVERY OF THE ORIGIN OF MORAL EVIL!

This boasted philanthropist, in a vapouring address to the Americans, bearing date 1st October, 1825, in which he is anxious to protect them from the religious evils of the old world, thus expresses himself, in regard to truths which are written in the Book of God as with a sun-beam. "The greatest and most lamentable of these are the notions, that human nature has been so formed as to be able to *believe* and *disbelieve*, and to *love* and *hate* at pleasure; and that there can be merit or demerit in believing or disbelieving, and in loving or hating. *These false notions are the origin of evil, and the real cause of all sin and misery among mankind!*" See our Review of Dr. Wardlaw's Sermons, p. 17.

PROVINCIAL.

REMOVALS AND SETTLEMENTS.

THE Rev. Robert Hall, A.M. of Leicester, we are informed, has accepted an unanimous and pressing call, from the Christian church lately under the pastoral care of the Rev. Dr. Ryland, of Bristol. The Rev. George Redford, A.M. of Uxbridge, is under engagement to succeed the Rev. Robert Vaughan, now of Kensington, in his late charge at Worcester. The Rev. David Dunkerly, late of Loxley, near Sheffield, has removed to Ebenezer Chapel, Townley street, Macclesfield. The Rev. E. Corbishley has accepted an undivided call to the pastoral charge of the Independent Church at Appledore, North Devon.

ORDINATIONS.

On Wednesday, October 26th, 1825, the Rev. G. D. Mudie, late of Rochford, Essex, was set apart to the pastoral office, over the Independent Church at Chesterfield. In the morning, the Rev. Mr. Dixon, of Sheffield, commenced the service, with reading and prayer. The Rev. Thomas Smith, A.M., Classical Tutor of Rotherham College, then delivered a luminous and impressive discourse, exhibiting the principles of non-conformity, and the scriptural authority for the order of congregational churches. And the Rev. Mr. Docker, of Sheffield, offered up the general prayer, and concluded. In the evening, the Rev. Mr. Jefferson, of Attercliffe, commenced with reading and prayer; the Rev. Mr. Boden, of Sheffield, preached a most suitable sermon to the minister and people; the Rev. Mr. Jones, (Baptist) of Chesterfield, concluded. The Rev. Messrs. Hine, Barton, Orange, and Waterfield took part in the interesting services of the occasion, which were witnessed by large and attentive auditories, both parts of the day.

On Thursday, Nov. 24, 1825, the Rev. Wm. Copley, late of Watford, Herts, was recognized as pastor of the Congregational Church in Oxford. The Rev. T. Morgan, of Birmingham, delivered the introductory discourse, and received the statements of the church, and its newly-elected pastor. Mr. C. was addressed by his late pastor and tutor, the Rev. Dr. Steadman, president of Bradford Academy, from Luke xii. 42. The devotional services of the morning were conducted by Rev. J. Tyso, of Wallingford, and Rev. T. Helmore, of Stratford.

In the evening the Rev. T. Coles, of Bourton, preached to the people from Phil. ii. 29. The Rev. T. Price, of Coate, and the Rev. J. Hinton, of St. Clement's, Oxford, conducted the public devotions.

The services of the day were peculiarly solemn and impressive; may they prove the prelude to long and extended prosperity!

It will be no doubt recollected that this interesting and important station was occupied with distinguished acceptance and usefulness by the Rev. James Hinton, M.A. for a period of thirty-six years. Since his removal in 1823, though destitute of the labours of a stated pastor, the church has been, through the divine goodness, preserved in peace and steadfastness, and at length it is happily united in its newly chosen pastor, and grateful to the overruling care of the Great Shepherd, which they trust has directed the movements of both pastor and people, and whose blessing on the union they fervently implore.

On Tuesday, November 15th, 1825, the Rev. Richard Robinson, late of Cratfield, Suffolk, was publicly recognised as pastor of the United Independent Churches at Wingham; the Rev. R. Burls, of Maldon, introduced the service by reading and prayer; the Rev. A. Wells, of Coggeshall, delivered

the introductory discourse; one of the deacons gave a short account of the measures which led to the connexion; the Rev. T. Craig, of Bocking, offered the intercessory prayer; the Rev. J. Fletcher, A. M. of Stepney, preached the sermon on the reciprocal duties of minister and people, from 1 Cor. xvi. 14; and the Rev. S. Morell, of Baddow, concluded the service with prayer. A sermon was preached in the evening by the Rev. Wm. Stevens, from Castle Heddingham; the devotional services were conducted by the Rev. D. Smith, of Brentwood, and the Rev. J. Dennant, of Halesworth.

On Wednesday, August 24th, 1825, Mr. Greenway, late of Hoxton Academy, was ordained over the church and congregation assembling for the worship of God in the Independent Chapel, Bere Regis, Dorsetshire. The Rev. Messrs. Hall, Woodbridge, Hooper, James, Keynes, Dobson, Wills, Caston, Gay, Waller, Bulgen, Shoveller, Collins, and Atkins, took part in the service.

Died, at Glasgow, on the morning of the 17th of Dec., the Rev. Dr. Love, formerly of London, and one of the earliest friends of the Missionary Society.

Also, at Margate, on the 21st November, the Rev. Mr. Atkinson, a faithful and laborious servant of Christ.

FOREIGN.

RUSSIA.

DEATH OF ALEXANDER, THE EMPEROR OF ALL THE RUSSIANS.

THIS melancholy event, the date of which has not as yet transpired in this country, will doubtless create a considerable sensation in Russia itself, and throughout all Europe. He was, beyond doubt, a man of enlightened views, and aimed assiduously at the improvement of his numerous subjects. By his exertions science had begun to dawn upon his vast empire, and under his sanction, religious instruction and the dispersion of the Holy Scriptures, had made considerable progress. Of late, indeed, Bible and Missionary institutions in Russia were somewhat checked in their career; but we have strong reasons for asserting, that the dignitaries of the Russian church were more to blame for this than the Emperor himself. His Imperial Majesty was born December 23, 1777, succeeded his father, Paul, on the 24th of March, 1801, and was declared Czar and King in 1815. The Arch-Duke Constantine, brother of the Emperor, is mentioned as presumptive heir to the throne. A rumour has obtained slight circulation, that the Emperor was murdered, but we hope this will be found incorrect.

MISSIONARY CHRONICLE

FOR JANUARY, 1826.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin-Friars, London.

NOTICE TO THE FRIENDS OF THE SOCIETY IN SCOTLAND.

WE beg to announce to the Friends of the London Missionary Society in Scotland, that Subscriptions and Donations, on account of the Society, are received, in EDINBURGH, by George Yule, Esq. North Bridge-street; and in GLASGOW, by William M'Gavin, Esq. of the British Linen Company's Office, Queen-street.

SANDWICH ISLANDS.

Brief Remarks on the Sandwich Islands, and on the Christian Mission which has been established there.

THE Sandwich Islands are ten in number, and bear the following names, written according to the orthography adopted by the missionaries, who have given to the people of those islands a written language, viz. *Hawaii, Maui, Tahurāwa, Rānai Morokai, Oāhu, Taūai, Niihaū, Taūra, and Morokini.*

These islands are situated in the Pacific Ocean, between $18^{\circ} 50'$ and $22^{\circ} 20'$ north latitude, and $154^{\circ} 55'$ and $160^{\circ} 15'$ west longitude from Greenwich. They are extended in a direction W.N.W. and E.S.E. Hawaii being the southeastern island.

The estimated length, breadth, and superficial contents, of each island, is as follows:---

	Length.	Breadth.	Square Miles.
Hawaii . .	97 miles	78 . .	4,000
Maui . . .	48 . . .	29 . .	600
Tahurawa .	11 . . .	8 . . .	60
Rānai . . .	17 . . .	9 . . .	100
Morokai . .	40 . . .	7 . . .	170
Oāhu . . .	46 . . .	23 . .	520
Taūai . . .	33 . . .	28 . .	520
Niihaū . .	20 . . .	7 . . .	80
Taūra Morokini }	Little more than barren rocks.		

Most of the islands are mountainous, and the mountains rise sometimes to a great height. The summits of Mounakea and Mounaroa, on Hawaii, are not less than 15,000 feet high, thus ascending into the region of perpetual congelation. That these lofty piles had a volcanic origin there can be no doubt. The marks of ancient craters are numerous upon them; and on the side

of Mounaroa, midway between the ocean and the summit, is one of the most remarkable volcanoes in the world.*

Hawaii exhibits much to the beholder that is grand and sublime. Most of the other islands, particularly Oahu, Taūai, and Maui, are picturesque and romantic. Some portions of the islands are remarkably fertile; other portions have but a scanty vegetation; and others are nothing but barren lava. Oahu is probably the most luxuriant island in the whole groupe.

The lands most susceptible of cultivation, lie generally within from two to seven miles of the sea. The interior is broken into steep ridges and deep ravines.

The chief productions are sweet potatoes, taro, and, in some of the islands, yams; bananas, sugar-cane, water-melons, muskmelons, cucumbers, cabbages, beans, and the cloth plant, are also cultivated, together with a few oranges and pine-apples.

The population of the islands is estimated at 130,000. Of this Hawaii contains 85,000, and Oahu 20,000.

The islands are now subject to one government, consisting of a king, and a considerable body of chiefs. The government, in all its branches, is hereditary. The king is

* For an interesting description of this volcano, and the islands in general, we refer our readers to the Narrative of a Tour of the Sandwich Islands, which Mr. Ellis is about to publish by subscription. It will be comprised in one volume 8vo. price 12s.; and will, it is hoped, be out during the present, or early in the ensuing month. Subscribers' names, addressed to Mr. Ellis, Mission House, Austin-Friars, will be by him thankfully received.

regarded as owning all the lands, and possesses unlimited power. The lands are divided among the chiefs, who hold them from the king, on condition of paying tribute. The people again hold the lands from the chiefs, to whom they pay a certain portion of the produce. Within their own territorial limits, the power of the chiefs is absolute. The operation of this system upon the people, is said to be very oppressive.

The character of the inhabitants, so far as they are unaffected by the instructions of the missionaries, is lamentably debased. Theft, treachery, drunkenness, impurity, and infanticide, are awfully prevalent. The social and domestic virtues are little known. Polygamy is common, and murder by poison is believed by the natives to be very frequent.

The ancient system of idolatry is partially described in the memoir of Keopuolani. It operated only on the *fears* of its votaries. Its requisitions were severe, and its rites cruel and bloody. Grotesque and horrid wooden figures, animals, and the bones of chiefs, were the objects of worship. Human sacrifices were offered whenever a temple was to be dedicated, or a chief was sick, or a war was to be undertaken; and these occasions were frequent. The apprehensions which the people had of a future state, were undefined and fearful. The lower orders expected to be slowly devoured by evil spirits, or to dwell with the gods in the burning mountains.

The several professions, such as that of the fisherman, the tiller of the ground, and the builder of canoes and houses, had each their presiding deities. Household gods were also kept, which the natives worshipped in their habitations. The volcanoes had, moreover, a superintending power, the goddess Pele, who was much dreaded. One merciful provision, however, had existed from time immemorial, and that was sacred enclosures, places of refuge, into which those who fled from war, or from any violent pursuer, might enter, and there be safe. Some description of these will be found in the volume already mentioned.

The system of idolatry, so far as it was connected with the government, was abolished by Rhio-rhio, sometimes called Tamehameha II. the son and successor of Tamehameha I. This was done in 1819, before Christian missionaries came into his dominions, and was owing to three causes:--- *First*, a desire to improve the condition of his wives, who, in common with all the other females of the islands, were subject to many painful inconveniences from the operation of the *tabu*; * *secondly*, the advice of foreigners, and of some of the more intelligent chiefs; and *thirdly*, and principally,

the reports of what had been done by Pomare, in the Georgian Islands. A few of Rhio-rhio's subjects revolted, in consequence of this measure; but Karaimoku, his general, defeated them, in a decisive battle at a place called Tuamoo, and peace was soon restored. At this time, missionaries were on their way from the United States, and, a few months afterwards, arrived with the Gospel of Jesus Christ.

On the 4th of April, 1820, Messrs. Bingham and Thurston, the two clerical members of the mission, were introduced to the King at Kairua, the principal place on Hawaii, where he then resided. They laid before him the design of their embassy, and requested permission to settle as religious teachers, on the different islands. Some foreigners opposed, and a few of the chiefs were not perfectly cordial; but Karaimoku, Keopuolani, and others, were in their favour, and the King said, "Let them remain a year, and we shall know what to do." A part of the number accordingly took up their residence at Kairua; others went to Tauai, of which Taumuarii (Tamoree) was king; but the main body settled at Honoruru, on Oahu, where is the most convenient and most frequented harbour for shipping in the whole groupe of islands.

At the close of the year, the King left Kairua; when the missionaries, who had resided there for eight months, removed to Honoruru.

The missionaries found the language altogether unwritten; and the great prevalence of liquid sounds rendered it exceedingly difficult to settle the orthography. They however applied themselves diligently to the work, and made continual and very encouraging progress. An alphabet was agreed upon, in which every sound had its appropriate sign. Every word is spelled exactly as it is pronounced, and thus the art of reading and writing the language is rendered simple and easy.

In the beginning of 1822, so much progress had been made, that the printing-press, which the missionaries had carried from America, and which is doubtless to become a mighty means of promoting knowledge and holiness in the islands, was put into operation, and the first sheet of a Hawaiian spelling-book was printed. This work was soon in great demand among the natives.

But though considerable instruction had been imparted, through interpreters, and by other means, at the missionary stations, and during tours on several of the islands; none of the missionaries had made so much progress in the language, as to preach to the natives without an interpreter, until the arrival of the Rev. Wm. Ellis, in the spring of 1822. He came from the Society Islands, on his way to the Marquesas, in company with the Rev. Daniel Tyerman and George

* See Memoir of Keopuolani, lately published by the Directors, p. 15,

Bennet, Esq. who had been sent as deputies of the London Missionary Society to their missions in the South Seas. Mr. Ellis had laboured six years in the Society Islands, was well acquainted with the Tahitian language, and found the analogy between that and the Hawaiian dialect so great, that, in a few weeks, he was able to use the latter fluently. He accordingly soon began to preach the Gospel to large and attentive auditories.

With Mr. Ellis, came two Tahitian chiefs, who were sent, with their wives, by the churches of Huahine, as missionaries to the Marquesas. These, immediately after their arrival, were invited to a council, by the king and chiefs of the Sandwich Islands, where it was discovered that various reports, affecting the influence of the mission, were totally without foundation. The natural consequence was a great increase of confidence, on the part of the rulers of the islands, in the American missionaries.

The Sandwich Island chiefs invited Mr. Ellis and the two Tahitians to take up a residence among them. To the joy of all parties, this application was successful. Mr. Ellis went to Huahine for his family in the fall of 1822, and returned with them on the 4th of the February following.

Thus strengthened, the progress of the mission was much accelerated; and an additional impulse was given by the arrival, in April, of a new reinforcement of missionaries from America.

There are now six missionary stations;---on Hawaii, three; on Oahu, one; on Maui, one; on Tual, one.

At each of these places a church has been erected by the chiefs, and the public worship of God is regularly attended on the Sabbath. Schools are established at the several stations, embracing, in the whole, more than a thousand scholars. In many instances, the more forward pupils have been sent into other districts as teachers, and the ability to read and write is daily extending among the people. Epistolary correspondence among the chiefs has become common. Scarcely a vessel passes from one island to another, without carrying many letters, composed by natives in their own language; though, until convinced of the contrary by the missionaries, they regarded the "speaking letter" as a magical operation, quite beyond their powers of attainment.

Besides the spelling-book already mentioned, two thousand copies of a hymn-book, containing forty-seven "Songs to Jehovah the true God," in the Hawaiian language, have been printed, and the work is read by the natives with much interest. Preparations are now making for the translation and printing of the New Testament.

It is believed that every considerable chief on the islands favours the missionaries, the

meliorating tendency of whose influence is already to be perceived in an edict prohibiting infanticide, and in the mildness---altogether unprecedented in those islands---with which the late war on Tauai was conducted. Many of the warriors on the side of the king, were from the schools at Honoruru; and the vanquished were not slain, but were sent by Karamoku to their lands, with injunctions to attend to the "*palapala*," as the system of instruction is denominated. In some instances, the observance of the Sabbath has been enjoined by authority. Marriage has been introduced in a few cases, and also the Christian mode of burial.

Keopuolani is a favourable specimen of what may be made of the native character, under the influence of the gospel. Taumuarai, King of Tauai, who died in May 1824, is another. A Memoir of him is promised by one of the missionaries, and may be expected at a future period. There are also several living chiefs, whose exemplary lives give great satisfaction to the missionaries.

Much indeed remains to be done: but there are many animating encouragements to persevere in Christian exertion. There is probably not a judicious friend of the mission, whose expectations have not been transcended. The evidence that Almighty God, looks kindly upon the enterprise, is overwhelming. Who is on the Lord's side? Let him not hesitate to lend his decided and generous aid. Every thing is to be hoped from prompt and vigorous action; and much to be feared from vacillating and feeble efforts.

Extracts of a Letter dated Honoruru, November 28, 1824, from the American Missionaries to the Rev. William Ellis, London.

"Not long after your departure, Kaahumanu came down here from Lahaina, having previously been, as you know, at Kairua, where she exerted an influence in favour of our object, which we trust will not soon cease to be felt. The first thing she did after landing, was to repair to the meeting-house, and in a public manner professedly acknowledge her sense of obligation for the divine protection exercised over her during her absence, and kindness in bringing her back to this place again. After tarrying here a few days, she sailed for Tauai, and on landing, repaired to the House of God, for the same purpose as at Honoruru."

"We had feared that the station at Waiakea must unavoidably for the present be given up. But the prospect begins to brighten. Mr. Goodrick has no desire to abandon it---he is pleased with his situation and wishes to remain, though he should esteem it a severe trial to be left without an associate. Mr. G. has a school of about 40 scholars---the natives have begun to show themselves more

friendly, and their attention to the word of God has for some time been increasing, so that now the House of God on the Sabbath is sometimes crowded with hearers."

EAST INDIES.

BANGALORE.

Letter addressed to the Secretary, by the Missionaries at Bangalore, dated July 23, 1825, giving an interesting account of the Conversion and Baptism of two Native Youths from the Roman Catholic Church at Mysore.

Dear Sir,---AWARE of the interest which the Directors take in the cause of the Redeemer in this place, in connexion with other parts of the world, we feel much pleasure in transmitting to them, from time to time, any circumstances that occur which are calculated to increase that interest in reference to this benighted part of the globe where we are called to labour. We are permitted at this time to lay before you, two trophies of the victorious power of divine truth over the delusions of Antichrist; trophies which we hope and trust may prove powerful auxiliaries in making known Christ and Him crucified, to their perishing fellow-men. Samuel Flavel has recently returned from a visit to Mysore, which visit he undertook in consequence of the pressing invitation of two individuals lately resident there. These persons are two native young men, brothers; they were catechists in the Roman Catholic Church at Mysore, which office the elder of them has sustained since the year 1811. About five years ago he became seriously impressed with the conviction of the sins and absurdities of the Church of Rome; this conviction he received in consequence of conversation he had had with Joshua, a convert late in connexion with us, now dead, of whom an account was forwarded to the Directors. This young man, (viz. the elder catechist,) being thus the subject of distress and fears, was unable to hide the state of his mind from those around him. The intelligence reached the Catholic priest, by whom he was interrogated, and by whom he was despitely used; for finding his sentiments were opposed to their creed, he had recourse to the carnal weapons of Antichrist, viz. flogging, and other coercive measures. In consequence, probably, of these circumstances, and by the persuasions of those around him, he was then induced to remain among them, and to continue to discharge his official duties; thus he went on, disquieted in his mind, and the subject of great occasional distress, until the month of April last, when he was visited by a friend of the name of John, a native convert, who had been recently baptized at Bangalore. By conversations with

this man, his mind became more and more distressed at his situation, and more deeply convinced as to the gross enormities and absurdities of the Roman Catholic system. Under these feelings, he wrote to Samuel Flavel, mentioning to him the state of his mind, and requesting an interview. This letter was followed by four others in succession, all particularly bearing upon this subject. In consequence of this, in connexion with other circumstances, Samuel undertook a journey to Mysore. On his arrival, information was given to the Catholic priest, who commanded his people not to speak to Samuel,---loading him with opprobrious terms, and observing, that he was the greatest devil he had known among the Protestants; and that if the catechists were determined to leave them, he could not help it. The people then earnestly entreated the two brothers to put away their scruples, and remain among them; adding, that they had been born and brought up amongst them, and that their father before them had spent his days among them. They then offered the elder brother double the pay he had been receiving, which was then upwards of eighteen rupees a month, and promised that his perquisites, &c. should be increased also. These offers were unavailing; and the threats and hard usage which followed were quietly received and patiently borne. He assured them that he did not leave them because he was dissatisfied with his pay, but because he sought the salvation of his soul, which he could not obtain in the Church of Rome. After this he seriously conversed with the people who surrounded him, on the important concerns of their eternal interests; they listened to him with much attention. This greatly incensed his bitterest enemies, who, coming to him that same evening, treated him with great contempt and abuse, kicking, and otherwise cruelly using him. This treatment, of which both the brothers partook, was received by them as became the disciples of the meek and lowly Jesus; in the midst of it, like their divine Master, they prayed for their persecutors. The enraged people then took them again to the Catholic priest, who asked them why they wished to leave the Church of Rome: they told him the Church of Rome presented the broad way to destruction; that they were seeking the narrow way to eternal life, and therefore were obliged to separate themselves from it. The priest then commanded them that stood near them to smite them on the face: this command was instantly obeyed. They then accused the younger brother with having said that they were "Antichrist." To this accusation he answered, that the ill treatment they had shown them, in beating and flogging them, fully proved that *they* deserved that name. After leaving the priest, the two catechists

repaired to the Roman Catholic church, with a view of removing some images which were their private property, and which had formerly belonged to their father, and had been in their family upwards of thirty years. These various images they destroyed, except one designed to represent the Virgin Mary.* This was decorated with valuable jewels, which had been put upon it by some of the infatuated devotees; especially by one woman, who having had her wishes realised, believed that the Virgin had, in answer to her requests, been propitious to her. The people perceiving his intention to remove this image, immediately claimed the jewels as the property of the Church, persuading the female alluded to, to coincide in this representation. The people were in great consternation at the removal of the image. They came round him, entreating and weeping, offering him large sums of money for it, saying, that if it were taken away, some curse would descend upon the congregation. They begged him to make his charge for it, saying they would give any sum for it. One man offered twenty pagodas for it. Another man offered his own daughter for it. Another declared he would sell his own child to procure money enough to purchase it, if it might be retained. To these offers the young men turned a deaf ear, and endeavoured to remonstrate with the poor infatuated people, showing the folly and sin of these offers, assuring them that they did not refuse their offers because they expected more money for it; but being aware of the danger of making it an object of worship, they felt, as the disciples of Christ, constrained to take it away. They therefore removed it. After this, several of them suborned false witnesses, charging them with debts which they did not owe. This was done in order to procure the image again; but these were confuted before the magistrate, and the charges proved to be false. The people continued to evince great enmity towards them, but were restrained from doing further hurt; their characters, contrary to the wishes of their enemies, were fully cleared. They received the ordinance of baptism from the hands of Samuel Flavel; the elder receiving the name of *Nathaniel*, the younger the name of *Jonas*, and accompanied him a few days afterwards to Bangalore.

Thus we have laid before you the plain unvarnished tale of the conversion of these two men from the errors and superstitions of the Church of Rome, to the profession of the truth as it is in Jesus. May they be kept faithful, and made useful, and finally finish their course with joy. We beg leave, before we close, to present to the Directors a

* This image is now in our possession, and shall be forwarded to the Directors.

copy of a resolution in the minutes of our last meeting for business:—

“The decided approbation of the Directors to our plans and proceedings in bringing forward pious native youth for the ministry of the gospel, which they have made known in their last communications to the members of the Mission; and the public, favourable and decided manner, in which they speak of the seminary established here, and supported by them, in their report for 1824, lead us confidently to hope, that the detail of our proceedings forwarded, bearing date December, 1824, will substantially meet with their approbation and support. We therefore resolve to make the plan of education in the seminary as effective as we possibly can, and increase the number of students as occasion may offer. We shall conscientiously make decided piety the first qualification of admission, together with talents not below mediocrity.

(Signed) CHAMBERS
CAMPBELL
LAIDLER.

MADRAS.

Extract of a Letter dated Madras, 9th Oct. 1824, from Rev Mr. Taylor.

I WILL mention one or two circumstances tending further to illustrate the difficulties that are to be contended with. The Hindoo books make men's highest moral state to consist in total abstraction from the world and all sensible objects; in self-inflicted austerities, and contemplating the Deity, by virtue of which there is a gradual approximation both to his image and essence, ending, after death, in total absorption into his nature. This is their *mōrsham* or highest felicity. The generality of the people are content with a lower state, and the hope simply of a *swarga-lokum*, or a sort of sensual paradise; but occasionally are to be met with devotees of a higher class.

Affecting Instance of gross Superstition.

One of these has lately been performing the severest *yāgram*, or penance, in our immediate neighbourhood, living in a hole under ground, taking little food, and holding little or no intercourse with men. Some little time since, he removed a short way further off, and literally buried himself in a hole, admitting no light, and but a small portion of air. There he remained six days; and a set hour having been appointed for his emerging to the light of day, the place was surrounded by a considerable concourse of natives. I myself was unable to attend, but requested our assistant, Mr. Nimmo, to do so, taking some Tamul tracts with him. He found between seven and eight hundred

people. They listened to him for a time with attention, but stated that they thought their own the true religion. One man observed, when the devotee came out, "that he had never seen God before, but now he had---that man was God." All, it seems, joined in paying him not merely simple respect at his issuing forth, but adoration---literally divine honours. At this period a man came up, abused them for listening to the observations of our assistant, and enjoined on them greater respect to their own religion. They refused unanimously to receive a single tract. So much for the hardening and prejudicial influence even of this single point of superstition, the very best point, comparatively, on which it can be viewed.

Mode of propitiating their Deities.

Various heavy visitations have lately fallen on Madras. In such cases I have uniformly observed the people, or Brahmins for them, attribute each one to the anger, or to the neglect of some god or goddess. On this account, a small, almost unnoticed, temple near us, about a month since, sprung into peculiar notice. The goddess was paraded in magnificent processions according to the native style, attended by *tomboms*, and other harsh music, stunning the ear with no very pleasant sounds. She was subsequently placed, for a few days, in a temporary open place, for the adoration of her votaries, surrounded by a splendid glory, and attended by sometimes one, sometimes more, guardian Brahmins; while at her own proper shrine, during the processions, were sacrificed, at the lowest estimate, a thousand sheep, possibly more. I asked one of our native schoolmasters one day, "how many?" He replied, "he could not tell, there was no counting the number." I inquired, "why?" "It was the custom of the country," was his answer. "But is it a good custom?" I rejoined; "you would not sacrifice sheep to that wall---and is it not just as absurd to do so to a piece of stone?" He smiled as if dissatisfied, but made me no reply. If such be the state of mind, in a man acquainted in many points with the Christian religion, and daily superintending the exercises intended to impart its truths to the rising race, judge what must be the case with a poor idolatrous native, wholly unenlightened."

ULTRA GANGES.

AMBOYNA.

Extract of a Letter from Rev. Jos. Kam, dated Amboyne, 19th January, 1825, giving an Account of the Renunciation of Idols by four Villages in the Moluccas, containing 2500 Inhabitants.

"In December, 1823, I called at Elaputy, which consists of two populous vil-

lages. Mr. Starnink, one of our Dutch missionaries, strongly desired me to remove him from that place, having now been labouring there for almost three years, and there not being any fruit from his labours; which was also the advice of the Resident, who thought it would not be advisable for him to remain; but I said to him, 'My dear brother, try but one year more, because God is able to assist you, and bless your painful labours in his own appointed time.' On the 29th September, 1824, (nine months afterwards) when he had again admonished both chiefs, or rulers of the villages, on account of their bad conduct in worshipping the dumb idols, some of the inhabitants hearing this began to be angry; and on the same evening, when he was engaged in service at the church, they went to his dwelling-house and put fire on the top of it, on purpose to burn it down; but no sooner was the fire there, than a shower of rain, for about half an hour, quenched the flame.

"After the service was over, his servants told him of the circumstance. Immediately he required the chiefs to come before him, to give them notice of what had happened. After this they promised to call the villagers on the following morning, to be present before the house of Mr. Starnink; when he asked the people, in general, to prove them, what was the reason of such bad conduct as that appeared to be to him, which had happened on the past night; whether this was the reward for the assistance he was always ready to give them, and *still* was ready to give them, in times of sickness and disease, as well as medicines, and for instructing their children in reading the Holy Scriptures. Not one of them was able to answer him, being too well convinced of their bad conduct towards a man of such a character. At this time one of the chiefs cried out, 'I will bring my idols.' He felt the power of the truth of what Mr. S. had said to them; and the more so, when he put them in mind of the providence of God, in saving his house by sending a shower of rain just in time to drown the fire on the top of it, and to show his power in saving his servants, according to his promise. As soon as they heard this, they were pricked to the heart; and the other chief, with the people of his village, promised to bring to him their idols at once; but as it was on the Sabbath morning, and the time when they should attend divine worship, he advised them to collect the idols altogether, of both villages, and to bring them the next day; and so they all went into church, with thanksgivings to God, *the living God*, for what he had done.

"On the next day it was indeed a great solemnity, and a real feast day, as the public and private idols were collected together. Before the fire was put under them, Mr.

Starnink desired all the children of the two villages to be called together, to see, for the last time, the foolishness of their parents, and what was the end of their idols, that they might keep it in remembrance; and after the fire was put under them, the children were very merry, and began to dance and rejoice; and the parents joined their children, and confessed their foolishness before God and man. Certainly we may say, this is the Lord's doing, and it is marvellous in our eyes.

Mr. Kam, in another letter, dated the 10th January, observes, that at Ceram, on the southern coast of the island, God has, by the preaching of the gospel, been showering down his mercy, so that four villages, containing 2500 souls, have forsaken their idols. Two of the villages drowned their idols in the sea, and the other two burnt theirs in the fire. He further says, "We recently celebrated the Saviour's dying love, when a small number of real converts sat down with us (two of his brethren) at the Lord's table. We have therefore great hope that in this part of the Molucca islands our dear Redeemer shall see of the travail of his soul, and shall be satisfied."

AFRICA.

FORMATION OF AN AUXILIARY MISSIONARY SOCIETY AT THEOPOLIS.

Extract of a Letter from Rev. George Barker, Theopolis, dated 4th August, 1825.

"On the 10th of June last, we formed a Society denominated the Theopolis Auxiliary Missionary Society; Messrs. Helm and Read came from Bethelsdorp to assist us. Mr. Helm preached in the morning from Luke x. 27. "Go thou and do likewise." In the afternoon the Society was formed, Mr. Wright in the chair. The first resolution was to approve of the object and exertions of the London Missionary Society. The second, that the Inhabitants of Theopolis feeling their obligation to God for the labours of Missionaries, desire to establish an Auxiliary Missionary Society here. The other resolutions appointed the officers of the Society, &c. Our native speeches were some of them very striking and very sensible.

The first took a view of the former wretched condition of the Hottentots, and described them as being then dragged to eternal misery without being sensible of their danger. The second made some sarcastic remarks on those who formerly said, the Hottentots were not men, but a superior order of baboons; that the Hottentots were not made by God, but by the Devil, and that this is the cause of the difference between the Hottentots and Europeans. But, he said, "my friends I now see that Hottentots can think, and feel, and

act, like other men. What do I now behold—a Missionary Society formed among Hottentots?" A third noticed with much good sense, the present awful state of a great proportion of the Hottentots, and having lately visited Caffreland, he described the condition of the Caffres, and hence inferred the necessity for strenuous exertions on behalf of the Missionary cause. But a fourth, in a strain of feeling not to be described, compared the newly-formed Society to a child, and the Parent Society to its mother, and said, "He wished to impress on the minds of all present, that the members of this newly-formed Society had been long nurtured by the mother Society; and the meeting had been told that her other children (meaning Auxiliary Societies) had in the meantime supported her. If this Society did not exert itself to assist in supporting its mother, the consequence would be, she would become enfeebled in her efforts, if not die in grief; hence he exhorted all to come forward with their money on behalf of the Parent Society, and the cause of God. The collections at the doors amounted to about 60 rix-dollars. We were favoured with the company of several of our English friends on the occasion, among whom were Mr. Kay, the Methodist Minister at Graham's Town, and Mr. Duxberry, who ministers to the Baptist Church at the same place, all of whom expressed themselves surprised and gratified. What will be the result of the formation of this Society, time will unfold. God grant that its end may be as prosperous as its beginning was gratifying.

Extracts of a Letter from an English Gentleman, addressed to Dr. Philip, containing some Account of the principal Colonial Missions of the Society in South Africa. Cape of Good Hope, 27th of January, 1825.

"My dear Sir,---As it may be acceptable to you to receive the testimony of impartial eye-witnesses to the progress of the missionary exertions among the Hottentots, at the various stations under your superintendence, I have much pleasure in communicating in writing the result of the observations made by my friend Mr. — and myself, on our late visit to Pacaltsdorp, Bethelsdorp, and Theopolis, the substance of which we also expressed at the late meeting of the *Auxiliary Missionary Society* in Cape Town.

"In stating Mr. —'s sentiments, in conjunction with my own, on this occasion, I have to regret that his hasty departure for —, has devolved on me a task which he was so much better qualified to perform; but I am sure you will receive with indulgence the few desultory observations I shall venture to offer. To allude in detail to every object which strikes the eye, or attracts the

observation of a stranger at these Institutions, would be an unnecessary trespass on your time, who are already so fully acquainted with them; I shall therefore confine my remarks to a few of the most prominent features they present to those who keep in view the great end of their establishment, the disseminating of religious truth, and the moral improvement of the people.

Mission Schools.

"Among the various instruments employed for the important objects above-mentioned, schools have ever held a primary place, and we were gratified to find that this fundamental branch of missionary labour had not been overlooked. At all the Institutions we found Sunday-Schools, both for adults and children, in active operation, and zealously supported by the people themselves, as well as almost every individual resident at the station, whose assistance could be made useful as teachers. Many of the latter class were selected from among the Hottentots, and when it is considered, that not less than 600 adults, and from 3 to 400 children, are regularly receiving instruction, and learning to read the Scriptures, in these schools---that the greatest number of the children are also taught on week-days to read and write English, it is impossible, for a moment, to doubt the utility of the Institution, or to deny that the work of improvement is going forward. The progress of persons advanced in years, who have but one day in seven to learn, cannot be otherwise than slow; and doubtless much remains to be done; but while the effect of these schools on the morals of the Hottentots is already very apparent, in their better observance of the Lord's day, and the useful appropriation of that portion of time which before was too often wasted in idleness, the very general desire of instruction thus evinced, both for themselves and their children, affords a gratifying proof of the influence of Christian principles on their minds, and cannot fail, at no distant period, to produce a striking and important change in the character and habits of the people. In the day-schools we had much satisfaction in seeing the British system successfully introduced. And at Theopolis particularly, it was pleasing to find that the obstacles hitherto presented by the irregularity of the children's attendance has been almost entirely overcome, and so great a number as 200 daily collected together for instruction, through the active exertions of Mr. Wright, all of whom, with but two or three exceptions, were decently clothed.

"The progress the children had made in English, considering the short time since it had been introduced into the schools, appeared very creditable to their teachers; while the facility with which they learn, and

the readiness of their replies to questions put to them on Scripture history, (particularly at Pacaltsdorp, under Mr. Anderson,) afford a satisfactory refutation of the charge of intellectual incapacity, which some have unguardedly thrown out against the Hottentots in general.

Bethelsdorp Evangelical Society--Attendance on the Public Exercises of Religion--Religious Character of the Hottentots, &c.

"At Bethelsdorp the exertions of the Missionaries to keep alive a religious spirit among the people seemed to be most materially aided by the Sunday-school committee, consisting, I believe, entirely of the teachers, in number about 20, which meets once a week for the business of the school, and for mutual edification, and not less so by the *Domestic Evangelical Society*, of which some of the most pious and best informed Hottentots are members. These visit the people by turns in their own houses, read and explain to them portions of the Scriptures, and tracts, pray with, and exhort them. The simplicity of this Institution, so well adapted to the character of the people, cannot fail to be highly beneficial to the cause of Christianity among them.

"At their weekly prayer-meetings, we had an opportunity of hearing several members of the different churches pour forth their extemporary supplications with a degree of fervour and fluency exceedingly interesting and affecting. And among the many subjects of thankfulness they there publicly enumerated, it was pleasing to hear distinguished the mercy of the Almighty in having sent teachers from afar to instruct and civilize these "poor, degraded nations."

"At all these institutions, I think I may with propriety affirm, that there exists, both among the missionaries and people, a great degree of zeal, and a real interest in the missionary cause. Indeed, the punctuality of their attendance on the daily public exercises of devotion; the correct seriousness of their demeanour while there; the readiness they have evinced in contributing towards the religious improvement, as well as temporal necessities of their brethren, in the missionary and charitable associations formed among themselves, left us no reason to doubt the statements of the missionaries, that the gospel has been received among the people, 'not in word only, but in power,' and that its effects are displayed in the lives of many, as well as in the moral and orderly conduct of the whole community at the several stations.

"In their talents for sacred music, which has attracted the attention of almost every traveller, the Hottentots at these institutions do not fall short of their brethren elsewhere. It was not, however, the talent

alone, but the spirit of devotion with which it was employed, that struck us as most worthy of observation; and an assembly of these simple people, joining together in songs of praise and thankfulness to the Creator, is a spectacle as elevating to the mind of a Christian as the sweet harmony of their voices is pleasing to the ear."

Progress of the Hottentots in Civilization.

"With regard to the progress of the Hottentots in civilization, it appears to me that an unfair estimate has often been formed. And because living amongst Europeans, and for the most part subject to their control, they still retain much of their native character and habits, and do not at once adopt the manners and customs of a people so different from themselves, they are hastily pronounced to have advanced but little beyond the savage state.

"Civilization is, indeed, the handmaid of religion, and invariably has followed in her train, but her progress has in general been but very gradual. Yet with every allowance for the peculiarity of their circumstances, and the differences in national character and habits, I have no hesitation in saying, that many of the Hottentots of these institutions appeared to us fully on an equality, in point of civilization, with a great portion of the labouring class in our country. And among those at Bethelsdorp particularly, English habits and English feelings seemed to be rapidly gaining ground. Many of their houses were exceedingly comfortable and clean; and in this respect it is rather remarkable how far they have overcome the proverbial filthiness of their former habits. Their public spirit and disinterestedness have been shown in the gratuitous contribution of their labours to works of charity and general utility; such as the church, school-house; road, kraal, tank, and poor-house at Bethelsdorp, constructed entirely at their own expense; while the voluntary support of this last-mentioned asylum for the aged and infirm, affords also a strong proof of the benevolence of their dispositions, and the influence of civilizing principles of the best kind on their general conduct.

"We were glad to find that the industry of the people at the different institutions was fettered by no restrictions on the part of the missionaries, and that the profits of it were entirely their own. The missionaries assured us that they strictly avoid interfering with the people in the disposal of themselves, and that they had perfect liberty to go whenever and wherever they pleased. The outward circumstances of many of them, their houses, cattle, waggons, &c. afford unquestionable proof of their industry, while the quantity of European articles sold at the stations of Bethelsdorp and Theopolis, also

shows that the people in general are far from being insensible to the comforts of civilized life, or unwilling to labour to attain them."

Unfounded Charge against the Institutions refuted.

"In the course of our journey, we frequently heard the Missionary Institutions accused as the means of withdrawing the labour of the Hottentots from the inhabitants of the country, and shutting up a great number of useful hands in useless inactivity. Convinced as we were that this charge had its origin partly in ignorance, but chiefly in that unjust, selfish spirit, under the influence of which the Hottentots have been so long regarded as a sort of lawful property, we nevertheless made a point of inquiring particularly into the subject; and to every unprejudiced mind, I feel assured that no other refutation will be required, than the simple fact we ascertained, that at Bethelsdorp, out of nearly 2000 persons enrolled in the books, not more than 450, and of these, 160 children, permanently reside at the institution. The remainder, of course, must be employed in the surrounding country; and if some even of these be occupied entirely on their own account, as they certainly are, no one can have the presumption to maintain, that the Hottentots have not the same right as other free-born persons to labour and acquire property for themselves."

Capability of the Hottentots for Advancement in Civilization.

"The circumstances of the country, and the peculiar civil restrictions under which the Hottentots still labour, present obstacles to their improvement, which the missionaries have not the power of removing; but when they are placed on an equality as to civil rights with every other class of British subjects around them; when their character is better understood by those who wish for their services, and they have the power of becoming individually proprietors of the lands which they now cultivate in common by sufferance only, they will possess inducements to industry and intellectual exertion which they do not now enjoy, and, I am persuaded, will shew themselves well worthy of all the privileges of freemen, and rapidly evince their capacity for the performance of every necessary duty, whether as servants, masters, or citizens of a civilized state."

Buildings at the Institutions.

"The buildings at the several stations appeared to us substantial, and well suited for the purposes to which they are applied, and must have contributed essentially to-

wards the improvement of the people. They have afforded employment to many, and provided the means of instructing them in the useful arts; while they have also served to foster a laudable spirit of independence and local attachment, which is productive of the best effects on the people themselves, and helps to attract others to the institution, as experience has already shown.

"The building of a church at Pacaltsdorp we thought promised to be very useful in this way, both among the Hottentots and inhabitants of the district, and when finished, will be a very valuable addition to this station, as well as a fit memorial of the piety and zeal of the worthy founder of the institution, whose bequest has been so properly applied to its erection.

"While at Bethelsdorp, the insufficiency of the building, used as a church, to contain the increasing numbers of the people, was pointed out to Mr. ——— and myself; and it was also suggested, that if a sum could be obtained to enable the Hottentots to subsist their families while engaged in the work, they would cheerfully bestow their services on the erection of a church suited to the wants and rising importance of the station. In consequence of this suggestion, we were induced to propose the subscription at the last meeting of the *Auxiliary Missionary Society* in Cape Town, which, it is to be hoped, may prove some assistance towards so useful a work. When this has been accomplished, little else in the way of building will be required to complete that station, which, although labouring under many local disadvantages, promises daily to become a place of much greater importance, and more extensive usefulness, than could even have been anticipated; being centrally situated on the high road from the coast of the interior, by means of which the chief trade of the country is carried, and a great number of Hottentots are continually employed. We may not, indeed, there see "the barren land become literally a fruitful field," or "the desert blossom like the rose," as in some more favoured spots, although there is no deficiency in the outward marks of industry; but we have already seen that it has proved figuratively fruitful in a high degree, in disseminating the knowledge of religion and the only true principles of civilization, among a large portion both of the Hottentot and slave population scattered in its vicinity."

From a short letter to Dr. Philip, relating to the same Missionary Institutions, written by the fellow-traveller of the gentleman to whom we are indebted for the preceding statements, we extract the following passages:—

"The expectations I had formed, and the accounts I received from yourself and others of the Missionary Institutions, have been fully confirmed. Independently of the direct

religious advantages which they present, the principles on which they are conducted are calculated to inspire into the people a spirit of industry. The stores established at Bethelsdorp and at Theopolis must be extremely useful, as, by the artificial wants they create, they excite the people to increased industry, and at the same time afford the means of supplying their wants at a moderate rate. The new houses, which the Hottentots are building, will not only greatly improve the appearance of the respective places, but add materially to the comforts of the people, and, at the same time, promote their moral improvement. The time allotted for public work, and the people being taught the different trades for their own benefit, and not for the benefit of the mission, are parts of the system which cannot fail to strike every one as worthy of imitation. With the Day and Sunday schools we have been highly delighted, particularly at Theopolis. They do great credit to those who have had the management of them."

Death of Missionaries, &c.

The directors have received from the Cape of Good Hope, intelligence of the death of the Rev. Mr. Kicherer; who in the year 1803, visited this country with Mary, Martha, and John, some of the first fruits of the Missionary Society's labours in Africa. Also, of the death of the Rev. Mr. Vos. These two Missionaries, formerly labouring under the patronage of the Society in Africa, but subsequently ministers of the Dutch church, both finished their earthly course in September, 1825.

The Chinese youth, who accompanied the Rev. Dr. Morrison to England, sailed for China in April last, and died in June, on board the Buckinghamshire, at sea. He professed faith in our Lord Jesus Christ, and was interred in the ocean with the Christian rites performed by the chaplain of the British Factory in Canton, who was on board the same ship.

ARRIVAL AND RETURN OF MISSIONARIES.

On the 3d of April, 1825, Rev. C. Pitman and his wife, arrived at Sydney, New South Wales, after a delightful voyage of *fourteen weeks*; having had nothing, as Mr. P. states, but light and favourable breezes all the voyage. They both were quite well;—found, to their great joy, the deputation in the colony; and expected to sail in the brig Haweis, Capt. Dibbs, for the Leeward Islands, about the 20th of May last.

On the 9th of October Rev. W. Foster and Mrs. Foster, arrived safely, and in good health, at the Cape of Good Hope, after a

pleasant, but rather tedious passage of eleven weeks.

On the 22d of November, Mrs. Jeffreys, the widow of the Rev. J. Jeffreys, late of Madagascar, whose death was recorded in the Missionary Chronicle for December, with three children, arrived safely in London, in the brig Margaret, from the Isle of France. Mrs. J.'s health has been considerably improved by the voyage. Since her arrival she has become the mother of another fatherless babe.

Deputation.

By an extract of a Letter from G. Livett, Esq. Batavia, it appears that Messrs. Tyerman and Bennet, arrived all well at Java, on the 16th of July last---that the Rev. Mr. Tyerman had preached at Batavia, and that they had proceeded to Samarang.

LETTERS RECEIVED FROM MISSIONARIES.

Name.	Place.	Date.
Messrs. Laidler, Chambers, & Campbell	Bangalore	16 April, 1825.
Mr S. Laidler		29 April, 1825.
Messrs. Crisp, Massie, and Taylor	Madras	28 April, 1825.
Mr. W. Taylor		30 April, 1825.
— C. H. Thomsen	Singapore	1 May, 1825.
— G. Mundy	Chinsurah	1 April, 1825.
— W. H. Medhurst	Batavia	3 June, 1824.
— D. Griffiths	Madagascar	4 November, 1824.
— A. Vos	Tulbagh	18 May, 1825.
— E. Crisp	Madras	9 April, 1824.
— T. Beighton	Pinang	April, May, and 6 June, 1825.
Mrs. Jeffreys	Mauritius	30 July, 1825.
Mr. J. Wray	Berbice	29 August, 1825.
— G. Barker	Theopolis	4 August, 1825.
Messrs. Trawin, Hill, and Warden	Calcutta	March, 1825.
Mr. T. Beighton	Pinang	4 February, 1825.
— H. Nott	Otaheite	8 and 10 May, 1824.
— T. Jones	Sydney	23 May, 1825.
Mrs. Philip	Hididi	31 May, 1825.
Mr. J. Read	Cape Town	25 August, 1825.
— E. Crisp	Bethelsdorp	31 August, 1825.
Messrs. Crisp, Massie, and Taylor	Madras	28 April, 1825.
Mr. H. Schmelen	Cape Town	4 November, 1824.
— R. Hamilton	Griqua Town	25 April, 1825.
— J. Le Brun	Port Louis	22 August, 1825.
— E. Crisp	Madras	12 July, 1825.
— J. Kam	Amboyna	10 and 19 January, 1825.
Messrs. Humphreys and Collie	Malacca	2 December, 1824.
Mr. J. Davies	Demerara	31 August and 27 Sep. 1825.
— J. Wray	Berbice	28 September, 1825.
— R. Edwards	Pacaltsdorp	29 August, 1825.
— W. Crow	Quilon	19 April, 1825.
Rev. Dr. Philip	Pacaltsdorp	17 June, 1825.
Mr. J. Hands	Bellary	25 July, 1825.
Messrs. Laidler, Chambers, & Campbell	Bangalore	23 July, 1825.
Mr. T. Beighton	Pinang	19 and 29th March, 1825.
— J. Jeffreys	(Late) Ambatoumanga	9 and 18 March, 1825.
Messrs. Jones and Griffiths	Tananarivou	19 March, 1825.
Mr. J. Lowndes	Corfu	18 November, 1825.
Messrs. Laidler, Chambers, & Campbell	Bangalore	6 May, 1825.
Ditto		15 May, 1825.
Ditto		21 June, 1825.
Ditto		28 June, 1825.
Mr. S. Laidler		26 May, 1825.
— C. Mead	Combaconum	9 June, 1825.
— W. Howell	Cuddapah	15 July, 1825.
— J. Taylor	Belgaum	April, 1825.
— H. Chambers	Bangalore	17 May, 1825.

DOMESTIC MISS. INTELLIGENCE.

Formation of New Societies.

TREVOR CHAPEL BROMPTON.

ON Wednesday evening, the 23rd Nov. a meeting was held at the above place of worship, for the purpose of forming an Auxiliary to the London Missionary Society. The chair was taken by the Rev. Robert Morrison, D.D. from China; and the as-

sembly was addressed successively by the Rev. Messrs. Campbell, Richards, Reeve, Vaughan, Ellis, Townley, Dunn, and Morison; also by the following lay gentlemen, Lieut. Fabian, R. N. Captain Joseph Walker, from India, and George Woolley, Esq. one of the Deacons of Mr. Morison's church.

The place of Worship was crowded to excess, and many retired without being able to gain admission. The liveliest interest was excited in every mind, by the details of Mr.

Ellis, lately arrived from the Sandwich Islands; and, indeed, by all the speakers who addressed the meeting. The liberal collection and subscriptions at the close of the delightful service proved, that the cause of the benighted Heathen had awakened the deepest commiseration.

HALIFAX---YORKSHIRE.

The friends in Halifax have long deplored that so little was accomplished for the Missionary Society in its immediate vicinity, especially in comparing the extent of contribution with the very rapidly increasing numbers of the professed servants of the Saviour. They determined to commence a new career of exertion, and to arouse themselves from their previous languor in the greatest and best of causes. The congregations under the pastoral care of the Rev. Mr. Cockin, and the Rev. E. Parsons, Jun. having invited the co-operation of the churches in their neighbourhood, met in the Chapel of the latter, on Monday evening, October the 17th. George Rawson, Esq. of Leeds, the respected Treasurer of the West Riding Auxiliary Society in the chair. Addresses were delivered on the necessity of exertion for the salvation of the heathen, by the Rev. R. Poole, of Thornton, the Rev. John Cockin of Holmfirth, the Rev. J. Garbutt, of Elland, Dr. Stewart, of Liverpool, the Rev. W. Stevens of Halifax (Wesleyan), the Rev. W. Thompson (Particular Baptist),

the Rev. W. Hurley (General Baptist), Mr. Hewson, and Mr. White. The place was crowded to excess, and an interest was produced, unknown in this town before. The intense feeling which was elicited on this occasion, fully justifies us in regarding it as the commencement of a new era in the Missionary history of this vicinity. Two male and two female Juvenile Associations were formed, which have already commenced their active operations, and promise to increase the funds of this auxiliary Society to an extent exceeding our most sanguine expectations. May the lively zeal which has thus been excited, never again decline!

CHARACTER OF MISSIONARY CANDIDATES.

An Extract from Mrs. Judson's Account of the American Baptist Mission, to the Burman empire.

In encouraging young men to come out as Missionaries, do use the greatest caution.--- One wrong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men---men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper---willing to take the lowest place, to be the least of all; and the servant of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it; these are the men we need.

LANGUAGE INSTITUTION, IN AID OF THE PROPAGATION OF CHRISTIANITY.

We inserted in our Chronicle for *August* and *September* the Prospectus and Laws of this *important* Society, and we consider it to be one of the most important institutions ever presented to the notice of the Christian public.

We now subjoin a list of its Officers,

Committee, and Subscribers; and we trust that, formed as it is upon precisely the same liberal basis as the Bible Society, and aiming at no less an object than *instruction in all the languages of the heathen, with a view to the propagation of Christianity among them*, it will meet with universal support.

President.

RIGHT HONOURABLE LORD BEXLEY.

Vice-Presidents.

RIGHT HON. SIR G. H. ROSE, K.G.H. M.P.

SIR T. STAMFORD RAFFLES, KNT. F.R.S. F.S.A. M.R.A.S. &c. &c.

SIR GEORGE T. STAUNTON, BART. LL.D. F.R.S. V.P. R.A.S. &c. &c. M.P.

WILLIAM WILBERFORCE, ESQ.

Treasurer.

SAMUEL HOARE, ESQ.

Honorary Secretaries.

THOMAS PELL PLATT, ESQ. M. A. & REV. WILLIAM WALFORD.

Honorary Librarian.

DANDESON COATES, ESQ.

Committee.

JOSEPH BUTTERWORTH, ESQ.

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THOMAS BAINBRIDGE, ESQ.

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ALEXANDER BIRNIE, ESQ.

CHARLES BOWDLER, ESQ.

DANDESON COATES, ESQ.

JOHN DYER, ESQ.

THOMAS FISHER, ESQ.

WILLIAM M. FOSTER, ESQ.

DR. J. M. GOOD.

W. A. HANKEY, ESQ.

LANCELOT HASLOPE, ESQ.

JOHN HANSON, ESQ.

J. KEY, ESQ. ALDERMAN.

SAMUEL MILLS, ESQ.

HENRY POWNALL, ESQ.

R. STEVEN, ESQ.

B. SHAW, ESQ.

FREDERICK SMITH, ESQ.

JOSEPH TRUEMAN, ESQ.

H. V. TEBBS, ESQ.

J. B. WILSON, ESQ.

THOMAS WALKER, ESQ.

Contributions.

	Donat.	Ann.	Sub.		Donat.	Ann.	Sub.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.
Lord Teignmouth		1	1	0	Samuel Mills, Esq.	21	0	0	
Rev. John Arundel		1	1	0	Rev. George Morley		1	1	0
Thomas Bainbridge, Esq.		2	2	0	Rev. Josiah Pratt		1	1	0
John Ballance, Esq.		1	1	0	Rt. Hon. Sir C. H. Rose, K.G.H.				
Thomas Ballance, Esq.		1	1	0	M. P.	21	0	0	
Rev. Edward Bickersteth		1	1	0	B. Shaw, Esq.	10	10	0	
Charles Bowdler, Esq.		2	2	0	Rev. N. E. Sloper	100	0	0	
Rev. A. Brandram		1	1	0	Thomas Smart, Esq.		1	1	0
Joseph Bunnell, Esq.		1	1	0	Rev. J. P. Smith, D. D.		1	1	0
Rev. George Burder		1	1	0	Frederick Smith, Esq.	10	10	0	
Rev. H. F. Burder		1	1	0	J. G. Stapledon, Esq.	62	10	0	
Joseph Butterworth, Esq. M. P.	10	10	0		Robert Steven, Esq.		1	1	0
Dandeson Coates, Esq.		1	1	0	Mr. Edward Swaine		1	0	0
Rev. George Collison		1	1	0	H. V. Tebbs, Esq.		1	1	0
Rev. John Dyer		1	1	0	Thomas Thompson, Esq.	21	0	0	
Thomas Fisher, Esq.		1	1	0	Rev. Henry Townley		1	1	0
Dr. J. M. Good		1	1	0	Mrs. Townley		1	1	0
W. B. Gurney, Esq.		1	1	0	Joseph Truman, Esq.		1	1	0
Thomas Hankey, Esq.	5	0	0		Rev. Joseph Turnbull		1	1	0
L. Haslope, Esq.		1	1	0	Thomas Walker, Esq.	10	10	0	
Samuel Hoare, Esq.	10	10	0		Francis Westley, Esq.		1	1	0
Samuel Houston, Esq.		1	1	0	John Wilks, Jun. Esq.	50	0	0	
John James, Esq.		1	1	0	Mr. Wilton		1	1	0
Mr. Daniel Lister	20	0	0		John Broadley Wilson, Esq.	25	0	0	
C. J. Mickle, Esq.		1	1	0					

Benefactions and Subscriptions will be received at the following Bankers: Messrs. BARNETT, HOARE, & BARNETT, 62, Lombard-street; Messrs. HANKEY, 7, Fenchurch-street; Messrs. HOARE, 37, Fleet-street; by the Members of the Committee; and by Mr. RICHARD S. BOSWELL, Assistant Secretary, at the Society's House, 27, Bartlett's Buildings.

FUND

For the Benefit of the Widows and Orphans of Deceased Missionaries.

In the commencement of the past year, the attention of the Members of the London Missionary Society was invited to the state of the Widows and Orphans of those worthy men, who die in the arduous and hazardous work of evangelizing the Heathen. It was then stated that a separate Fund was established for the aid of those of their Widows and Children, who were left in destitute circumstances. This Fund was commenced by the liberal donation of One Thousand Pounds from the Trustees of the Evangelical Magazine: to which an equal amount was voted by the Directors, on the part of the Society. Since that period a few donations have been received, and for which the Directors return to the Donors their most sincere and grateful thanks. But they are concerned to state that the whole amount of these Donations (the first excepted) is only about £400. The Directors therefore beg leave again to solicit the attention of their friends, whether as Individuals, or as Auxiliary Associations, to this truly benevolent plan; and they would in a special manner respectfully entreat the countenance and support of Ladies, who are favoured by a kind Providence with affluence; a more appropriate object, it is humbly conceived can scarcely be submitted to their affectionate notice.

In the Circular, which the Directors transmitted to their friends in February last, they observed that—"The honour of the Society—the claims of humanity—the sacred obligations of that Religion which the Missionaries abroad are engaged in disseminating—the sacrifices they have made for that purpose, and the desirableness of relieving their minds from anxiety respecting their surviving families, should they be removed from them by death, are considerations of such weight and importance, as cannot fail, we are persuaded, to call forth into exercise the liberality of the religious public in furtherance of this object."

The establishment of this Fund was sanctioned by the Society at large, at their last Annual Meeting, when the following Resolution was supported by the animated addresses of the Rev. Mr. Pope of Dublin, and the Rev. Mr. Thorp, of Bristol, and unanimously adopted. "This Meeting rejoices in the establishment of a Fund for the relief of the Widows of such Missionaries as die in the service of the Society, assured that Christian sympathy will provide abundantly for them, without subtracting any thing from the Contributions made for the direct objects of this Institution."

May it not be hoped, that on the commencement of a New Year, when pious people are saying, "What shall we render to the Lord for all his benefits?" and when they are asking themselves, "Whereby may we glorify God this year?" this noble object of Christian Charity will obtain a share of their benevolent attention?

Subscriptions or Donations to this Fund will be thankfully received by the Treasurer, W. A. Hankey, Esq. or the Secretaries, at the Mission House, Austin Friars, London.

FORM OF BEQUEST.

"*Item*—I do hereby give and bequeath unto the Treasurer for the time being, of a certain voluntary Society, formed in London in the year 1795, entitled THE MISSIONARY SOCIETY, USUALLY CALLED, THE LONDON MISSIONARY SOCIETY, the sum of pounds of lawful money of the united kingdom of Great Britain and Ireland, current in Great Britain, to be paid within months next after my decease, out of such part only of my personal estate as shall not consist of chattels real, upon trust to be applied towards the Fund instituted for the support of the Widows and Orphans of deceased Missionaries, late in the service of the Directors of the said Society, and I do hereby direct and declare that the receipt of the Treasurer for the time being of the said Society, for the said Legacy, shall be a sufficient discharge to my Executors for the same."

MISSIONARY CONTRIBUTIONS.



The Officers of Auxiliary Societies are respectfully and earnestly requested accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 November to 16 December, 1825.]

IN LONDON AND ITS VICINITY.

C. R.	10	0	0
S. D.	2	2	0
Camden Town.—Collected by Miss Dunbar ..	1	12	0

Trinity Chapel, Leather-lane.—Rev. T. Smith. Collections after Sermons, per Rev. Messrs. Townley and Ellis ..	22	0
Peckham.—Hanover Chapel, Rev. W. B. Collyer, D. D.—Collections after Sermons, per Rev. Henry Townley ..	50	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE
UNITED KINGDOM.

Bucks.—South Buckingham Auxiliary Society, J. Burrough, Esq. Treas.	
Crindon Lane Collection	12 2 3
Ebenezer Chapel ditto	13 4 4
Town Hall ditto	11 12 11
Stoken Church, Rev. J. Paul ditto	2 2 0
Chinnor, ditto	2 4 6
Missionary Box 1 0 0	
	3 4 6
Subscriptions	5 1 0
Balance from last year	5 11 4
	52 18 3
Less Expenses	8 7 0
	44 11 3
Cambridgeshire.—Isleham, Collections per	
Rev. J. Reynolds	3 2 0
Chester Auxiliary Missionary Society.	
Mr. Williamson, Treasurer.	
[Collections at the Anniversary]	
Queen Street Chapel	82 13 11
Octagon Chapel	18 0 0
Common Hall Street Chapel ..	8 12 0
Welsh Chapel	5 1 0
	114 6 11
Ladies' Branch Association	41 13 1
Queen Street Chapel Sunday School Children	1 15 0
Octagon Chapel ditto	0 11 6
A Little Girl	0 7 6
Miss Dodd's Seminary	1 0 0
Miss Jenk's ditto	0 12 0
Missionary Boxes of Mrs. Lewis ..	2 3 0
Mrs. Price	2 1 10
Miss Dutton	0 18 4
Mrs. E. Evans	0 9 1
Mr. Mason	0 9 1
Mr. E. Gerrard	5 10 6
Mr. Mannering	1 2 10
Mr. J. Jones	0 10 7
Mr. J. Parry, jun.	0 7 8
Minshull Penny per week Association, by	
Mrs. Jackson	3 3 0
Northop Penny per week Association, by	
Mr. J. Williams	4 6 8
Produce of Cherry Trees, ditto ..	1 6 7
	5 13 3
Northwich Branch Missionary Association.—Mr. J. Holland, Treasurer.	
Weekly Subscriptions	9 0 0
Collections at the formation of the Association	19 15 4
	28 15 4
Knutsford.—Rev. J. Turner.	
Collected by Miss Hall	2 8 7
Mr. Clark	2 0 8
Missionary Box, by R. McKay, C. Goodier, and M. Richardson	0 19 10
	5 9 1
Tarvin Branch Association.	
Collection at the formation of the Association	2 15 0
Collected by Miss Marten	2 9 7
Mr. J. Prescott	2 11 0
Missionary Box, by ditto	0 12 2
At the Prayer Meetings.—Coll.	1 11 6
Missionary Box, at Mrs. Williams' Seminary	0 17 8
Infants' Offerings, by Mrs. Williams	1 2 0
Subscriptions	2 2 0
Legacy	1 0 0
Collected by Mr. Greasy	1 8 0
Missionary Box at Mr. S. Lither's ..	0 14 2
	17 3 0
Missionary Box at Saighton, by Mr. Dutton	2 7 0
Sandbach Branch Association.—Mr. T. Holbrook, Treas. Mr. T. Bostock, Sec.	
Collections and Subscriptions	21 0 0
Carried forward, 257 9 7	

Brought forward, 257 9 7	
Tattenhall Branch Association.	
Collections and Subscriptions	18 2 3
Less Expenses	0 12 0
	17 10 3
	274 19 10
Less Expenses	24 6 4
	250 13 6

Cornwall Auxiliary Society, Mr. J. Baynard, Treasurer.	
Penryn.—Rev. T. Wildbore	25 8 0
Truro.—Rev. Mr. Moore	18 3 7
St. Columb.—Rev. Mr. Okes	11 19 7
Launceston	10 0 0
Tregony and Grampound.—Rev. Mr. Hart	4 15 0
Porscath	2 0 9
Penzance.—Rev. J. Foxell.	
Subscriptions	23 8 6
Juvenile Society, for the Native Teacher, John Foxell, 6th payment	10 0 0
	33 8 6
	105 14 8
Less Expenses	3 16 6
	101 18 2
Devonshire.—Plymouth, Devonport, and Stonehouse Auxiliary Society.—Mr. W. Stuart, Treas.	
Collections, per Rev. J. Blackburn, (in 1824.)	150 9 3
Okehampton	3 5 0
Kingsbridge.—Rev. J. Davies ..	2 2 0
Totness.—Rev. T. Windett ..	5 5 0
Ashburton.—Rev. J. Kelly ..	4 12 6
	15 4 6
Hampshire.—Havant.—Rev. W. Scamp.	
Subscriptions	24 9 0
Collection	5 11 1
Juvenile Society	6 5 2
Hayling Island, per Mr. Hall.	0 10 8
Missionary Boxes of Mr. Canning	0 18 6
Mr. Padwick	1 3 0
	38 17 5
Huntingdonshire Auxiliary Society, Mr. W. Foster, Treas.	
Less Expenses	62 7 5
	3 14 9
	58 12 8
Middlesex.—Whetstone and Totteridge Auxiliary Society.—per Mr. F. Lines, Treas.	
Enfield.—Legacy by the late Rev. W. M'Donald.—Balance by Mr. T. Parkinson and Mr. Allen, Executors	2 9 8
	261 13 7
Northumberland.—Widdrington.—Rev. D. Hunter.	
Collected by Miss Hall	2 0 4
Lawson	1 7 0
Tindell	1 0 0
Foster	1 3 2
Subscription	2 2 0
	7 12 6
Somersetshire.—Broadway.—Rev. T. Pike and Congregation	
	2 0 0
Surrey.—Croydon.—Mr. J. Aris. Gold Ends ..	0 16 6
Sussex Auxiliary Missionary Society, Brighton	
Missionary Boxes, &c.* (vide p. 41.)	22 0 1
Wiltshire.—Birdbush.—Rev. J. Jones.	
Collected by Mr. Candy	2 8 0
Miss Candy	3 4 2
Mr. J. Gould	3 0 6
Mr. T. Gould	0 18 8
Mr. Kelleway	3 2 0
Mr. Wyatt	2 17 4
	15 13 8
Yorkshire.—Huddersfield.—A few Friends for the Native Teacher, Henry Venn, 5th payment	
	11 0 0
Thirsk Penny per week Society, by Mr. Jas. Buckley	5 0 0
Tickhill.—Rev. B. Ash, family, and Friends	7 10 0

Wales, South, Aux. Missionary So.	
Rev. David Peter, Treas.	
Milford.—Rev. Mr. Warlow.—	
Collections	16 6 0
Subscriptions and Donations..	7 0 0
	23 0 0
Tierscross.—Rev. Mr. Davies ..	2 12 6
Rose Market, ditto	2 9 10
	5 2 4
Haverfordwest.—Green Meeting.	
Rev. Mr. Bulmer.—Collection ..	9 12 9
Subscriptions and Donations..	12 5 8
Wesleyan Chapel.—Collection	
after Missionary Communion	5 11 2
	27 9 7
Tabernacle.—Collection	31 2 0
Donation	1 0 0
	32 2 0
Ebenezer Chapel	1 7 0
Baptist Chapel	3 0 9
St. Mary's Church	10 10 0
Pembroke.—Rev. Mr. Harriss	6 13 0
Pembroke Dock.—Collection after Sermon	
by Rev. Mr. Evans	2 16 0
Tenby.—Collection by Rev. Mr. Morris ..	30 10 6
Sardis.—Rev. Mr. Thomas	1 5 0
Salva.—Collection by Rev. Messrs. Harries	
and Mortimer	6 0 0
Rhosycerian.—Rev. Mr. Davies..	1 3 9
Sunday School, ditto	4 13 3
Fishguard, by ditto	1 3 0
Sunday School, ditto	4 2 1
Theyston, by ditto	2 16 10
Wolfstone, by ditto	0 16 1
Pelcomb, by ditto	0 5 6
Subscriptions	0 10 0
Missionary Box, by a Friend ..	0 3 6
	15 14 0
Newport.—Rev. Mr. Jones	4 8 4
Sunday School, ditto	1 18 0
Morva, by ditto	1 7 8
Subscriptions	1 11 0
	9 5 0
Brinberian.—Rev. Mr. George ..	3 19 3
Sunday School, ditto	2 4 0
Maenclochog, ditto	2 14 6
	8 17 9
Hebron.—Rev. Mr. Evans	7 2 0
Sunday School, ditto	3 12 10
Subscription	0 10 0
Penygroes, ditto	4 15 8
Sunday School,	5 4 6
	21 5 0
Henllan, Lanbaidy, Landilo, and	
Carvan.—Collections.—Rev.	
Mr. Loyd	11 10 11
Carried forward,	11 10 11 204 17 11

Brought forward,		11 10 11 204 17 11
Henllan Sunday School	8 5 8	
Lanbaidy ditto	5 1 0	
Carvan ditto	2 2 6	
Farge ditto	5 1 3	
		32 1 4
Pentretygwyn.—Rev. Mr. Jenkins	2 12 6	
Bethel.—Ditto	1 3 8	
		3 16 2
Penrhiwgaled.—Rev. D. Thomas	8 2 9	
Capel Wig.—Ditto	2 6 7	
Juvenile Society, ditto	1 1 0	
Pisgah.—Ditto	1 15 5	
Subscription	1 0 0	
		14 5 9
Narbeth.—Rev. Mr. Morris.		
Collections and Subscriptions	22 0 0	
Carmarthen.—Rev. D. Peter....	9 14 10	
Subscriptions	11 11 0	
		21 5 10
		298 7 0
Less Expenses....		31 1 6
		267 5 6
Scotland.—Dunfermline Association, for the		
support of a Native Teacher in India, per		
Mr. Inglis, Treas., 2d payment ...	10 10 0	
Tain.—Northern Missionary Society, per		
Rev. Dr. McIntosh	50 0 0	
Aberdeen Philanthropic Society	16 0 0	
Brechin Society for Missions, &c. per Rev.		
D. Blackadder	10 0 0	
Buchan Female Bible and Mis-		
sionary Society, per Mr. W.		
Mitchell	7 10 0	
Subscriptions	0 10 6	
Reports, &c. sold	0 12 0	
		8 12
Ireland.—Hibernian Auxiliary Missionary So-		
cietv.—Messrs. G. Latouche and Co. Treas.	100 0 0	
America.—American Board of Missions, on ac-		
count of Expenses of Rev. W. Ellis and		
family to England		
	43 4 0	
Russia.—Moscow, per Rev. R.		
Knill of St. Petersburg	100	
Mr. Gillibrand	50	
Mirrielus	50	
Parkinson	50	
		Rubles, 100

* This sum makes the total collected for the year ending 10th Oct. 1825, £552. 15s. 11d. We are requested to state that the annual accounts of the Sussex Auxiliary will be made up in October, and that the respective sums raised in the County should be remitted to Rev. J. N. Goulty, Secretary, or to Thomas Walker, Esq. Treasurer, Brighton.

The Communication from "A Well-Wisher to the Cause of Missions," has been received and read to the Directors. The Thanks of the Directors are respectfully presented to the following:—
Rev. T. Hawkins, for 5 parcels of School Rewards, Tracts, &c.—Mrs. Doherty, for a packet of Beads.—A. Z. for Box of Books, &c.—Mr. Mien, for sundry Books.—Rev. J. Burder, for 20 copies of his Sermons to Children.—Miss Hunter, for 20 Work-bags and 25 Pincushions.—Mr. D. Cole, Mr. Mien, and Miss Wright, for 414 Nos. of the Evangelical Magazine.

† School or Reward Books would be preferable presents for the Female Schools in India.



WILLIAM LLOYD GARRISON

FRANKLIN D. ROOSEVELT

THE
EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FEBRUARY, 1826.

MEMOIR OF THE LATE MISS JANE TAYLOR,
OF ONGAR, IN ESSEX.

THIS truly pious and eminently gifted lady was born in London, September 23, 1783. She was the second daughter of the Rev. I. Taylor, Pastor of the Independent Church at Ongar, in Essex. Her early infancy was marked by considerable delicacy of constitution, which rendered the prospect of life very precarious during the three first years of her existence. The removal, however, of her parents from the confinement of a great metropolis to the pure air of Lavenham, in Suffolk, was the means of completely establishing her health, and sparing, at least for a season, a life of unusual promise. Country scenes, and country occupations seemed, in a high degree, congenial to the mind of this remarkable child. Accustomed, for more than three years, to the restraints peculiar to a residence in London, her retirement into the country was associated with a degree of pleasure which her whole infantile pursuits most significantly expressed.

Even at the tender age of four the lively fancy and intellectual superiority of Jane Taylor began to evince themselves. "I can remember," says her sister, (now Mrs. Gilbert of Not-

tingham) "that Jane was always the saucy, lively, entertaining little thing—the amusement and the favourite of all who knew her. Her plays, from the earliest that I can recollect, were deeply imaginative. But I think I may say that the retiring character of her mind—a morbid sensibility towards things and persons *without*, as well as much refined feeling, operated to prevent a due estimate being formed of her talents. I need not tell you, that they were never made a shew of to any body." But, though her education was not conducted upon the mistaken principle of display, she was exposed, when but a child, to a measure of flattery, from injudicious friends, which, to a mind less characterized by intellectual and moral strength, must have proved, in the highest degree, pernicious. Her native and habitual diffidence, however, never forsook her; so that with truth it may be said, that a playful innocence and simplicity of character shed an imperishable lustre upon the openings of her genius, and rendered the watchful fears of parental solicitude comparatively unnecessary.

Much, doubtless, of the early and

subsequent proficiency of Jane Taylor, must be traced to the judicious education which she received from her excellent parents, who instructed her under their own roof, and taught her not only to obey them as *parents*, but also to confide in them as *friends*. The conduct of Mrs. Taylor, as a mother, is beyond all praise; and it is needless to state, that the character of a daughter must be prodigiously influenced by the habits and intercourses of a mother.

One delightful *trait* in the youthful history of Jane Taylor was the warmth and stability of her friendships. When she was but ten years of age, she wrote a most tender little poem, expressive of her pungent grief at parting with a friend, who left this country for New England. When she had reached her thirteenth year, her father received an invitation to become the Pastor of an Independent congregation at Colchester, which, after due deliberation, he deemed it his duty to accept. In this new sphere, having recovered from a long indisposition, he addressed himself, with renewed vigor, to the education of his children, and here it was that Jane Taylor formed some of the choicest friendships of her existence—friendships which nothing but the grave could interrupt. Of one of the objects of these early friendships, the biographer of Miss Taylor thus writes: “Those who may still remember Mira S. will allow that they have rarely seen united so much intelligence and sweetness of disposition, and loveliness of manners and person. Her charm was that of blended dignity and gentleness.” This interesting lady and her sisters were cut off by fell disease, in the course of a few years; and the death of one of them, in particular, from the interest attaching to it, left a powerful impression on the mind of Miss Taylor. She had become the victim of Socinianism, which “only twenty years ago,” as Mr. Taylor observes, “was much

more *specious* than it is at present. For within this period the course of controversy has deprived its professors of an advantage—so important to the success of infidel insinuations—that of having itself no defined or avowed principles to defend.” This interesting female had learned to boast of having vanquished the “errors of her education,” and in the eagerness of thinking for herself, had trained herself to look with great contempt upon all her early religious opinions. Her health became so indifferent as to render a removal to Devonshire highly expedient. Never, however, was she permitted to reach it. Her disorder advanced with such rapidity, that she was compelled to stop at an inn by the way, from which she was never removed till after death. Happily she was taught, in her last days, to mourn, and to renounce the awful errors by which she had been bewildered;—and her dying words were—“My hope is in Christ,—in Christ crucified:—and I would not give up *that* hope for all the world.”

The constant aim of Miss Taylor's parents was to impress the minds of their children with the powers of the world to come; and there is reason to believe, notwithstanding her timid and distrustful disposition, that at a very early period she was brought to the saving knowledge of the truth. “Her imagination,” says her brother, “susceptible as it was in the highest degree to impressions of fear, rendered her liable, at times, to those deep and painful emotions which belong to a conscience that is enlightened, but not fully pacified. And these feelings when blended with the pensiveness of her tender heart, gave a character of mournfulness and distress to her religious feelings during several years. Some unfinished verses, written about this time, were evidently composed under the influence of feelings too strong to allow the exercise of her poetic talents.”

The following extracts from letters written about this time, will shew how much personal religion was an object of her devout concern:—

“Oh it is hard fighting in our own strength against the evil bias of the heart, and external enemies. Their united forces are, I am daily more convinced, far too much for any thing but grace to overcome. No good resolutions, no efforts of reason, no desire to please, can alone succeed:—they may varnish the character; but, O! how insufficient are such motives for the trying occasions of common life. I would shine most at home; yet I would not be good for the sake of shining; but for its own sake: and when thus I trace the subject to its principles, I find a change of heart can alone effect what I desire: that ‘new heart and right spirit,’ which is the gift of God.”---*Memoirs*, vol. i. p. 41.

On a subsequent occasion she writes in the following terms to the same friend:—

“I am grieved, my dear E., to hear from you so melancholy an account of the state of your mind. I wish I were a more able counsellor; or rather, I wish you would overcome your feelings, and apply to those whose consolations and advice might be useful to you. I can sincerely sympathize with you in all your griefs. I rejoice in having obtained your confidence; and I cannot make a better use of it than to urge you to seek some abler adviser. I speak from experience when I say, how much benefit you might derive from an open communication of your feelings to your dear mother. Well do I know how difficult it is; yet the good to be gained is worthy the effort. You say she is so total a stranger to your feelings, that she even supposes you to be an enemy to religious principles. If then you consider the pleasure it would afford her to find you seriously inquiring on such subjects, I think you will feel it to be an additional argument for the disclosure. Two or three years ago, my mind was in a state of extreme depression:---for months I had been conflicting with the most distressing fear, and longing to disburden myself to my father: at last I could no longer support myself, and breaking through, what I had thought insurmountable difficulties, I opened my mind to him completely. It was a struggle; but the immediate relief I experienced fully repaid me; and the unspeakable benefit I have since, from time to time, held with him, encourages me to pursue.”---*Memoirs*, vol. i. p. 41.

The education and tastes of Miss

T. led her to cherish an ardent love of science in general, and of astronomy in particular. “Her eye,” says her brother, “was never indifferent to the revolutions of night.” She describes her own feelings in saying,

“I used to roam and revel ’mid the stars.

When in my attic, with untold delight
I watch’d the changing splendours of the night.”

But it ought to be recorded, to the honour of the deceased, that the growth of her intellectual character was associated with no relaxation of those minutely domestic habits which she acquired under the judicious instruction of her invaluable mother. She dreaded nothing more than to acquire the reputation of a merely “literary lady,”—a phrase which too generally imports a high contempt for the common and unostentatious, but at the same time momentous, duties of life.

Of her manifold attainments she was happily, never puffed up. In a letter to her mother she says:

“If, in comparison with some of my friends, others of them may appear less pleasing, or less intelligent, believe me, whenever I compare any with myself, the result is always humiliating. My dear mother, do me the justice to believe that, at whatever crevice my vanity may endeavour to creep out, it will ever fly from the literary corner of my character. I am not indifferent to the opinion of any one; though I never expect to acquire the philosophic serenity which shall enable me to regard the whole circle of my acquaintance with the same glow of affection, or smile of complacency.”---*Memoirs*, p. 55.

Miss T.’s relative character, as a child, a sister, and a friend, was of the most engaging description. At all times obliging and affectionate, in seasons of sickness she put forth the whole energy of her sympathies, and often became a sufferer herself, by what she endured on behalf of others.

The first production of Miss T.’s

pen, which was given to the public, appeared in the *Minor's Pocket Book*, for the year 1804, under the title—"The Beggar Boy;" and no one who marked the pathos, simplicity, and sprightliness, of this juvenile effort, could fail to predict the future celebrity of its amiable author. The publication of "*Original Poems*," to which she had largely contributed; of "*Rhymes for the Nursery*;" (some of which were written by Mrs. Gilbert,) of "*The Associate Minstrels*;" (in which she wrote the "*Remonstrance to Time*," and "*The Birth-day Retrospect*;") of "*Hymns for Infant Minds*;" of "*Display*;" of "*Essays in Rhyme*;" and, finally, of "*Contributions to the Youth's Magazine*," more than realized the expectation of her most sanguine friends.

Her literary career, however, seemed in no way to interfere with her advancement in vital piety. Had her religion partaken, in a larger degree, of the joys of faith, and the pleasures of hope, it would have been worthy of universal imitation. Yet, even in these particulars her "path was like the shining light, which shineth more and more unto the perfect day." She seemed to cherish a deep jealousy of the deceitfulness of her heart, and often declined the expression of her religious feelings, for fear of sinking into a common-place hypocrisy. To a friend she thus writes, who endeavoured to console her under her spiritual depression:—

"I dread, much more than total silence, falling into a common-place, technical style of expression, without real meaning and feeling; and thereby, deceiving both myself and others. I well know how ready my friends are to give me encouragement; and how willing to hope the best concerning me; and as I cannot open to them the secret recesses of my heart, they put a favourable construction on every expression. You will not impute it to a want of confidence, though I cannot speak generally on this subject. * * * Yet, I do hope that I have of late seen something of the vanity of the world; and increasingly feel that it cannot be my

rest. The companions of my youth are no more:—our own domestic circle is breaking up:—time seems every day to fly with increased rapidity; and must I not say, 'the world recedes?' Under these impressions, I would seek consolation where only I know it is to be found. I long to make heaven and eternity the home of my thoughts, to which, though they must often wander abroad on other concerns, they may regularly return, and find their best entertainment. But I always indulge with fear and self-suspicion in these most interesting contemplations; and doubtless, the enjoyments arising from them belong rather to the advanced Christian, than to the doubting, wandering beginner. I am afraid I feel practically, rather than piously, on these subjects; and while I am indulging in vain conjectures on the employments and enjoyments of a future state, I must envy the humble Christian who, with juster views, and better claims, is longing 'to depart and be with Christ.' Nor would I mistake a fretful impatience with the fatigues and crosses of life, for a temper weaned from the world. I could, indeed, sometimes sing:

'I long to lay this painful head,
And aching heart, beneath the soil;
To slumber in that dreamless bed
From all my toil!'

And I have felt too these lines:

'The bitter tear---the arduous struggle ceases
here---
The doubt, the danger, and the fear,
All, all, for ever o'er.'

But these feelings, though they may afford occasional relief, I could not indulge in." vol. i. p. 100.

In 1817, Miss T.'s distressing doubts as to her personal religion forsook her, "and she admitted joyfully the hope of salvation." She immediately improved this gracious interposition on the part of her heavenly Father, by publicly professing her faith as one of Christ's disciples; and in the month of October, 1817, was united to the Church at Ongar, in Essex, under her father's pastoral care.

Upon this solemn occasion she wrote the following impressive letter to her sister:—

"My mother told you of my having joined the church. You may have supposed that I was frightened into it by my complaint; but

I feel thankful that this was not the case, for it was not till after I had consulted Mr. Clyne that I felt any alarm about it; nor had I, before, any idea of its being of a formidable kind. My mind, all the summer, had been much in the state it has been in for years past, that is, unable to apply the offer of the gospel to myself, and all confusion and perplexity when I attempted to do so. One evening, (about three weeks before going to London for advice,) while alone in my room, and thinking on the subject, I saw, by an instantaneous light, that God would, for Christ's sake, forgive my sins. The effect was so powerful, that I was almost dissolved by it. I was unspeakably happy; I believed, that had I died that moment, I should have been safe. Though the strength of the emotion soon abated, the effect in a great degree remained. A fortnight afterwards, I told Isaac what had taken place, and he urged me to be proposed immediately to the church. It was in this state I went to London; and when I heard what was to me wholly unexpected, I could not but consider the change in my feelings as a most kind and timely preparation for what, but a few weeks before, would have overwhelmed me with consternation and distress. As it was, I heard it with great composure, and my spirits did not at all sink till after I returned home. Since then, I have had many desponding hours, from the fear of death. The happiness I enjoyed for a short time, has given place to a hope which, though faint, secures me from distress."---Vol. i. p. 164.

During all this, while the seeds of disease were making rapid progress in a frame naturally delicate, she was much affected by the death of her uncles, the Rev. James Hinton, of Oxford, and Mr. Charles Taylor, of London; and thought within herself that these heavy strokes had not come alone. Her anticipations were but too correct; for in a few months after the death of her uncle in London, she was herself conveyed to her long home. She bore her afflictions, though of the most excruciating kind, with most exemplary fortitude and patience:--

"Though she had, at this time, become incapable of long-continued religious exercises, yet, to the last day of her life, her stated times of retirement were observed by her usually in the evening. By her request, her brother read to her some portion of Scripture, and a few pages of Bennett's Christian Oratory—a book she highly valued. On these

occasions her conversation, though not elevated by the language of unclouded hope, frequently contained expressions of a humble and growing trust in the power and grace of the Saviour."---Vol. i. p. 187.

In her last moments one of her brothers arrived from London. To him she spoke with the most emphatic earnestness, professing, very distinctly, the ground of her hope, and the deep sense she then had of the reality and importance of eternal things. Her voice was now deep and hollow, her eyes glazed, and the dews of death were on her features; but her recollection was perfect, and her soul full of feeling. While thus sitting up, and surrounded by her family, in a loud but interrupted voice, she said, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me."

Soon afterwards she repeated, with the same emphasis, the verses of Dr. Watts:--

"Jesus, to thy dear faithful hand
My naked soul I trust;
And my flesh waits for thy command
To drop into the dust."

Repeating with intense fervour the words,

"Jesus, to thee my naked soul---
My naked soul I trust."

Calm and tranquil to the last, she breathed her redeemed and happy spirit into the bosom of her exalted and compassionate Saviour. Thus lived, and thus died, one of the sweetest of writers, and one of the most interesting of Christians.

We would again recommend the admirable "Memoirs of Miss Taylor," just published by her brother, from which we have gleaned the preceding sketch. We can assure our readers that the work is written in the first style of biography, and does equal honor to the head and heart of the esteemed writer.

ON MILTON'S TREATISE
ON
CHRISTIAN DOCTRINE.

ESSAY I.

*The Doctrine concerning Christ and
the Holy Spirit.*

IT was reasonable and fit that the discovery of this long-lost work of one of the brightest glories of our nation, should excite eager anticipation, and that its publication, in the Latin original and in Dr. Sumner's well-executed translation, should draw universal attention. This present to the world reflects much honour on the liberal spirit and the munificence of his Majesty. It is, indeed, a most interesting work. It exhibits the nobleness and grandeur of the illustrious mind whence it sprung: we venture also to say that it contains proofs that such a mind had its infirmities, and those very serious ones. - It is no dishonour to any Christian sect, to affirm that there is not one of them which would not exult in finding within its tents the author of the *Areopagitica* and of *Paradise Lost*. But the disappointment, which some may have felt, suggests an admonition to all, "to know no man after the flesh," and to cling more closely to the great principle of Scripture-authority, sole and unrivalled. To this paramount axiom in Theology the great poet was conscientiously attached: and hence he possesses the strongest claim on our admiration and love, however we may deplore that human infirmity has marked his application of the principle with very important deviations from the line of revealed truth.

The writer of this Essay did, indeed, anticipate more alarming departures from that line than have in fact been disclosed. There were many circumstances in the genius and fortunes of MILTON, the recollection of which may shew them to have been very likely to warp his mind from the sentiments, which to us appear most consonant with the sacred word. The high imaginative faculty, which made him the prince of poets, was, probably, incapable of being associated with the humble talent of patient and laborious investigation. It would be apt to fly to a conclusion, before it had sufficiently

explored the path and traced its proper termination. We appeal to those who are most versed in Milton's prose writings, whether the magnificent passages which are ever arising, do not affect us more by their intuitive truth, or their single overpowering majesty, than by the soundness of the argumentation that has professedly produced them.

The conduct of the Presbyterian party after the civil war, their harassment of those who would not bow to their yoke, their licensing of the press, and their hostility to the grand ideas of equal rights and universal freedom, which ever, in the fond visions of this admirable man, were, in all probability, the too powerful means of repelling his indignant mind from the religious system which those illiberal men maintained. His generous sympathy with the oppressed, would dispose him to the most favourable feelings for the Socinians of Poland and the Remonstrants of Holland; especially when he found that they entertained views of religious liberty, and the right of private judgment, vastly superior to those entertained by the generality of their opponents. Such impressions could scarcely fail of producing a predisposition, increasing by slow degrees, to doctrinal views which enjoyed, after all, no more necessary connexion, than Calvinism had with enlarged sentiments of freedom. There are indications, in different parts of the Treatise, that the author's mind had received a tincture from the writings of the *Frates Poloni* and those of the Arminian divines. As there is reason to suppose that Milton's conjugal infelicity, gave him a strong, yet unconscious, bias to his doctrine of the dissolubleness of the marriage bond, for causes of disagreeableness or antipathy, and from the lordly will of the husband; and as, by a further extension of the unhappily associated ideas, the opinion of arbitrary divorce became united with the horrid notion of polygamy; so, we may allowably conjecture that the obliquities of this great man's theology were, in a considerable measure, occasioned by the sinister influences to which we have adverted.

The design of this paper is to offer some remarks upon Milton's doctrine concerning the *Person* of the SAVIOUR and of the HOLY SPIRIT. We state with grief that this doctrine is *Arianism*; not from a childish horror at a

name, but because we view it as being inconsistent with the Holy Scriptures. Of the Saviour, the author teaches that he is an inferior God, a God relatively, produced by the will and power of the Father of his own substance, before all other created things, called God by grant and office, God, not in essence, but by proximity and love; that his nature is, indeed, divine, but distinct from, and clearly inferior to the nature of the Father; and that, as the Father has given him his being and life, so he has conferred upon him the Divine Attributes, not absolutely, but in a derivative and modified manner. The Holy Spirit he declares to be a minister of God; created, or produced, of the substance of God, not by a natural necessity, but by the free will of the Agent, probably before the foundations of the world were laid, but later than the Son, and far inferior to him. We have collected the very expressions; but our limits make it impracticable to transcribe the entire passages.

This is the scheme which was advanced in the fourth century by Arius, which fills so large a space in the Ecclesiastical History of that and the following century, which has been embraced by many Protestants within the last two hundred years, and which has every where shown its tendency to sink gradually lower, till it has merged in Socinianism, or proper Unitarianism. Milton's Arianism, however, was high above the lower parts of the slippery steep. He maintains, for instance, in clear and strong terms, *Redemption*, by the satisfaction of the Saviour's "humiliation,—in which, under his character of God-man, he voluntarily submitted himself to the divine justice, as well in life as in death;"—"Calling,—whereby God the Father, according to his purpose in Christ, invites fallen man to a knowledge of the way in which HE is to be propitiated and served; inasmuch that believers, through his gratuitous kindness, are called to salvation, and such as refuse to believe are left without excuse."—"Regeneration,—that change operated by the Word and the Spirit, whereby the old man being destroyed, the inward man is regenerated by God after his own image, in all the faculties of his mind, inasmuch that he becomes as it were a new creature, and the whole man is sanctified in both body and soul, for the service

of God and the performance of good works."—"Justification,—the gratuitous purpose of God, whereby those who are regenerated and implanted in Christ are absolved from sin and death through his most perfect satisfaction, and accounted righteous in the sight of God, not by the works of the law but through faith." In treating on these and many other important points of Christian truth and duty, the author appears to great advantage; though we should be compelled in numerous places to object, on what we believe to be scriptural grounds, to his positions and reasonings.

It is also proper to add that, in another respect, the opinions of the great poet on this subject differed from those of both the ancient and the modern Arians. They held, that the Son and the Holy Spirit were produced by the Almighty will of the Father, out of nothing, or, as they used to express it, out of non-existences. (ἐξ οὐκ οὐτων.) But Milton maintained, that these created deities were by the Father, "made of his own substance." If we inquire what he meant by this expression, we may gain an answer, though one which will increase rather than diminish our difficulty, by observing his assertion, that God created or derived the original *matter of the universe* "from no other source than from the fountain of every substance---out of Himself;" so that it is "an efflux of the Deity."

It would be impossible in a few pages, or even in a less space than a considerable volume, to discuss the particular arguments by which the author endeavours to establish his Arian opinions on the Son and the Spirit of God; or to examine, in the requisite manner, the numerous texts upon the interpretation of which the controversy must turn. For both these purposes, we think that the studious inquirer would find sufficient aid and satisfaction in the following or similar works: Waterland's Sermons and Defences; Wynpersse on the Divinity of our Lord Jesus Christ; Simpson (of Macclesfield) on the same subject; Huntingford's Thoughts on the Trinity; Wardlaw on the Socinian Controversy; and Grinfield on the Attributes of Jesus Christ.

We shall only submit to the serious consideration of our readers some *General Observations*, which we think go

to the basis of this momentous controversy.

I. This system gives to the Messiah every divine title, attribute, and honour, except self-existence, eternity, and supremacy. It calls him God; it scruples not to apply to him "the glorious and fearful name JEHOVAH;" it ascribes to him omnipresence, omniscience, omnipotence, the work of creation, and other divine works, and the right to divine honours; and then it puts upon all these attributives the mark of *derivation* and *dependence*, a sort of *limited-infinity*. This is the foundation of the whole scheme. Now let it be impartially considered. Is there not a manifest incongruity in these combinations? A Lord God, Jehovah, yet finite, derived, and dependent! A confined omnipresence; an omniscience ignorant of some things; an omnipotence in some cases feeble and powerless as the meanest worm! A created Creator! Divine honours paid to one who is by nature not God! Calm and sober reason revolts from the idea of a factitious, and secondary, and modified deity; and the language of Scripture is equally opposed to it: "I am Jehovah, and there is none else. I am God, and there is none else. I, even I, am HE, and there is no God with me. I am Jehovah; that is my name, and my glory I will not give to another. Thou shalt worship the Lord thy God, and him only shalt thou serve."

II. This great author regards the Saviour as "God by *proximity*." But what is this proximity to the Deity? It may be a fertile conception to a poetic imagination; but, rationally considered, it is vague and evanescent. Clothe the created being with all the dignities and glories that genius can accumulate; he is a creature still. Between him and the lowest atom of created existence, the disparity is finite and assignable; but between him and the BEING who is the TRUE GOD, the disparity, the distance, is *infinite*. The notion of "*proximity*" vanishes; it has no place; it is plainly impossible. From the top to the bottom of created nature, there is a conceivable gradation, and a definite distance---a distance which, in comparison with the DEITY, is "less than nothing, and vanity." But between the highest created nature and the UNCREATED, there is no

gradation---no approach: the distance must be ever infinite. Let this train of thought be pursued, and it will shew that the Arian hypothesis, taken under its most favourable and imposing aspect, rests upon a baseless figment---a real impossibility.

III. In pursuing into detail the Arian attributives to the Messiah, we soon meet with an insuperable difficulty. We are directed by the hypothesis to ascribe the names, titles, perfections, and honours, which are proper to the true God, to him who is not by nature God, but only a creature. Limitations and reductions must then, of necessity, be made, and those of no slight amount. We have to bring down the INFINITE to the finite! Vain labour! But if we fancy that we can succeed in this immense reduction, what scale have we to enable us to determine the *degree* in which the attributives are to be applied to Christ? It is of unspeakable importance that we ascribe them to him rightly,---neither too little nor too much. But the Scriptures, our only guide, leave us here; and we float on the dark sea of vague and endless doubt.

IV. The distinguished author annexes his conclusion to an ample enumeration of Scripture testimonies, which he saw to apply divine designations and characters to the Redeemer. Defective and erroneous as is that conclusion, it is erected upon a noble basis. What, then, must be the clearness and weight of those passages, as declarations of the divine nature of our Lord Jesus Christ, when a mind so acute and powerful, but which was indisposed to draw the common and obvious conclusion, could discover no other solution of its difficulties than the hypothesis of a created divinity, derived from the very substance of the Father! Compelled as we feel ourselves, by the evidence of the Scriptures, to disapprove the inference, we look with admiration upon the grand induction which formed the premises; and our conviction is strengthened that the true and only rational conclusion is, the acknowledgment of the Son of God as the possessor of the strict and proper, the co-essential and eternal, Divine nature.

V. It appears probable, from many observations and allusions in the work, that this illustrious man was led to the adoption of the Arian hypothesis by

his conscientious regard to the UNITY of God. A holy and honourable motive! But has he not stumbled and fallen in his management of it? Is not this great principle violated by his admission of One Supreme God and two inferior ones? The Trinitarian feels himself equally bound to this sacred first principle: and, if he conceived, that the belief of Three Divine Persons invalidated the doctrine of the Divine Unity, he would no longer hold that belief. But he is conscious of the contrary. He says, "I find the characteristics of the Deity, attributed in the Scriptures, to the Father, and to the Messiah, and to the Holy Spirit: I find also that Jehovah is the One and Only God. I join these propositions, and I conclude that the Father, and the Son, and the Spirit, are not three Gods, but ONE GOD. I see the attributives of subordination, but not those of inferiority; personality, but not division. Metaphysical difficulties are not strong enough to overthrow my faith in the testimony of heaven. It appears to me not only most rational, but absolutely necessary, to regard the *mode of the existence* of the Deity as an object infinitely too high for the comprehension of a mortal, or even of the highest finite intelligence. Here I find rest and satisfaction: my reason and my faith unite. The word of our God shall stand for ever. Let God be revered as TRUE, if the greatest of men should be found in error."

The writer of these cursory remarks is happy to borrow their conclusion from that of the great author's Address to his readers.—"Brethren, cultivate truth with brotherly love. Judge of my present undertaking according to the admonishing of the Spirit of God: and neither adopt my sentiments nor reject them, unless every doubt has been removed from your belief, by the clear testimony of revelation. Finally, live in the faith of our Lord and Saviour. Farewell."

EXPOSITION OF A COMMON SAYING.

IT might be curious to see accurately marked, the different acceptations of terms, as used in the circle of fashion, of politics, or of business; but my present object is to notice the varying im-

port of a phrase which has obtained a wide currency in the religious world.

I can do nothing. The sense of this short and oft-repeated sentence, can be known only by an acquaintance with those who use it. In the mouth of a man whose possessions are large, and whose soul is narrow and selfish, it means, "I will not draw my purse strings." A stranger applies to him for pecuniary aid to some suffering family, or some useful institution; but the answer he gives is, "*I can do nothing.*" The applicant is perhaps startled and puzzled by the utterance of these words, so little accordant with the proofs of affluence which strike his eyes. He urges his suit, and tries to touch some string of humanity or benevolence, but in vain. The looks and replies of the Curmudgeon begin at length to discover his ruling passion. His character, once known, furnishes a key to open the paradox in his speech. We turn indignantly away, and cry, "Poor wretch! what ability canst thou have for any good, while loaded with the oppressive chains of mammon?"

I can do nothing, in the mouth of a trembling time-server, or thorough-paced party-man, means, "I dare not offend my superiors, or displease my associates." His conscience is not in his own keeping; or rather, as a dignified clergyman once said, "he cannot afford to keep a conscience." Before any thing can be done by him, he must consult some Diotrophes, or sound the minds and movements of those with whom he has agreed to act an under part. Interest and prejudice have robbed him of independence, and left him but a narrow scope for choice.

I can do nothing, in the lips of an Antinomian, is self-justification, or indolence. He has a small measure of knowledge, but a large stock of conceit; he deals out strange startling language, and condemns without reserve all who differ from him; his chief aim is to spread mischief, and cause divisions. It were well, indeed, if, in reference to these things, his favourite expression were literally true, that he could do nothing. Let him have his own high doctrines, and he discards duties. Let who will visit and relieve the poor, instruct the children of ignorance, send the gospel to benighted heathen, *he can do nothing.* Let zealous ministers employ

every effort to recommend the use of appointed means, for promoting the life of godliness, he evades every pressing exhortation, by the convenient subterfuge, *I can do nothing*. Miserable, deluded man! thy words are but too true! for thou hast drunk in those errors, which first intoxicate, and finally poison and paralyze the soul!

I can do nothing, in the mouth of a sound and sincere Christian, is self-annihilation, or genuine humility. With him, such language is not a cloak for avarice, prejudice, or indolence. He feels and owns his constant dependance on God, but refuses all servile subjection to fallible fellow men. Nay, the same sentiment which humbles him in devotion, animates in action. By myself I can do nothing; but I can do all things through Christ, who strengtheneth me. Hence, Lord, I dedicate to thee my time, property, talents, and all I have and am. Thy service is perfect freedom; and I feel happy in proportion as I yield myself wholly to it. O, come, thou Spirit of wisdom and grace, enlighten my mind and warm my heart, and work in me to will and to do, of thy good pleasure; let me never grow weary in well-doing; for in due season I shall reap if I faint not.

Nov. 9, 1825. BILLERICAY.

ON INFANTICIDE.

To the Editor.

SIR,

THE writer of the article, on page 541, of your last volume, has, I believe, given a rather too discouraging view of the success of the efforts of the British Government in India, to suppress infanticide.

It appears by the papers upon this subject, which were printed by order of the House of Commons in the Session of 1824, that two kinds of infanticide, which are prevalent in India, have been brought under the notice of the Government.

The first is that effected by drowning: and appears to have been practised by the Hindoos upon the annual festival of the Suaim Jattrā, at the island of Sangor, and at other places on the margin of the river Ganges. It was altogether a religious observance, originating in vows, considered as pious by the deluded Hindoos; and was per-

formed under the orders of a faqueer or priest, generally in the neighbourhood of a large pagoda, which stood at the head of an inlet, called pagoda creek, upon the island above-mentioned. At this and other places, similarly appropriated, children, of all ages, under ten years, were brought during the festival, sometimes from a great distance, by their infatuated parents, who plunged them into the sea and drowned them. It was remarked that they generally became food for the sharks, who swarmed on the coast and in the river about the time of the festival.

This species of infanticide was suppressed by a regulation of the British Government, in the time of Lord Wellesley, who was Governor-General in 1802. The regulation declared it to be an act of murder, and denounced against it the utmost penalties of that crime. For the more effectual prevention of this kind of infanticide, a guard of soldiers continued during several years to be sent from Calcutta annually, at the time of the festival, with authority to proclaim and enforce the Government's regulation; and it appears by a report of the Sangor Island Society, dated the 26th Dec. 1821, that the practice had then "entirely ceased;" and that the annual festival, like many of the superstitious festivals of the days of popery in our own country, had been converted into a "fair."

The other species of Infanticide prevalent in India is not religious, but has its origin in *pride of caste*. It prevails among the Rajkoomars and Rajevansies, in the country about Benares, and other parts of the upper provinces of Bengal; and, on the Bombay side of India, among the Rajpoots, in the districts of Kutch and Kattywar, which are within the dominions of a native prince, called the Guicowar. Its subjects are exclusively *female infants*, which are never reared by these castes, lest their parents should not, afterwards, be able to match them suitably in marriage: but the children are destroyed, immediately upon their birth, either by poison, or by drowning them in milk. These murders are usually perpetrated by the midwives, under the orders of the fathers. It appears by the papers already referred to, that this species of infanticide has been prohibited, in the East India Company's own provinces, by a regulation of the

Government, passed in the year 1795, which denounces against it the penalties of murder: but it may be easily imagined that an act so easy, and capable of being performed so secretly, as the destruction of a new-born infant in the house of a native Indian of rank, (and every individual of these tribes is of rank in the eyes of the Hindoos,) will often, perhaps most frequently, escape detection and consequent punishment. The British Government has, nevertheless, done what it could to suppress it, by subjecting the perpetrators of the crime, when detected and convicted, to the penalties of murder; which it is now the duty of the magistrates to enforce to the utmost of their ability.

The case does not appear to be exactly similar, with respect to the same practice among the Rajpoots. These tribes are subject to a native prince; at whose court Colonel Walker was for several years the British Resident. In that capacity he provoked discussion respecting it among the Rajpoot Chiefs, from whom, at length, he obtained a promise to abandon it, as the condition of the British Government's favour towards them: but it was only a promise that he could obtain, sanctioned, indeed, by a bond for pecuniary penalties in case of failure. This, however, appears by the papers to which I have referred, to have been effectual to a certain extent, during his own residence at the Guicowar's court. On pages 110 and 111 is a list, specifying the names and ages of sixty-three female children who were saved and reared in the families of Rajpoots, in consequence of Colonel Walker's exertions. The British Government appears in one instance to have conferred honours on a chief, upon the sole ground of his having reared two daughters.

That greater progress has not been made in this benevolent work, which reflects such high honour upon the exercise of the British power in India, will be a subject of regret to every humane man, and more especially so to every sincere believer in the Gospel, who will desire and long for the establishment, over all the nations of the world, of the kingdom of the Redeemer, whose kingdom is characterized by love and mercy, and directly opposed to violence and bloodshed: but at the same time there is some ground for

congratulation upon what has been already effected, and some encouragement for the future to be derived from the experience of the past.

As some of your readers may be desirous of more extensive information, upon this interesting subject, I beg leave to refer them to the papers already quoted, if they can procure a sight of them; also to Moore's *Hindu Infanticide*, 9s.; and Cormac's octavo volume, on the same subject.

THO. FISHER.

ON PETITIONING FOR THE ABOLITION OF SLAVERY.

To the Editor.

SIR,

IN reply to the benevolent and well-intended suggestions of your Correspondent, (p. 542 of your last volume,) it may be proper to inform him and your readers, that the hostility of the Colonial Legislatures to all plans of amelioration, and to every measure, which has even remotely in view the abolition of slavery, is the evil, for the correction of which it appears to be the incumbent duty of Christians of all denominations to strengthen the hands of Government, by petitioning the King and the two Houses of Parliament.

The cruelty and oppression, which the Slaves in the West Indies still suffer at the hands of their masters, require only to be known, to convince every candid and benevolent individual, that there is a loud and imperative call from the colonies, for authoritative interference on the part of the mother country.

The fact is, the Colonists, unhappily, manifest the utmost disinclination to *permit* the education of the negroes, with a view even to an eventual change of system; and the laws of the Colonies, in general, are framed, and administered with an evident aim to discountenance emancipation. In proof of this assertion it may be sufficient to state one circumstance, with which all readers of West India newspapers must be well acquainted, viz. that, in all the Colonies, every black-man and even every Creole is *presumed* to be a slave, unless he can produce proofs which will convince a West India court, of his having been emancipated. Hence it

has arisen that many poor negroes, and whole families descended from negroes, who have been emancipated either by will, or by spontaneous grant, in the West Indies or America, and removed from the places of their birth, have been subsequently re-enslaved for the want of the means of proving the fact of their emancipation: the laws of the Colonies, most unjustly, throwing upon the poor and illiterate negro the onus of proof, instead of assigning it to the educated and wealthy master. The West India newspapers, accordingly, abound with advertisements, containing descriptions of negroes or Creoles, sometimes maimed and branded, and described by the marks of these injuries, who have been apprehended by the police, for merely being at large, and lodged in the workhouses of the islands. These advertisements call upon owners, if such exist, to claim the negroes or Creoles therein described, within a given time, and if not so claimed, they are (can you believe it, Mr. Editor?) not to be liberated, as free blacks or Creoles, over whom no one has the right to claim the authority of an owner, but ordered to be sold as *slaves* to defray expenses.

The uncultivated state of the negroes is, on the one hand, pleaded by the masters, in excuse for discouraging every plan for a general emancipation; they alleging that an emancipated negro would be idle and nearly worthless as a labourer, and on this plea grounding a claim for large compensation, as for property lost or foregone, in the event of a general emancipation: while on the other hand the masters oppose all benevolent attempts to raise the negroes, on the scale of intellect, to a susceptibility of moral motives to industry.

That some of the excellent plans of progressive emancipation, noticed by your correspondent, as well as others which have been suggested for present amelioration, might have been carried into effect long since, had the colonists acquiesced, there can be no doubt: but, as the case at present stands, there appears to be the most urgent occasion for the exertion of Parliamentary authority to effect that, which, there is no good reason to believe, the Colonists themselves will ever effect. I will only add, that the present being a time of profound peace, appears to be a fa-

vourable opportunity for the accomplishment of such an object.

T. F.

UNCERTAIN RICHES.

IT is universally known, that, within a few weeks past, there has been an uncommon agitation in the commercial world, occasioned by the embarrassment of many wealthy and confidential persons, whose unexpected failure has spread alarm and dismay throughout the country, and involved multitudes of tradesmen in difficulty and distress. Seldom, if ever, have riches been better entitled to the epithet "*uncertain*;" seldom has there been more occasion to exhort men "not to trust in uncertain riches, but to trust in the living God."—1 Tim. vi. 17.

Every station in human life has its appropriate snares; for such is the depravity of human nature, that we can extract evil as well from prosperity as adversity. How wise and good, therefore, was the prayer of Agar, "Give me neither poverty nor riches." Poverty is so frightful a thing, that every one is ready to pray against it; but few, it is supposed, pray against riches; and yet they are equally dangerous. They are, as one called them, "*dangerous mercies*;" and one of the dangers annexed to them is—our proneness to trust in them. Hence, when our Lord declared that it was as difficult for a rich man to be saved, as for a camel to pass through the eye of a needle, he explained his meaning to the disciples, who expressed great astonishment, saying, "Who then can be saved?" (for they hoped to be rich) by adding, "How hard is it for *them* that trust in riches to enter into the kingdom of God!"—Mark x. 23, &c.

And O, how generally are the rich disposed to trust in their wealth! In an early period of the world, in the days of Job, they did so. Hence, when that holy man defends himself against the false imputations and injurious presumptions of his friends, he asserts that he "did not make gold his hope, nor say to the fine gold, Thou art my

* Or, if I have made gold my wife, or married gold; so the Septuagint. Thou we correctly say of a carnal man, he is wedded to the world.—See Dr. Lawson, in loc.

confidence; he did not exult because his wealth was great, and because his hand had gotten much." Job. xxxi. 24. The rich man, too frequently, "sets his heart upon his wealth,"—"boasts himself in the multitude of his riches," and accounts them, "his strong city;" not aware that thus "loving the world, and the things of the world," he awfully proves that "the love of God is not in him?" and that with all his pretensions to Christian piety, he is, in fact, on a level with the "idolater."

Well then, might St. Paul direct his son Timothy, to charge those Christians, who were rich, (and a few such there were in Ephesus) "not to trust in their riches;" and for this good reason, because they were *uncertain* possessions. Those who possess them cannot be sure of retaining them. This is strikingly expressed by Solomon, (Prov. xxiii. 5,) "Wilt thou set thine eyes upon that *which is not*?" upon a mere nothing—for riches are only "glittering nothings, or like *bubbles* on the water, which glare for a moment and vanish." He compares them also to *birds*—"they make themselves wings." Whilst the miser broods on his golden eggs, before he is aware, they are hatched, they are fledged, and away they fly, with all the rapidity of the eagle. "In vain he tries by bills and bonds, and bars and bolts, to clip their wings; he will not be able to hinder their elopement; and when, by some desperate adventurous effort, or speculation, he tries to recover them, he makes wings for the little portion that remained."

Thus rapidly fled the wealth of Job, "the greatest of all the men of the East," and left him the poorest creature in the country; yet still, "rich in faith," he resolves the mighty and sudden change into the sovereign will of God, and says, with a holy magnanimity of soul, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

But the vanity of riches appears, not only in the uncertainty of retaining them, but in the uncertainty of enjoying them, or deriving satisfaction from them whilst retained; for, what Solomon asserted is frequently proved by experience, "He that loveth silver, shall not be satisfied with silver, nor he

that loveth abundance with increase," and this, he emphatically adds—"this also is vanity."—Eccl. v. 10.

The uncertainty of riches is obvious from another consideration—if they do not leave us, we shall assuredly leave them. "We brought nothing into this world, and it is certain we can carry nothing out of it, so that he is termed, in the gospel, *a fool*, who, having amassed great substance, made sure of enjoying it many years, for suddenly was his soul required of him, and his riches passed into other hands. Let not the wealthy man then, trust in uncertain riches, "because as a flower of the grass shall he pass away."

But turn your eyes, Christian Reader, to another and a better object, even to "the living God, who giveth us all things richly to enjoy." Those who rely on their wealth, too often forget God; they are "full, and deny him," or rest in the gifts, forgetful of the giver. Can we wonder, then, if God resume his gifts, and deprive men of the idol in which they trusted?

Turn away your eyes, then, from beholding vanity, and direct them to the ever-living God, reconciled in Christ to every believer, and make him your only trust and confidence. Reflect on his glorious perfections, and you will find abundant encouragement to repose on him.

God is love. He has given you his Son. What, then, can he withhold? "As a father pitieth his children, so the Lord pitieth them that fear him." "Cast your burden on the Lord:" leave all your cares with him for he careth for you.

God is power. Our confidence in men is usually proportioned to their ability to help us; this led the father of the faithful to trust in his Almighty Friend, "being fully persuaded, that what he had promised he was able to perform."

God is truth. He cannot lie. Riches are uncertain; but he is faithful who hath promised, and there is an absolute certainty of receiving what he hath engaged to bestow.

These plain thoughts are suggested by the events of the day. They are painful, but instructive events; and those who are sufferers by the occurrences of the times, will do well to lay them to heart. Then will your worldly losses become spiritual gains. You

see—you feel—that worldly riches are uncertain. Seek, then, “the *true riches* ;” “durable riches and righteousness.” The justifying righteousness of Christ, and the grace of the Holy Spirit, will make you rich for ever; and these may be attained. Ask and receive; seek and find; knock at the door of the heavenly treasury, and you shall obtain them.

And let those who, through the

goodness of God, have escaped the pecuniary trials that others have endured, regard the exhortation that follows the text. Let them “do good; let them be rich in good works; ready to distribute; willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

Hackney, Jan. 9, 1826.

G. B.

POETRY.

THOUGHTS

On Christ's stilling the Tempest.

To seek the refreshment of sleep,
As man he reclined on the pillow :
He woke, and as God he but spake,
And hush'd was the boisterous billow.

While crossing the ocean of life,
By tempests and billows I'm driven ;
The Saviour looks down through the skies,
On me, from his glory in heaven.

Oh, Saviour ! speak peace to my soul,
In accents as still as the dawning ;
For thou art the light of distress,
The glorious Star of the morning.

'Then billows and tempests may rage,
With nought but that voice that is cheering,
My soul is serene---I am blest,
The haven of rest is appearing.

December, 1825.

M. C.

STANZAS.

All things below wax dull,
All earthly things decay,
And honour's wreath, and friendship's voice,
How soon *they* die away !
'There's nothing here can truly bless ;
Life's but a load of wretchedness.

Yes, there is *one* thing true,
One thing that doth not fail ;
One only thing, that maketh joy
To shine o'er this dark vale :
It is religion that doth this,
That giveth peace to wretchedness.

And, O that men were more
Inclin'd to walk her ways,
'Twould chase their miseries, and cast
A sunshine o'er their days.
All, all their pilgrimage would bless,
And lighten up their wretchedness.

L. W. W.

CHRIST OUR EXAMPLE IN SUFFERING.

(By *J. Montgomery.*)

Go to dark Gethsemane,
Ye that feel the tempter's power,
Your Redeemer's conflict see,
Watch with him one bitter hour ;
Turn not from his griefs away ;
Learn of Jesus Christ to die.

Follow to the judgment-hall ;
View the Lord of life arraign'd.
O the wormwood and the gall !
O the pangs his soul sustain'd.
Shun not suffering, shame, or loss ;
Learn of Him to bear the cross.

Calvary's mournful mountain climb ;
There adoring at his feet,
Mark that miracle of Time,
God's own sacrifice complete :
“It is finished !” hear their cry ;
Learn of Jesus Christ to die.

Early hasten to the tomb,
Where they laid his breathless clay ;
All is solitude and gloom ;
Who hath taken him away ?
Christ is risen !---He meets our eyes !
Saviour teach us so to rise.

PROVIDENCE.

The tender mercy of our Lord,
And his long-suffering grace,
The loving-kindness of his word,
We every moment trace.

Our bread is given, our water sure,
Body and soul sustain'd ;
O may we to the end endure,
Till heaven itself is gain'd !

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures on the Apocalyptic Epistles addressed to the Seven Churches of Asia.

By JOSEPH WADSWORTH. Frederick Westley and A. H. Davis. 6s. 6d.

It is refreshing to turn from the glare of oratory, and the dryness of disquisition, to works of practical and experimental godliness. We are astonished by the majesty of intellect, and are delighted by its well put arguments; we are instructed when industry and learning collect the evidences and illustrate the letter of truth; we are powerfully excited when genius and eloquence body forth the ideas that glow in words that burn; but we are edified, and our spiritual graces are revived, and our spiritual strength is recruited, when we listen to the faithful instructions which, in simplicity and godly sincerity, lay open the very heart of piety.

Much need have we of such instructions. When we have passed through the process of holy fears and solicitudes, when peace has been obtained at the foot of the cross, when an open profession of the gospel has been made, when the duties of such a profession have become habitual, and when to all this has been added an active co-operation in works of faith, and love, and zeal, we are prone to settle down satisfied that all is well, and forgetful that the process of fears, and the applications of faith, and the professions of personal piety, are but first steps in a career which requires unceasing vigilance and dependence. It is now, perhaps, that principle is put to its severest test; for now it is to be proved, whether, amid the calm of newly-acquired peace, we shall continue to follow on to know the Lord; and whether, after having become nominally ranked with God's people, we shall continue to maintain the arduous struggle with sin in its million forms. It is in this stage of Christian profession that we are in danger of losing our first love, and satisfying ourselves with cold affections, under the idea that this is the natural order of things. To this may succeed habitual lukewarmness and spiritual poverty; while insensible of the declension, we shall still fancy that we are rich and increased in goods, and have need of nothing. And ultimately may the charge be applied to us, "Thou hast a name that thou livest, and art dead." Melancholy would be the issue of such a retrogression, terminating either in the gloom and unprofitableness of the very lowest and most dubious state of vital religion, or, which is still more to be apprehended, in flagitious sin and final apostasy.

To guard individuals against these evils, and to preserve churches from these declen-

sions, the work before us is peculiarly adapted. We welcome it as a most important and seasonable production, and we recommend it as a most judicious and useful volume. The solemn documents upon which these Lectures are founded, have special claims upon the awe and attention of the churches. Introduced amid symbols of the Saviour's glory, and authority, and grace, they were dictated immediately by his own lips. Addressed to seven distinct churches, they involve almost every peculiarity of state and character. Adapted to every age, their solemn import is eminently calculated to arouse to holy alarm, to self-examination, to vigilance, to faith, to prayer, to patience, to activity. The Lectures in exposition of these Epistles are judicious and luminous. The style, without being ornamented, is usually felicitous; and without a single attempt at ambitious writing, the author succeeds in fixing the attention and arousing the best emotions of the soul. He faithfully probes the heart; he sounds the alarm in Zion; he earnestly expostulates with formal and lukewarm professors; but he neglects not to apply the balm of healing; he arouses to alarm that he may speak more substantial peace; and his earnest expostulations are the pleadings of benevolence, tender as it is enlightened. The most pious cannot peruse his appeals without feeling a holy jealousy of himself; and while impelled to self-examination, he will be animated to go forward in faith and obedience. The careless, and those that are at ease in Zion, can scarcely turn over these pages without being aroused from their stupor, and driven to serious anxious enquiry. The declining may happily, by the instrumentality of this volume, be recovered out of the snare of the devil; nor are those who have backslidden furthest from the ways of God likely to close the book in despondency: they will indeed see their characters faithfully depicted, but will be convinced that they are not shut out from mercy and from hope. Most salutary might be the influence of such a volume, were it widely circulated among our churches, and most happy should we be to see it in every church-member's possession.

It would be going too much into detail to give an analysis of the Lectures in this volume, and it would be scarcely fair to the author to offer extracts as specimens of his work; as his is a work which must be judged of, not by isolated quotations, but by its continuous excellence. It may be proper, however, to say, that three Lectures are devoted to the Epistle addressed to the church at Ephesus, two to that to Smyrna, one to that

to Pergamos. The Epistles to the churches at Thyatira and Sardis occupy each two Lectures. Three are given in illustration of that addressed to Philadelphia, and two of that to Laodicea; and a concluding Lecture cursorily glances at the subsequent history of the seven churches, but is principally occupied with some judicious remarks arising out of a general review of the whole, in which the nature and order of the primitive churches are well described, and the danger of declension in the best constituted churches is faithfully exhibited.

It is not to be expected that a volume of nearly 500 pages should be without fault; and we suppose a review which should not point out some instances of fault would be considered very defective. A principal complaint we have to utter, respects the disproportion in the exposition of the different passages in the author's text. We will take as an example the Epistle to Philadelphia, which consists of seven verses. (Rev. iii. 7--13.) In this case, the address of the Epistle, ver. 7. occupies a whole Lecture. A second Lecture is occupied with the state and character of the church, as described in ver. 8. And into a third are thrown the privileges of the church, the exhortation addressed to it, and all the inducements by which it is enforced, comprising the subject of four verses, v. 9--12. We felt particular regret, when arriving at that interesting passage contained in ver. 12, and found scarcely four pages in illustration of it. We have thought also that the author might have discovered some more particular connection between the attributes which the Saviour selects as descriptive of himself in his addresses to the respective churches, and the characters of those churches; as well as between the state and character of the churches, and the promises with which, in conclusion, he encourages each of them. In estimating the character of the churches, we know not that we should, with our author, have pronounced that of Philadelphia the most prosperous, which had at best the praise of "a little strength," when Smyrna was the object of unqualified approbation. As to the Laodiceans, we are inclined to doubt whether their doctrinal views were incorrect; it appears to us that their self-conceit more probably consisted of a sort of evangelical Pharisaism,---a boast of orthodoxy, associated with spiritual pride. In this Lecture, we confess we expected also to find the anointing of the Spirit illuminating the mind, exhibited as the *leading* idea in the blessing so emphatically described as "eye-salve, that thou mayest see." The style furnishes us with scarcely any opportunity of critical remark. A few plurals are perhaps used in unclassical taste,---"their states," "their conditions;" now and then a word or a phrase might be amended, as "worldlings," "externals," and

"outside religion." But as these are almost all the cases of incorrectness, so they but seldom occur.

These are but slight blemishes, and perhaps it was unnecessary to particularize them. We add a single extract from the work, not, as we have already said, as a specimen, but to meet the expectations of our readers. Of many passages that we marked for this purpose, some of the most animated are not sufficiently brief. From a work so equal in its execution, no single quotation can appear to advantage; and we are by no means sure that we have selected a passage the most adapted to exhibit the spirit and style of the Lectures. We have been regulated in our selection by a desire to follow up the spirit of the remarks we made at the commencement of our review.

"Now, from these statements it is evident, that such as have a name to live, and are dead, are likely to injure the cause of truth and the souls of men. When the heart is not right, the life and conduct are a lie; they by no means exhibit Christianity in its true nature and proper lineaments. The holy religion of the gospel, however zealously professed, is but very partially and imperfectly exemplified. If, then, my hearers, any of you are characterized by lifeless formality, the evil consequences are likely to be incalculable in their extent; for spiritual Christians will be pained by the view of your lamentable defects; worldly persons, who are infidels in heart, will conclude that professors are no better than themselves, and that surely there is little reality in religion; while your ignorant friends, regarding you as safe patterns, taking their ideas of Christianity from your partial exemplification of it, and thinking that all will be well if they only have as much religion as appears in you, will be encouraged and confirmed in their fatal misconceptions and errors. But oh! how can we reply when it is asked, what influence the character of a nominal Christian will have on his own family, whose ideas and habits are in a great degree formed and modified by his own? I have often thought those who maintain a form of religion, and outwardly abstain from gross vices, but are not really influenced by the doctrines of revelation, nor conformed to the spirit and precepts of the gospel, are of all characters the most dangerous. An avowed enemy to religion is known, and a hearty exemplary Christian is sure to be useful; but a cold formalist, or lifeless professor, diffuses a fatal contagion around him, while by many he is unsuspected of evil. We need not wonder, therefore, that our Lord should highly disapprove, and be greatly offended with, those who have only a name that they live."

We have read this volume with the highest Christian satisfaction, and can recommend it with fullest confidence to pious individuals of all persuasions.

A Short History of the Church of Christ, from the close of the Sacred Narrative to our own Times. Designed for the use of Schools, or of those Persons to whom the size of the Church History of the late Mr. Milner (should that valuable Work ever be completed,) would be an objection. By the Rev. JOHN FRY, B. A. Duncan. 12s. 8vo. pp. 614. 1825.

WORKS on Ecclesiastical History, written with a tolerable degree of accuracy and candour, can scarcely be multiplied to too great an extent; in as far as they contribute, more, perhaps, than any other class of writings, to the increase of useful knowledge, and to the settlement of religious belief. It is in this appropriate mirror, when its surface is sufficiently polished, that we see reflected the real character of particular Christian communities; and thus it is, that, by an induction which Bacon himself could not have disputed, we are enabled to trace a nearer or more remote coincidence with the word of God. However much obscurity may be thought, in certain quarters, to hang over the long agitated question of Ecclesiastical Polity, it must be admitted by all, "who profess and call themselves Christians," that the visible forms of Christianity are intended to subserve the propagation of its great doctrines, and the diffusion of its unequalled morality.

Let this test be invariably regarded, let all foreign interests be excluded in the application of the test, and we are strongly inclined to believe that the road to primitive order and discipline, will every day become more convincingly obvious. In the meantime, we have no hesitation in affirming, that the mere polity of a church is totally unimportant and without value, except so far as it facilitates the march of truth and holiness. These are the only considerations which engage the solicitude of the Great Master, and in proportion as a primitive spirit obtains among his disciples, all other considerations will recede from their view as foreign to the interests of a "kingdom which is not of this world."

The plan of Mr. Fry's history deserves high commendation, and corresponds, in almost every particular, with that of the celebrated Milner. It is, however, more complete than his, in as far as it extends to the present times, and includes a very ample review of the efforts which have recently been made for the spread of Christianity throughout the world. The work, upon the whole, breathes a liberal spirit, though it must be confessed, that it looks with great favor upon the English Church, as by law established. This is nothing more, perhaps, than might have been expected from a clergyman attached to the national form of religion, not more by education and habit than by conscience and deliberate choice.

We wish the Puritans had been looked upon with greater interest; and yet even here we dare not complain, for they have met with kinder treatment from Mr. F., than they have usually been accustomed to. It would be most unjust not to admit that Mr. F. has written in the spirit of enlightened candour. The young cannot but profit by this most comprehensive volume. We wish it a wide circulation, and cannot doubt its tendency to promote the interests of pure and undefiled religion.

1. *England Enslaved by her own Slave Colonies. An Address to the Electors and People of the United Kingdom.* By JAMES STEPHEN, Esq. Hatchard and Son. pp. 92. 1826.
2. *Negro Slavery. An Address to the Clergy of the Established Church, and to Christian Ministers of every Denomination.*
3. *An Address to the Inhabitants of Europe, on the Iniquity of the Slave Trade; ISSUED BY THE RELIGIOUS SOCIETY OF FRIENDS, commonly called Quakers, in Great Britain and Ireland.* Printed by W. Phillips, George-yard, Lombard-street. pp. 16.
4. *Third Report of the Committee of the Society for the Mitigation and gradual Abolition of Slavery throughout the British dominions. Read at a special Meeting of the Members and Friends of the Society, held (on the 21st of December, 1825,) for the purpose of petitioning Parliament on the subject of Slavery. With Notes, and an Appendix.* Hatchard and Son. pp. 36. 1826.

THE activity of the public press, single-handed and alone, must, ere long, demolish the hateful system of slavery, in spite of the cool indifference of some, and the active and interested opposition of others. The leaven of truth has insinuated itself into the minds of the reflecting and humane throughout this great community, and the period is not far distant when the colonies themselves must listen to the voice of reason, of conscience, and of uncompromising authority. It is, at the present crisis, incumbent upon every man, especially upon every Christian man, to stand prepared, whenever the British parliament shall assemble, to do his duty. Let the sentiments of the whole nation be laid before the legislative assembly; let those sentiments be properly digested, and temperately expressed; and thus let the hands of government be strengthened in carrying into effect its own system of melioration. We have always been friends to a gradual and temperate abolition of slavery; but we are thoroughly satisfied that the entire improvement must originate with the

government and people of this country. Had the colonists been abolitionists in principle or in fact, legislative enactments might, long, ere now, have been rendered unnecessary.

The pamphlets before us are most valuable, as containing an accumulation of facts and arguments illustrative of the injustice, impolicy, cruelty, and inveteracy, of colonial slavery.

Mr. Stephen's appeal is in his own best style,—energetic, lucid, conclusive, and withal, as it ought to be, uncompromising, on the great questions of liberty, humanity, and religion. We hope all “who glory in the old appellation of *whigs*,” as well as those whom their opponents designate by the less popular name of “*tories*,” will take the trouble of perusing this most luminous, constitutional, eloquent, and, we will add, *Christian* Essay.

The address to Christians at the close cannot but find its way to the heart. It is as follows:—

“Servants of God, of every description, my last and surest appeal is made to you. Of whatever faith you are, Churchmen, Dissenters, Catholics, Theists of every kind, if you believe that there is a God, the common Parent of the human race, who delights in justice and mercy, behold a cause that demands your strenuous support. The slave-masters would craftily divide you. They would avail themselves of your theological differences, and especially would persuade you, if they could, that those who earnestly maintain this cause of God and man, are all fanatics and enthusiasts. But what creed will be found to countenance a system like theirs, when its true nature is developed? Even the Mahometan faith proscribes it, though in a much milder form, except as a scourge for unbelievers.

“What then! is it pushing religious zeal too far to say, that innocent fellow-creatures ought not to be left in a perpetual hereditary slavery? That unoffending men, women, and children, ought not to be deprived of all civil and human rights, and condemned to toil for life, like cattle, under the whips of the drivers? Is it enthusiasm to hold, that a slavery so rigorous as to have destroyed thousands and tens of thousands of its victims, in our sugar colonies, and which is still so fatal, that the most prolific of the human race cannot maintain their number in it, ought to be lenified by law? Is it fanaticism to regard a bondage, imposed by acknowledged crime, as one that cannot be rightfully protracted, and fastened on the progeny for ever? Then let religion and wrong, religion and cruelty, religion and murder, shake hands. The *Thurtells* and *Proberts* among us may claim to be rational religionists, and rail at their prosecutors as saints, enthusiasts, and fanatics. Perhaps,

indeed, they do so; for it seems to be the fashion to stigmatize, by these terms, every degree of moral sensibility that exceeds our own.”—p. 88.

The second article is addressed to the ministers of Christ, of all denominations, and ought to be read by them and acted upon. If the priesthood do their duty, slavery cannot be upheld. The *multum in parvo* is greatly regarded in this paper, it being a condensation of the entire moral bearings of the question.

The Appeal of the Friends has in it all the qualities for which they are so much distinguished. “The gospel of our Lord Jesus Christ,” observes this benevolent people, “is a system of peace, of love, of mercy, and of good will. The slave trade is a system of fraud and rapine, of violence and cruelty. The Author of our salvation, when he took upon him our nature, set us a perfect example of piety and virtue. He went about doing good to the bodies and souls of men. He taught his disciples, that the evil dispositions and passions of man are not to be indulged, but that they are to be restrained by the power of his Spirit acting upon the soul. His parables teach us the happy effects of a religious life. His miraculous cures bespeak a tender compassion for the sufferings and afflictions of man. His discourses inculcate disinterested genuine humanity. The man who traffics in the lives and liberties of his fellow-beings, goes forth to gratify the malevolent passions of selfishness and avarice: he does violence to all the tender feelings of humanity, and spreads around him distress and terror. Our blessed Redeemer taught us pure, impartial justice, in this plain but most important language, ‘All things whatsoever ye would that men should do to you, do ye even so to them.’” It is to the honour of the Friends, that slave-dealers, or slave-holders, cannot be members of their denomination.

Finally, we call the attention of our readers to the Third Report “of the Society for the Mitigation and gradual Abolition of Slavery.” It was read in Free-Masons’ Hall, on the 21st December, 1825, to a crowded auditory, and, with the speeches delivered on the occasion produced a very powerful effect. It is an able Report, and is founded mainly on facts which the colonists themselves have been impolitic enough to disclose,—facts which cannot but awaken, in every generous bosom, the ardent wish that slavery were no more. May He who has made of one blood all men that dwell upon the face of the earth, arise and plead his own cause!

We are happy to learn, that Petitions to Parliament against Slavery are now receiving the general sanction of the public.

Discourses on Prophecy, in which are considered its Structure, Use, and Inspiration: by JOHN DAVISON, B. D. Late Fellow of Oriel College, Oxford. 8vo. pp. 551. Price 15s.

IN the Introduction the Author gives the following statement of the objects at which he has aimed:—"Two objects have been kept chiefly in view: the one, to consider the state of Prophecy in the several periods of its dispensation; the other to reduce to some definite form, the proof of its inspiration and divine prescience. The first object has led me to trace the history of prophecy as it lies at large in the Scripture Volume:—the second has led me to state, what kind of predictions will answer to the character of divinely-inspired Prophecies, and consequently will possess a *decisive* and *independent* evidence of their Inspiration." The various and extended discussions are comprised in twelve discourses. The first of these discourses is employed in treating of the Christian evidences in general, and the connexion of Prophecy with the rest:—the second, in considering the moral contents of the prophetic volume, as distinguished from its predictions:—in the four next the structure of Prophecy is considered, and the course of its dispensation:—in the six last, the author examines its inspiration and prescience.

This work may certainly be pronounced a masterly production. The writer is evidently a man of vigorous mind, accustomed to efforts of clear and sound reasoning. He displays the result of extensive reading, and deep thinking, on a great variety of subjects involved in this most important part of the evidences of divine revelation.

Of the predictions, which may be brought to the severest test, and of which the accomplishment appears most strikingly obvious, Mr. Davison selects the three following:—The prophecy which predicts the establishment of the Gospel; that which foreshows the rejected and outcast condition of the Jewish people; and that which describes the great corruption of Christianity under the dominion of the Church of Rome. Under each of these there is much valuable elucidation, and much force of argument. We think; however, that under the first, Mr. Davison has not done full justice to that ample and most explicit part of the prophecy which relates to the character and the history of the Saviour.

We regret the near approach which he has made to the opinions of Bishop Warburton, as to the omission, in the writings of Moses, of a reference to a future and eternal life, and as to the absence of that article of faith in the creed of believers at that period. Of what value was the first promise, or the institution of sacrifice itself—if there was a total absence of encouragement

to hope for redemption and salvation in the very highest sense? Or, how could it be said, that Abraham and his believing descendants confessed that they were pilgrims and strangers upon earth, looking for a better, even a heavenly country? Does not this statement imply that they understood the promises subsequently recorded in the Pentateuch, and illustrated by the sacrificial observances, as having a reference beyond the present life! If the gospel was announced to Abraham, as the apostle asserts, must we not necessarily conclude that it authorized and inspired the hope of eternal redemption? We cannot recommend the volume before us as unexceptionably correct in its *theological* statements or reasonings, but we can strongly recommend to the attention of our readers the course of argument which is pursued in proof of the divine authority of Scripture.

BRIEF SKETCHES OF BOOKS.

1. *Motives for the Religious Education of the Poor:* A Sermon preached at the Parish Church of St. Mary's, Islington, in aid of the Islington Parochial Schools, in connection with the National Society. To which is prefixed, a Pastoral Address. By DANIEL WILSON, A. M. Vicar of Islington. Wilson, Essex-st. Strand. We have read this Sermon, and its Preface, with the greatest pleasure, because they display that solicitude for the salvation of the souls of men which so well accords with the high vocation of the minister of Christ. There is much useful advice in the Pastoral Address, on the awfully interesting topics of family prayer and the sanctification of the Lord's day. Whether the former of these duties be as currently regarded as Mr. W. intimates at the 8th page, may, with some, be matter of doubt. We by no means think that the practice has "become so general" as to warrant the language Mr. W. has here adopted. Indeed we fear that family prayer is mournfully neglected by not a few even who frequent his faithful ministry. The Sermon, which follows the Preface, presents a very lively picture of the sad consequences resulting from abandoning youth to its own wayward course, and furnishes a strong argument in support of education in general, and religious education in particular. The text is very appropriate—"A child left to himself bringeth his mother to shame." We should rejoice to see all the ministers of every parish as faithful and devoted as Mr. Wilson.

2. *Sephora; a Hebrew Tale*, descriptive of the country of Palestine, and of the Manners and Customs of the ancient Israelites. 2 vols. price 11s. Hatchard and Son.

These volumes belong to a class of publications which require, in general, to be narrowly inspected. The taste of the age is almost formed on fictitious representations, and the appetite for such mental food has become unnatural, and even voracious. It is somewhat dangerous to commend the best productions of this particular school, in as far as they all tend too much to foster an overwrought and unprofitable excitement. The writer of this tale seems to have been aware of all this, and has done as much as could have been done to avoid the evil complained of. A very considerable acquaintance with eastern habits and Jewish custom runs through these volumes, and renders them, to readers of the sacred narrative, peculiarly interesting. We consider the sentiment here expressed very unexceptionable, and the style of writing unusually animated, elegant, and full of incident. It will be interesting to our readers to know, that the widow of Nain, and her miraculously restored son, are the prominent subjects of the tale. Some

beautiful illustrations of the sacred text will be found in these volumes.

3. *Soul Prosperity*; or, the Closet Companion. By JOHN DENNANT. Westley & Davis. 4s. 6d. 1825. We do not very much admire the title of this excellent volume. It savours too much of a school to which we can assure our readers the worthy author does not belong. The name of a book, in ordinary cases, ought not to deteriorate its sale; but such is human nature, it will sometimes do so. This is really a judicious, scriptural, affectionate exhibition of most of the topics connected with Christian experience. Chapter I. is on the immortality of the soul. II. On the fall of man, regeneration by the Holy Spirit, progressive sanctification, vast capacity and infinite happiness of a prosperous soul in the world to come. III. On the nature and evidences of soul prosperity. IV. On examples of soul prosperity, from the Old and New Testament, with some reflections. V. On the means of promoting soul prosperity. VI. On hindrances to soul prosperity. VII. On encouragement to timid believers. VIII. The contrast, with a lamentation on lost souls. Conclusion. A prayer for soul prosperity. May the pious author have reason to conclude that he has not laboured in vain, nor spent his strength for nought!

4. *A Discourse on the Moral Influence of Trade*; being one of a Course of Lectures on Moral Influence. By JACOB KIRKMAN FOSTER, of Rochdale. R. Baynes. 8d. In a country like ours, where it is to be feared that, in numberless instances, the ideas of profit and loss so engross the attention of mankind, as to exclude the consideration of far more weighty concerns, and render even the worldly-minded more worldly; a discourse like this deserves the attentive perusal of all who are engaged in commercial pursuits. For while the advantages of trade are clearly stated, its demoralizing effects are also brought into review, presenting a faithful picture of light and shade,—of good and evil. We hesitate not to recommend this seasonable and well-written discourse.

5. *The Translation of Elijah, considered*; A Sermon occasioned by the much-lamented Death of the Rev. David Bogue, D.D. By JOHN HUNT of Chelmsford. Westley & Davis. This Discourse, founded on 2 Kings ii. 9—15, is a most respectable production, worthy of being placed by the side of any of the other valuable sermons published on the same mournful occasion.

The Memoir at the close of the Discourse will be found very satisfactory, in as far as it displays, on the part of the esteemed author, an intimate acquaintance with the real history and character of the deceased.

LITERARY NOTICES.

In the Press.—Memoirs and Select Remains of the late Rev. Benjamin Evans, of Trewen. By J. Bulmer, of Haverfordwest.

Sophia de Lissau; or, a Portraiture of the Jews of the 19th Century; being a Minute Delineation of the Religious and Domestic Habits of this most interesting Nation; with Explanatory Notes. 3s. 6d.

SELECT LIST.

Devotional Verses; founded on, and illustrative of Select Texts of Scripture. By Bernard Barton. 6s. 6d.

The Christian Psalmist; or, Hymns, Select and Original. By James Montgomery. With an Introductory Essay. 12mo. 5s. bds.—royal 24mo. 3s. 6d. bds.

The Philosophy of Religion; being a sequel to the "Christian Philosopher." By T. Dick. 12mo. 8s.

Owen on Spiritual-Mindedness. With an Introductory Essay, by Dr. Chalmers. 12mo. 4s. 6d.

Henry's Communicant's Companion. With an Introductory Essay, by the Rev. J. Brown, Edinburgh. 12mo. 4s.

Horne's Commentary on the Book of Psalms. With an Introductory Essay, by the Rev. E. Irving. In 3 vols. 12mo. 12s. bds.

Mather's Essays to do Good. With an Introductory Essay, by And. Thomson, D.D. 12mo. 3s. 6d.

Owen on Indwelling Sin. With an Introductory Essay, by Dr. Chalmers. 12mo. 3s. 6d.

Life of St. Augustine. 18mo. 3s. bds.

Essays on the Evidences, Doctrines, and Practical Operations of Christianity. By JOSEPH JOHN GURNEY. 10s. 6d.

Letters to a Friend, on the State of Ireland, the Roman Catholic Question, and the Merits of Constitutional Religious Distinctions. 3 vols. 1l. 16s.

The Juvenile Friend, or Family and School Magazine, Religious, Sentimental, and Literary. 6d.

Infidel Credulity and Christian Indecision Reproved; being the Substance of two Sermons preached in the Parish Church of St. Luke's, Old street, London, by the Rev. William Alleyn Evanson, M.A. Lecturer of St. Luke's, Old street, London. 1s. 6d.

RELIGIOUS INTELLIGENCE.

LONDON.

We understand that the Rev. J. Hoppus, late of Carter lane, is now the Morning and Afternoon Preacher at Haberdasher's Hall; and that the Rev. Mr. Wallace, from Hoxton Academy, is engaged for six months to supply the vacant pulpit at Camomile-street.

PROVINCIAL.

THE ESSEX CONGREGATIONAL MINISTERS' FRIEND SOCIETY.

This Society held their First Annual Meeting at the White Hart Inn, Bocking, on the 24th Nov.; T. Hodges, Esq. Treasurer, in the chair. It appears that this infant Institution has received a support beyond what its projectors had anticipated. Several sums of £5. each were voted to

deserving and necessitous individuals. One object which they have in view is to assist ministers to place out their children in suitable situations in life. At the Meeting, it was resolved therefore to reserve a considerable balance in hand for that purpose, which the committee have power to appropriate as circumstances may require. Application may be made to the Secretary, the Rev. J. Hunt, Chelmsford, and such applications will receive the consideration of the committee, at one of its quarterly meetings, which take place in January, April, July, and, prior to the Annual Meeting in November.

REMOVAL.

THE Rev. J. Robinson, late of Middlewich, Cheshire, has accepted an invitation from the Independent congregation at Manningtree, Essex, and entered on his labours there on the 1st of January.

REGISTRY OF THE OPENING OF CHAPELS.

Date.	Place.	Den.	Dimensions.	County.	Preachers.
June 29, 1825.	At Tregony.	Indt.	Neat and commodious.	Cornwall.	Rev. Messrs. Wildbore, Saltern, and Muscutt.
July 8, 1825.	Scotch Church at Hexham.	Pres.	Commodious and neat.	Northumberland.	Rev. Messrs. Jundie, Richardson, and Rintoul.
Sept. 18, 1825.	At Bury St. Edmunds	Indt.		Suffolk	Rev. Messrs. Morell and Blakie
Oct. 4, 1825.	At Normandy	Indt.	Small	Surrey	Rev. Messrs. Churchill, Upton, and Ashley
Oct. 25, 1825.	At Pitland sf.	Indt.	Small	Surrey	Rev. Messrs. Knight and Upton
Dec. 6, 1825.	At Wellington	Indt.	Will hold 350, built for Rev. T. Laub	Salop	Rev. Dr. Raffles and Rev. T. Weaver
Dec. 20 and 21, 1825.	At Merthur Tisdal, Zoar Chapel re-opened	Cal. Meth.	Will hold upwards of 1000.	Glamorgan-shire, Wales	Rev. Messrs. Lewis, Davis, D. Lewis, Evans, Griffiths, Rowlands, T. Davies

REGISTRY OF ORDINATIONS.

Date.	Name.	Den.	Place.	Intro. Disc.	Ord. Prayer.	Charge.	Ser. to People.
Dec. 22, 1825.	Rev. J. Dean	Indt.	Aldermanbury	Dr. J. P. Smith	Rev. J. Clayton, Sen.	Rev. J. Fletcher	Dr. Winter
Jan 4, 1826	Rev. P. Cater	Indt.	Newmarket	Rev. Mr. Ranson	Rev. Mr. Sheppard	Rev. Mr. Edmunds	Rev. Mr. Thodey

FOREIGN.

STATE OF RELIGION ON THE CONTINENT.

NO. II.

Facts and Observations relative to the Circulation and right Use of the Scriptures.

"In the Catholic states of Southern Germany, Bible Societies are not allowed to be established; yet the spreading abroad, and the reading of the Holy Scriptures among both young and old, is not wholly hindered, and is certainly making good progress."—*Bunzlau Rep.* 1823.

"The Bible Society at Königsberg complains of poverty throughout the province, and the diminution of contributions. The Bible Society at Griefswald has taken great pains to ascertain the want of Bibles in its district, and has found that about half of the families possess Bibles, but servants of both sexes, in general, are quite destitute. The Pastors have, for the most part, undertaken the distribution of the Scriptures. They have also embraced the opportunity of preaching upon the right method of reading the sacred book."—*Id.*

"Far, far be that reading of the Bible which is only the produce of careless custom, and never once thinks of the proper end of Bible-reading; where there is no

perception of the light which in this world arises upon the human mind, nor of the power which communicates itself to the heart, nor of the life which through it should be awakened, enkindled, and roused to warmth. Far be that reading without any selection, which, instead of dwelling principally on what is pre-eminently profitable for instruction, for reproof, for amendment, for correction in righteousness, supinely rests on that which pleases a vain desire of novelty, and is satisfied with such a bare respect to the history and constitution of ancient Israel as can be neither instructive nor comforting. Far be that reading, by which men seek to draw, from the contents of the Holy Scriptures, allowances to their [corrupt] passions, and unrighteous conduct, or false consolations, by catching at promises which were never intended to be applied indiscriminately; that reading which consciously gives to the most important truths of religion an interpretation, erroneous, perverted, and altogether contrary to the spirit of genuine Christianity. Alas! such wrong purposes are but too frequently entertained; and so numerous and very distressing phenomena of our age can, in fact, be explained only by imputing them to a perverted reading of the Bible."—*Speech of Pastor Ebersold, at the Bible Anniversary, Aug. 11, 1824.*

"Great now has been my dissemination of the divine word; yet proportionately great have been the increase and the fruit obtained, which God hath blessed to immortal souls. For innumerable are the accounts which have come to me, bearing witness of the ancient, saving power of God, demonstrated in thousands and thousands of readers. In days of keen distress, under the hard yoke of extreme poverty, when with the perishable property of time all earthly consolation had vanished, the reading of God's word has been to many a sweet restorative from heaven. With its soft angel-breath, it has dried up many bitter tears of grief. Many souls has it pointed to the light house and the port, in storms of doubt and gloomy nights of despair. To faith violently shaken and ready to faint, it has given strength and stay; to the dying spark, life and nourishment; to the broken heart, a healing balm. Indeed, were I to write down the manifold instances of great blessing which the reading of the New Testament has visibly produced in the cottages of poverty, a whole book would scarcely contain them. Think of the numerous poor inhabitants of the country and the mountains, who live from three to five hours journey from their parish-churches, to which they can come in bad winter time scarcely at all, and in summer time very seldom: and when their spiritual hunger has travelled the long and fatiguing journey, instead of the word of God, they hear only the Mass read, and the seven Pater Nosters and Ave Marias. Think of the great body of women, children, and servants, who must be left behind, and who hear absolutely nothing of the word of God: and add to these, the aged and the sick. My fellow-clergyman, I turn to thee, a professed shepherd of souls! Go thither, I beseech thee; and, at the thresholds of those huts, listen to the endeavours of pious faith to promote godly edifying, which these simple-hearted peasants enjoy from the reading of the Bible. There the aged and the young, the sick and the sound, obtain heavenly refreshment, strength, consolation, and support. Go there, and feel how unjustly thou treatest that pious simplicity, when from thy pulpit thou pronouncest the anathema against the reading of the Bible! O, who could be so cruel as to deprive these forsaken and poor people of that fountain of faith, comfort, and salvation, which (as Pope Pius VI. said) *should stand open to all!*"—*Dr. Leander van Ess's Statement, cited in the Bunzlau Report. 1823.*

The Rev. Pastor Wytenbach, of Berne, after quoting the present Pope's Brief against the Bible and Bible Societies, proceeds thus: "This is not, indeed, the time or place to reprove with the merited severity the several untrue and calumnious expressions which occur in this Romish

Edict: but I may be permitted to introduce, as an unexceptionable witness, an eminently learned and very reverend person, who, in some of his excellent writings, styles himself *not a Roman, but a Christian-Catholic Priest*. He has proved, by demonstrative evidence, that the most venerable Fathers of the Church, and very many truly enlightened Catholic bishops, even in our own days, have enjoined, and do still enjoin, most urgently, the reading of the Holy Scriptures."—*Berne Report*. It scarcely needs to be added, that Mr. W. refers to Leander van Ess.

"Oh, how would many a sceptic and scorner of religion be covered with shame, were he but once present when a poor man receives a Bible; and would remark how he feels himself far happier with his heavenly treasure than the rich worldling with tons of gold! And this among both those of the Lutheran confession, and the members of the Catholic church."—*Kreuznach Report. 1824.*

"The Parent Bible Society of our country, at Berlin, labours, with unwearied activity, to fulfil its purpose, and that Prussia may, in a distinguished manner, be filled with the knowledge of the Lord. It states with joyful gratitude to God, that an increasing interest in the holy object of the Society is manifested from day to day. The forty-two auxiliaries of this active and ardent parent have afforded equally joyful results; and many of them have been eminently distinguished. Russia and France have done nobly. Holland, Sweden, and Denmark, and that dear Switzerland, have anew exerted themselves for the spread of the divine word which brings salvation. The other Bible Societies in Germany have not been left behind."—*Id.* (It also dilates in the most affectionate and honourable manner on the British and Foreign Bible Society; as indeed they all do.)

"The complaint of the corruption of manners is universal; and, alas! it is not a groundless complaint, as almost every day gives new proofs. But so much, the more ought every person to labour to the utmost of his power for the counteracting of the evil, and for destroying the poisonous weed in its root. If thus the magistracy maintain the discipline and order of good laws; if the higher ranks set a good example to their fellow-citizens, especially parents to their children; if a really conscientious care be exercised for the instruction and education of youth; and, above all things, if we seek to work upon the understanding and the heart of the young by means of the *Word of God*; then will our Hamburgh acquire a constant increase, not only of good citizens, but of good practical Christians. Let us labour onwards with zeal, and not become weary. Hitherto the divine providence hath upheld and blessed us. It will still further protect

and uphold us, and will give success to our labour."—*Speech of Dr. Heise, Senator, &c. at the Hamburg B. S. 1824.*

PARIS.

HOSPITALITY, PATRIOTISM AND PIETY.

Mr. Editor,—Our brethren of the United States, on the occasion of the visit of General Lafayette, gave their distinguished guest many opportunities of observing the influence of real religion on the social habits and the public institutions of a country he had not seen since his early life. When assembled around the generous banquet which affection and gratitude had prepared, his friends were accustomed to offer for him the most fervent and devout supplications for spiritual and eternal blessings. One of the prayers presented to the Father of Mercies on such an occasion has been communicated to me, and I have no doubt its perusal will both gratify and edify many of your readers. It was presented at a public dinner given to General Lafayette, at Montpellier, State of Vermont.

M. W.

"Almighty God, our Heavenly Father! we thank thee for the redemption of the world by thy Son Jesus Christ, our Lord, and for all the blessings which flow to us, to our country, and to the world, through his mediation.

"We thank thee for this interesting occasion, and that we are permitted to behold thy servant, once the distinguished benefactor, and now the guest of our nation. We praise thee for the important services which thou didst incline, and which thou didst enable him to render to our country, in that arduous struggle, which through the favour of thy providence, resulted in the establishment of our independence, our liberties, and our happiness. And now, our Father, on the man whom we and our nation delight to honour, we entreat thee shower thy benediction; that while the blessing of the millions of his people rests upon him, he may enjoy the smiles of that Almighty Being, whose favour is life, and whose loving kindness is better than life. Preserve him through all his journeyings in health and in safety, and when he shall embark for his native land, send propitious gales and waft him to his desired haven. Bless his family, his son, who is present, and the other members he has left on his native shores. Let them share largely in all the blessings of the upper and the nether springs. Bless his country; let the principles of liberty, to the support of which his life has been devoted, be implanted in the hearts of his countrymen, and in the due time bless them with a government free as our own. And when the labour of our most respected and beloved guest shall

be ended, and he shall be called from the shores of time, receive him to a mansion in heaven. Bless us all here before thee, and while we partake of these bounties, may we receive them as thy gifts, receive the forgiveness of all our sins, rejoice in thy goodness and live to thy glory. Bless our country. Perpetuate our free institutions to the latest posterity and extend them to all the nations of the earth.

"Extend through all the world, the gospel of thy grace, and fill the earth with righteousness and peace and truth and happiness, that thy kingdom may come, and thy will be done on earth, as it is in heaven, through Jesus Christ our Lord.—Amen."

Paris, Jan. 8, 1826.

NETHERLAND MISSIONARY SOCIETY.

My dear Sir,—I have received the following letter from a young minister of distinguished piety and learning, in connexion with the Netherland Missionary Society, and request its insertion, together with a short notice of the document to which it refers. Yours most cordially,

H. F. BURDER.

"When I visited France, I became acquainted with a worthy minister who has been the instrument of the conversion of some hundreds of immortal souls. He is extremely poor, and lives in a miserable cottage at Leiné, in Picardy. His petition needs no recommendation. He desires only a small contribution. His humility demands but little. He hopes that the Lord will open the hearts of some christian friends. Be pleased to make some efforts in favour of a poor unknown brother, whom you will certainly meet in heaven. I am, dear Sir, yours, &c.

M. GÖTZLOFF.

The printed document transmitted by Mr. Götzloff gives an interesting account of the conversion of the French Protestant Pastor to whom he refers, M. Colany Née, and of his zealous and indefatigable exertions in his large parish, including seven churches, of which he is the sole minister. It appears that more than 300 persons may be regarded as the converts of his ministry, of whom no less than one third were Catholics. Four young men, awakened by his instrumentality, have been received into the newly formed Missionary Seminary at Paris, and others are desiring, with eagerness to be added to their number. In consequence of the poverty of those who constitute his churches, and of the efforts which, notwithstanding their indigence, they have made to promote the diffusion of the knowledge of Christ, they have been able to contribute but very little to the support of their excellent Pastor. It is deemed exceed-

ingly desirable that a house should be built for his residence, in a central part of his extensive parish, which is said to be the largest Protestant parish in France under the care of one Pastor. This object cannot be realized without the aid of foreign benevolence: an appeal is therefore now made to the liberality of British Christians. Any contributions for this purpose will be thankfully received. They may be paid at Messrs. Hankeys', Fenchurch Street, London.

EXILED SWISS MINISTERS.

Acknowledged in our last Number	£176	17	0
Deduct the First Distribution	110	0	0
Remaining	66	17	0
Collection by the Rev. William Ward and his Congregation, Stowmarket	12	7	2
Rev. Greville Ewing and Friends, Glasgow Friend, by William Hale, Esq.	7	0	0
Dec. 20, 1825. Per D. Robinson, Edinburgh	0	10	0
— 21, Per Collection. at Wellington, per J. H. Cuff	2	2	0
Jan. 3, 1826. Per Rev. J. Burder, Stroud-water	6	0	0
— 6, Per Joseph Stonard Esq.	5	0	0
— 11, Per John Ballance	2	0	0
Per Thomas Ballance	2	0	0
Capt. Jos. Walker	1	0	0

The Committee wait to make a further and probably a final distribution, till they have received information concerning the various cases of spoliation and other injuries which have not proceeded to the penalty of banishment. The following narrative, just received from an authentic source, relates to the first of the cases detailed in their last communication. The suppression of the name is no longer necessary.

For the Committee,

Jan. 13, 1826.

J. PYE SMITH.

Mr. Juvet, banished from the Canton of Vaud, for the testimony of the Lord Jesus, sought an asylum in another of the Swiss Cantons, but his request was denied. He retired to Ferney-Voltaire, and pursued his charitable labours without molestation; but he had to contend with the pulmonary disease, from which he had already suffered. This malady was considerably aggravated by an excursion to L'Isle of Mantrichen, to visit those who were disposed to hear the word of God. He was insulted, attacked, and pursued by the populace from town to town, and at L'Isle, where he arrived quite exhausted, and in a profuse perspiration, after much ill-treatment, he was thrown into a cold dungeon, with only a chair and some chopped straw on which to pass the night. His friends were not permitted to give him either food, fire, or clothing, and in this state he was detained during fifteen hours. He was also confined for two months, in the prison of Yverdon, where a violent diarrhoea was added to his ordinary indisposition, and where medical attendance and treatment

were denied. On leaving the prison, and during the preparation for his trial, he visited some Christians formed into a small society, at St. Croix. He was arrested, and expelled the commune, by the armed force. After such repeated exposure to cold, insult, privation, pursued on every side, always occupied in the task of the ministry, in season and out of season, it may easily be conceived that his disease made regular, and even rapid progress. Sometime before his death, he desired to go as far as Nismes. He constantly prayed for his persecutors, whether the magistrates or the mob.

Being informed that some peasants at L'Isle and Mantrichen, had manifested repentance, he raised his eyes towards heaven and prayed that his death might be an occasion of eternal life to many of these poor people. He often spake of his departure, was much in prayer, and frequently shed tears of sacred joy.

After having prayed with him, Mr. Malan, asked him if he was happy in the prospect of death. "How can I do otherwise than rejoice," said he, "in the expectation of so soon beholding him who has so loved me!" Two or three months before his death, the Lord took away a son whom he had given him. All who saw him know with what resignation he supported this loss; even unbelievers were constrained to admire. His kindness and benevolence were well known. France offered him an asylum, and he there led a peaceable life, under the protection of the government. The protestant ministers of that country received him as a brother.

Extract of a Letter from Mr. Gardes, one of the Pastors of Nismes.

Nismes, November 25, 1825.

"I write at the request of Madame Juvet. The journey had exceedingly fatigued her husband, and the violent winds which prevail here were unfavourable to a person in his state of health. As soon as I saw him, I felt certain that nothing but an extraordinary interposition of divine power could save his life. M. Roux, one of our best physicians, paid our friend particular attention. I often prayed with him, he possessed a lively and admirable faith, and was eminently beloved. This morning, at five o'clock, he expired in our arms. His end was that of the righteous. These were his last words. 'The warfare is finished. Lord Jesus receive my spirit;' and then turning to his wife, he said, 'Farewell, we shall meet again.'

"I had passed the night with him, and I solemnly declare, that I do not know any examples, save those of the apostles, of that extraordinary faith which Mr. Juvet manifested. All my colleagues received him as a brother; and for myself, I treated him as one of my own,

Nov. 26. "We have carried to the grave the mortal remains of the beloved Juvet. His widow is resigned. 'He was ripe for heaven;' she says, 'I weep, but I do not murmur.'—My wife and I have prevailed on her to spend some days at my house. It is the custom here, when a person dies of a consumption, to replace all the furniture and linen. Madame Juvet may depend on us for all these expenses."

WEST INDIES.

DEMERARA AND ESSEQUEBO.

It is pleasing to find the colonists disposed to do any thing whatever to realize the views of government and the wishes of the country. We have just read a document, entitled, "An Ordinance for the Religious Instruction of Slaves in His Majesty's Colony of Demerara and Essequibo, and for the Improvement of their Condition;" by his Excellency Major-General Sir Benjamin D'Urban, Governor of the said colony, which indicates an approach, however tardy, to better days. The ordinance referred to is divided into thirty-nine separate clauses, and was to take effect from the 1st of January, 1826. Some of its provisions are worthy of special record. The office of Protector of slaves is to be rendered efficient, by a distinct specification of his duties. He is to hold no property in slaves within the colony. Slaves are in future, in case of criminal prosecution, to be allowed counsel, at the expense of the colonial interest. No slave, upon penalty of 600 gilders for every offence, is to be required to work from the time of sun-set on any Saturday evening, to the time of sun-rise on Monday morning. Religious instruction is to be provided, and Sunday markets abolished. The whip is no longer to be carried either as a badge of authority, or as a stimulus to labour. Offences are not to be punished till the day after their commission, in order to prevent the indulgence of passion. No female slave is to be flogged, under a penalty of 1400 gilders. Every person keeping working slaves, above six in number, is required to keep a "*punishment record book*," which is to be laid before the Protector of Slaves, twice a-year. Marriage is encouraged by premiums given to females for every child born in lawful wedlock. Slaves are not to work more than 12 hours in any day; and those who are married are not to be sold separately, nor is any child under sixteen years of age to be torn from its parents. The testimony of slaves is to be received in courts of justice, upon a certificate being received from their respective religious teachers, that they understand the nature of an oath. Savings' banks are to be established, and property may be acquired and disposed of by the slave.—*See Demerara Royal Gazette, Oct. 22, 1825.*

SPAIN.

DREADFUL HURRICANE AT GIBRALTAR.

Upon the 6th. Dec. one of the most fearful gales of wind was experienced at the above place ever perhaps heard of in that part of the world. The loss of shipping has been awful beyond all precedent. From Montague battery to Fort St. Philip no fewer than 240 vessels of different burdens were strewn on the beach. Many lives are lost, and great distress has been occasioned. Had the gale continued, not one vessel could have been preserved. Of between three and four hundred vessels—not more than twelve have escaped injury. A subscription has been entered into in behalf of the numerous sufferers. Whilst the divine judgments are abroad in the earth, may the inhabitants thereof learn wisdom.

AMERICA.

MR. OWEN AND HIS AMERICAN FRIENDS.

(From the *Philadelphia Gazette*.)

Before commencing one of his Lectures on his new system of improvement, the following note was handed to him:—

"Mr. Robert Owen, Sir,—Considering that the questions annexed must have a most important bearing on the principles of your *new system*, I beg leave to ask the favour of you to *read and consider* them before the present company, not doubting but it will be a satisfaction to many, as well as your friend, ALPHA.

"Would it be practicable to establish your system upon the *admission* of the following facts.

"That the Scriptures of the Old and New Testament contain a revelation of the mind and will of God to man?

"That our first parents were created perfect creatures, but that they fell from their original condition, and that mankind is now, in consequence of this disobedience, in a lapsed and fallen state—'shapen in iniquity, and conceived in sin!'

Mr. Owen, it is said, distinctly avowed that "he did not believe the Old and New Testament to be the word of God, any more than he believed any other writings to be the word of God; neither did he believe the writers of those books to have been inspired, any more than the writers of all books are inspired."—"Our sketch of the proceedings at the Washington Saloon, (says the Editor of the above paper) is sufficiently full to let our readers see that the *new system* of Robert Owen is the *old system* of William Godwin new vamped to suit 'circumstances,' with the addition of the great moral regenerator. We know of but one difference; Owen is for having the goods and children common; Godwin was for having the goods, the children, and the women also, in common."

EAST INDIES.

SINGAPORE.

The following extract from the Singapore Chronicle of February the 3rd, cannot fail to interest those who feel a cordial sympathy in the missionary operations of that important station.

The whole population of Singapore, according to a census concluded on the 30th of December, 1824, amounted to 12,219, according to the following statement:

	Males.	Females.	Total.
Europeans	60	24	84
Native Christians	89	43	132
Armenians	8	1	9
Arabs	10	0	10
Natives of Decan	187	3	290
..... Hindostan	196	30	226
Malays *	2,791	514	3,305
Javanese	28	19	38
Chinese	3,561	267	3,828

When to this number is added the military and their followers, 368 persons, we have the whole population already given. If we add to it a floating population of 2,500 throughout the year, as in the census for 1823, then we have a total population of 14,719, being an increase of 1,140 within the year, chiefly from the emigration. In this period the European settlers have increased by 10; the native Christians by 58; the Deckaveas, principally natives of the Coromandel coast, by 300; the Malays and Javanese by 1,366; and the Chinese by 511.

The population now enumerated is distributed as follows. The central part of the settlements containing the dwellings of the European residents, contains 668 inhabitants only. The portion lying to the south west side contains 4,296 inhabitants, of whom no less than 2,619 are Chinese. The native town contains a population of 3,063, of whom 2,882 are natives of the Indian islands. The establishment formed within the last two years in the New Harbour of Straits formed between Singapore and the cluster of islets to the westward of it contains 1,609 inhabitants, of whom 1,583 are Malays. A population of 2,215 is scattered over the interior of the island in gardens and plantations, to the depth of three and even four miles from the sea side.

IRELAND.

THE CATHOLICS OF IRELAND DEMANDING THE
SCRIPTURAL EDUCATION OF THEIR CHILDREN.

(From the Dublin Evening Mail.)

We present our readers with the following letter with feelings of singular satisfaction. It has been addressed to the Roman Catholic Bishop of Kerry, and is, we understand, numerously signed by persons professing the

Roman Catholic Religion resident within his diocese.

"To the Right Rev. Cornelius Egan, Roman Catholic Bishop of Kerry, &c.

"May it please your Reverence—We, the undersigned, being members of the Roman Catholic Church in your Bishopric, beg leave to approach you with all the respect and deference due to our spiritual father, and to implore your pastoral indulgence on a subject of much anxiety to us, and of great importance to the bodies and souls of our dear children.

"In almost every parish of this county, Free Schools have been established by our charitable gentry, with the assistance of the generous English, in which all who choose to attend are taught how to earn their own bread with honesty, and to live in quietness and kindness with their neighbours; and every sort of books necessary for this purpose are supplied without the least cost. As many of our clergy for a long time supported and recommended these schools; as we know the Masters are good scholars, and men who have obtained certificates of character from priests; and as we see that the pupils of these schools get on rapidly in knowledge and good behaviour, we are desirous that our beloved children should have the benefits which are enjoyed by our neighbours.

"For some time past, however, the clergy have required us to take our little ones away from these schools, telling us that there is danger of losing our religion by sending them, or that though they can see no harm whatever in our doing so, yet they must obey the orders of their bishop in forbidding us. Some of us being unwilling to deprive our children of such great blessings, have been denied the rites of that Holy Church in which it is our wish to live and die; some have had their names called Sunday after Sunday, from the sacred altar, and thus been exposed to the scorn and persecution of our neighbours; whilst our little ones have often been the objects of insult and abuse—and all this because we wish our dear children to become sensible, industrious, and honest Catholics.

"Most Reverend Sir,—We do not presume to dictate to our clergy, but we think it very strange that they should now call that bad which they once thought good; we do not know how the sending our children to these schools in which God's Word is taught can injure their religion, if our church is built upon that rock against which "the gates of hell shall not prevail;" especially whilst they have the use of the Roman Catholic version of the Scripture, and their masters are willing to instruct them in the catechism when the school has closed. Nay, many of our children who attend the Scripture schools

are most perfect in the catechism of our Holy Church.

"We approach your paternal feet, Holy Father, humbly imploring that you will instruct the clergy to relax that hostility which many of them direct against the Scripture Schools, and to suspend those denunciations and penalties which are dealt out to us, merely because we love our children and wish to see them honest men, loyal subjects, good Christians, and faithful Catholics. In short, PERMIT US TO KNOW [SOMETHING OF THE WORD OF GOD, so much spoken of in these days.

"Do not suffer us to be branded as heretics, or rotten Catholics, and to have our hearts wounded and our livelihood taken away without deserving it; and at last be driven from the church in which we were

reared, to one which our Bishop Doyle says is not very different, but which does not interfere with the natural right of parents to educate the children which the Almighty God has given them. Some of our neighbours *have gone over*, from being opposed, and we do not see them less happy than they were.

"Holy Father, and Most Reverend Sir, we beg you to forgive our presumption, and to grant us, in a general order to the clergy, the reasonable indulgence we thus seek, that we may remember you in our prayers and thanksgivings to Almighty God, and that the blessing of them that are ready to perish may come upon you.

"We are, Most Reverend Father, though poor and ignorant, your faithful children." (Here follow many signatures.)

OBITUARY.

THE REV. R. P. ALLEN.

IT is our painful task to state, that this valuable minister of the gospel departed this life on Lord's-day evening, the 18th December, 1825. Declining health had compelled him to relinquish the stated duties of the Christian ministry, and he had retired to the scene of his nativity, with the hope of there being gathered to his fathers in peace. He was anticipating a speedy dismissal to the world of spirits, and often said that his death would be sudden. In these forebodings he was not mistaken. Early on Saturday evening, the 17th December, he retired to rest, and on the Sabbath morning following he received his summons by a stroke of apoplexy, and about noon his unfettered spirit burst its shattered prison, and ascended to the realms of light.

MR. JOHN BELL.

A CONSIDERABLE sensation has been created in the literary world by the death, on the 1st ultimo, of MR. JOHN BELL, of Glasgow, whose acquaintance with ancient and modern languages, rendered him the boast of his country, and the wonder of his age. When it is known that, before he reached his thirty-second year, he understood the Latin, Greek, Hebrew, French, German, Spanish, Italian, Dutch, Saxon, Teutonic, Gothic, Icelandic, Portuguese, Arabic, Persian, Chaldaic, Sanscrit, Hindostanee, Bengalee, and several other languages; and when it is

further stated, that he possessed such a correct knowledge of many of these languages, as not only to relish their beauties, but even to enter into the merits of those critics who professed a thorough acquaintance with them, it will not be doubted that his decease is a great loss in the republic of letters. He was the unknown antagonist of the celebrated Dr. Lee, professor of Arabic in the university of Oxford; and nothing pleased him more, in the circle of private friendship, than to converse frankly upon the controversy he had had with that respectable scholar. But the modesty, the unaffected kindness, the genuine piety of MR. BELL, were, after all, his brightest qualities. He was far elevated above the little conceits of petty minds, and knew nothing of that meanest of passions—literary vanity. We shall long retain a grateful remembrance of his mild and amiable character, upon which human accomplishments, and the grace of God, had shed their fairest gems. The loss of such a man loudly proclaims that "all," save religion, "is vanity, and vexation of spirit;" while it urges us not to trust in man, "whose breath is in his nostrils." An intelligent writer in the "Glasgow Chronicle" of the 7th January, says of MR. BELL, after stating that he was a candidate for the Christian ministry, in connexion with the Synod of Relief, that "His piety was fervent and sincere; and though his manners were unassuming, yet they

were firm, and untarnished with the glare of modern politeness; and to those who could make an allowance for the hectic of a moment, they were amiable and endearing. The hope of a glorious immortality seemed to be his treasure upon earth, and we trust he is enjoying that rest which is laid up for the just, where sickness and sorrow are alike unknown."

MR. JAMES M'WHINNIE,

DIED, Sept. 3, aged 56, at Meldrith, Cambridgeshire, whither he had gone but a few days before for the benefit of his health, Mr. JAMES M'WHINNIE, 12, Angel Terrace, Islington, formerly Hatter, 376, Strand, where he had lived for many years, highly respected in his neighbourhood, and in the esteem and affection of all who more particularly knew him. He was for fifteen years an Elder of the Scots' Church Crown-court, Covent Garden. In this office he certainly "purchased to himself a good degree," so far, at least, as by his prudent, faithful, and at the same time, unassuming discharge of his duties, to gain the entire confidence of his minister, the unqualified approbation of his coadjutors in office, and the sincere affection of all the members of the Church, to whom he was known. In short he was not an every day man. To be in his company casually never failed to secure esteem for him, but to know him intimately was certainly to love him, and what is no mean praise, the longer and more intimately he was known the more he was beloved. He had, no doubt, in common with others, his imperfections, but they were so few and so completely thrown into the shade by the bright constellation of his excellencies, as to be perceptible only to the telescopic eye of envy or jealousy. And if such an eye ever perceived them, it is a question with the writer of this article, whether the lips connected with that eye ever dared to give utterance to its perception. So hallowed was the atmosphere that surrounded the individual, that the breath of calumny dared not to disturb it. With all his excellence, however, and acknowledged as it was by all who knew him, he was, in his own esteem, a poor, worthless, perishing sinner, having no hope for eternity, but what he derived from the finished work of the Lord our Redeemer. Associated with

his humility before God, was his self-diffidence among his fellow men, amounting almost to a failing. Whatever superiority he possessed, he always appeared to feel himself the least of all, and was content to be the servant of all. His distance from town, at the time of his death, and the rapid progress of the disease, which terminated a life so valuable, proved a source of severe trial to his London friends, who would have felt a sacred satisfaction in ministering to his consolation in his last moments, and in receiving from him, his dying testimony in favour of the truth which he had embraced, and on which he lived. God, however, ordered it otherwise, and it only remains for us to say, submissively, "It is well."

THE REV R. MORRIS.

THIS honoured and useful servant of Christ and his church, breathed his last on the 23d December, 1825, aged 35. He had been educated in the North Wales Academy, under the care of the Rev. Dr. Lewis, and had been about five years pastor of the Independent church at Tredegar, Monmouthshire. His funeral was performed with great solemnity, amidst general demonstrations of the respect in which his memory was held. The Rev. Dr. Thomas, of Penymain, preached his funeral sermon, from 2 Cor. i. 9. Although hundreds were present, there was not to be seen a dry eye in the whole auditory. MR. MORRIS's ministry had been considerably blessed, in reviving the cause of the Redeemer at Tredegar. The number of church-members had increased from 40 to 120. He died in consequence of inflammation on the lungs, occasioned by a severe cold. His patience under acute suffering was truly exemplary and encouraging. He has left a disconsolate widow and fatherless babe to lament their distinguished loss. His church and congregation cannot but feel the deprivation of energies so great, piety so fervent, and an example so befitting the man who ministers in holy things. But the Lord will provide.

THE REV. JAMES MEYLER.

THE death of this faithful minister took place on December 17, 1825, at Trellan, in the county of Pembroke. For more than 30 years he had been minister of the Independent churches of Fishguard and Rhosyrecaren.

MISSIONARY CHRONICLE

FOR FEBRUARY, 1826.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

SOUTH SEAS.

OTAHEITE.

Extracts of a Letter from the Rev. Thomas Jones, Missionary at Tahiti, dated May 31, 1825, addressed to the Rev. David Jones, Holywell.

Hidia, (Tahiti), May 31, 1825.*

My Dear Sir,—Your kind and welcome letter, dated April 12, 1824, I received on the 12th instant, for which I am very much obliged to you. It gives me much pleasure to learn that the best cause is prospering in my ever dear native country, and also to think that I am not forgotten, unworthy as I am, by the ministers of the sanctuary. You conferred a favour upon me by desiring me to write to you, and give you some little account of the affairs of religion in this distant part of the world. You will perceive that I have left the station at which I was formerly, viz. Papara. I am now stationed on the north-east of Tahiti, or as it is called in Britain, Otahete. Mrs. Jones and myself came hither on the 16th of last March. It was a place where no station had ever been formed, and which has been seldom visited by the missionaries. The people generally were little removed from their heathenish state. It is true they had cast away their idols, and a few of them had been baptized at other stations; but the mass of the people were grossly ignorant. Last Sabbath I baptized 77 adults and 35 children, and there are 143 candidates for baptism. Next Sabbath five will be received to the Lord's table, who will increase our little church to 27 members.

Our stated congregation here on the Sabbath may be nearly 500; but we expect an increase soon, if we can persuade the people to come and reside near us. Last Sabbath-

* The meaning of the word "Hidia," in the Welsh language, is, *mind, care*, or *careful*.—D. J.

day evening a man came to me, and said, "When you came first to visit this place, and indeed, when you came hither to reside, I hated and despised you to such a degree as to take away your life, had it not been that I was afraid of the chiefs, governors, and judges." I asked him what harm I had done to him, that he should so hate me? He replied, "I can find nothing done to me personally, only the general repose is in danger of being disturbed." Although this man has apparently changed sides, yet there are many still remaining in the enemy's camp. Therefore, I need not add what necessity we, the missionaries, have of a continued interest in your prayers, as well as the prayers of all the followers of Christ.

BOROBORA.

Extract of a Letter from the Rev. George Platt, Missionary at Borobora, dated January 17, 1825, addressed to the Assistant Secretary.

I have received communications by the vessel, which I hope will convey this letter. She has touched at some of the islands to the south-west, whither we have sent Native Teachers. I have received a letter from the Captain of the vessel, with a number of letters from the teachers, containing pleasing and also very distressing intelligence. They are suffering many privations, and some of them have had narrow escapes from the oven. They estimate the population at about 2,000. They have a good number of scholars. A great number of children have learnt the Tahitian Catechism by heart. Twelve adults can read the Gospel of St. John: one of these engages in the public prayer meetings. The Captain says, "I have visited the Island of Atui, and left all your teachers well, but suffering many privations, and being frequently without food for several days together." The teachers have made great progress, notwithstanding

the opposition and unkindness they have experienced. Tehei and Upa, and their wives are most active, and are an example to teachers. Such is the Captain's testimony. Brother Williams and brother Bourne have received letters from the Islands of Mitiaro, Rarotonga, and Aitutake, where teachers from the several churches in the Society Islands are stationed, from whom the Society will hear a fuller account than I can give. The natives had embraced the Gospel before, of which accounts have been sent; they are continuing to improve. Rarotonga, brother Williams informs me, is subject to our Lord and Saviour. The other islands are not so decided, but the Gospel is prevailing.

We have received from the Society a supply of slates, since which we have introduced the British system into our Children's School, and, I think, it will answer exceedingly well, when we have completed our design. The average daily attendance is, at present, about 200. Our family, through divine mercy, are well.

EAST INDIES.

CALCUTTA.

Letter of the Rev. Samuel Trawin, Missionary at Calcutta, dated Kidderpore, August 18, 1825, addressed to the Secretary.

Native Converts.

The Lord has, during the past year, blessed our feeble labours with a very encouraging degree of success. In addition to many pleasing prospects of usefulness, which you will perceive are now opening around us, we have the joy of recording the conversion of two brothers. Our little native flock now consists of three, Ramhurree, Shristedhor, and Chandee, a female convert. These individuals were not long since sitting in the region of darkness, and in the valley of the shadow of death, but thanks be to God for his infinite mercy, that on them he hath caused to shine the light of life. They formerly joined in the frantic reveries of idol worship, and thus proved by their deeds of darkness that they were under the absolute control of the prince of the power of the air; but now, we trust, they are clothed, and in their right mind sitting at the feet of Jesus. Amidst the general gloom that covers this land of darkness, oh! how cheering to see the true light beginning to shine. Another pleasing circumstance I shall notice. It relates to a Hindoo. This man, (a shop-keeper,) who is constant in his inquiries as to Christianity, and affords us very pleasing hopes that his convictions will issue in a sound conversion. His shop is situated in the midst of a large bazar, (or market) close by two heathen temples. The first is that of Sheeb, or the

destroyer; and the second is the residence of Puchanaud, a god denominated the King of diseases. (It is an object of great terror to the natives.) Before this inquirer's door pass thousands of people daily, whilst the officiating Brahmins occupy the adjoining temples, yet he is neither afraid nor ashamed to get the native Christian to read and explain the scriptures in his shop. This service is occasionally followed by singing and prayer. The above mode of conduct has, of course, exposed him to the ridicule of his companions, nevertheless, he states his conviction of the truth of Christianity with great firmness. Opposite his seat of merchandize is one of our preaching stations; there is, consequently frequent religious disputations in the market-place. Oh! may God make his word effectual to the conversion of multitudes in this place.

New Native Chapel.—Services and Attendance at the same.

We have now, through mercy, a neat Pukka chapel, adjoining the premises of the house we occupy. Contiguous to this, are the boys' and girls' schools, in the rear of which reside Ramburree and his family. The chapel is occupied in the following manner. The boys belonging to the seminary are regularly taught in it.—Sabbath mornings, native worship.—Afternoons, reading the Scriptures.—Evenings, English worship.—Tuesday evenings native worship.—Thursday mornings, the schoolmasters and others go through a course of religious instruction from eleven to half past one.—Friday evenings, reading the Scriptures and prayer. Our English congregation fluctuates from 18 to 40. It is increased of late, by the attendance of a number of youths from Mr. Kyd's Dockyard. These boys are bound to Mr. Kyd by an apprenticing Society, which was lately formed in Calcutta, for the purpose of teaching useful trades to a number of orphan boys, and others who are in a measure unprovided for. The above gentleman has, at present seven, and intends increasing the number to 25. Among the lads, already bound, are three from the South Sea Islands. We look upon these young persons with peculiar interest because they come from a place that God has so eminently blessed. When they know a little more of the English language, we hope to give them a course of religious instruction. And oh! may they also be brought to walk in the light of the Lord, as do their happy countrymen in their native land.

Increase of Native Schools.

A third circumstance that gives us much pleasure is the increase of Christian schools for the benefit of the natives. Our sphere of missionary labour, in this interesting department, has, indeed, widened to a very considerable extent. We have now ten

schools, five of them are under the superintendence of my beloved partner, and the residue under my own care. Mrs. Trawin has, during the past year, opened three girls schools. One at Kidderpore—a second, at Bhoanipore,* adjoining the boys school; and a third, at the village of Howalee, denominated the *Irvine Female School*.

At these schools, catechisms and short prayers are committed to memory—the Scriptures are daily read and explained, and a goodly number of adults are gaining a considerable knowledge of the fundamental truths of Christianity, by the catechetical lectures delivered at the schools and the Bengalee sermon which follows. [In the villages of Bealla and Dhopopara Modeilly, twelve months ago, we believe not a ray of the true light shone—not a portion of the word of God was to be seen, and now we have the pleasure of seeing in each of these more than a hundred boys learning the catechism, and from twenty to thirty attentively reading the Gospel of our Lord and Saviour Jesus Christ. Many of the boys are Brahmin youths of sixteen years and upwards. Our prayer now is, that the schools may get more and more efficient, that the seminary may be furnished with promising youths; and, finally, that able schoolmasters and preachers may be supplied to diffuse the knowledge of divine truth in this land of idols. Should the Lord bless this infant cause, great good will, we trust, be done in his name, and to him shall be all the praise.]

An extensive field of labour is now open before us, where the seed of the kingdom has never been sown, and an encouraging degree of success has been granted. The first-fruits have been already gathered, though the great harvest of immortal souls is yet to be reaped. What remains then for us, but to *sow our seed in the morning, and in the evening not to withhold our hand, to labour in season and out of season*, in order to bring sinners to Christ, and to abound in fervent prayer for the out-pouring of the Spirit, “that the wilderness may speedily become like Eden, and the desert like the garden of the Lord.

Misery of the Idolaters—Suttee, &c. &c.

This station, (viz. Kidderpore and its environs), contains an immense multitude of immortal souls, add to which, it is only three miles from the native part of Calcutta. The road, on which our chapel stands, is much frequented by pilgrims from all the eastern parts of Bengal, in their way to Jug-

gernauth; parties of these deluded wanderers, occasionally listen to the word of life by the way; and who knows but their feet may, by this means, be turned into the path of peace. It is distressing to think how many of them die on the road. To detail all the causes of premature death among an idolatrous people, would be difficult indeed. Here frequently, no value is put upon the precious life, and the horrid ceremonies that generally ensue at death are dreadful to relate.

I shall just advert to a circumstance or two that have come under my own observation. Soon after we came to Kidderpore, a native of Burdwan died here. The people understanding that he had left a wife, immediately despatched a messenger to inform her of her husband's decease, and the corpse was detained until they knew whether she would immolate herself on the funeral pile. On the 5th day she arrived with her son, on the 6th she obtained the magistrate's permission to burn, and on the 7th the body, or rather the remains of the putrid mass was taken out of the house, when the widow and her son, with a vast concourse of people, proceeded to the place of burning, where, after performing the usual ceremonies, she expired in the flames, which her own son had so unnaturally kindled.

Another instance is that of a poor man that was drowned off Chitlah about three months ago. This occurred whilst I was attending the school there. The man, a poor cow-keeper, was crossing the stream that parts Chitlah from Kaleeghaut, holding by the tail of one of his cattle, (a mode of fording rivers not unfrequent in this country.) The poor man, however, left his hold and was drowned. The body being found, and no relative or friend appearing to burn it, the people stuck the corpse upon four bamboos, to be devoured by the fowls of the air. Oh! the sights that meet us at every turn in this heathen land, surely they are enough to move the callous heart of an infidel. It is almost impossible to convey a correct idea of the ghastly spectacles that are constantly exhibited in the public roads and at the Hindoo temples.

To look at the famished bodies of the pilgrims, to behold the diseased and distorted limbs of the numerous devotees, and especially to observe the painted bodies of some ascetics who wander about in a state of almost entire nudity, is enough to fill the mind with horror and amazement at the superstitions of the people. Oh! the demoralizing effects of idolatry! how it tends to injure the body and destroy the soul.

In addition to these every day scenes the cholera is raging among the natives, and slaying thousands upon thousands. The*

* At this station some young men have learnt to sing, and this circumstance has tended very much to increase the congregation. On last Monday evening there was not room for the people to sit—many of our auditory were very respectable natives,

* Two fishermen who reside about three

Chitlah schoolmaster informed me on Thursday morning, that 366 bodies had been burnt on the opposite side of the stream the preceding day. The scene around us is awful indeed. At the ghauts used for burning, the fires are neither quenched day nor night. I endeavoured to improve the event in my address to the natives on Thursday morning. Some seemed much affected, others observed it is our destiny, and no one can alter it, the present calamity, added they, is God's visitation for sin, and there is no possible way of stopping its progress. I begged them to view the subject in another light; and assured them that whilst sin was the sole cause of all our afflictions, and death, that God had sent this mortality to warn them of their danger, and to call them to repentance for sin and faith in our Lord Jesus Christ.

Thus are we surrounded with objects of misery. Sin reigns unto death. *The strong man armed keeps his palace, and his goods are in peace.* Oh how much I wish that the friends of missions could for a moment visit this valley of bones. Could they on the banks of the Ganges witness the death of a poor Hindoo, surely it would be a scene not soon to be forgotten. There they would behold one half of the body of the expiring idolater immersed in water with the name of Gungo written on his breast and forehead. Around this appalling spectacle stand the surviving relatives and friends crying Hurree, Hurree, Hurree, Krishnu. The crimes of Hurree (or Krishnu) the Hindoo god, it is well known are too enormous to be mentioned, and yet they suppose that merely pronouncing his name at death operates like fire, and immediately consumes all the sins the dying person has committed. Thus expires the Hindoo, awfully deceived, without Christ, without God, and consequently without any well-grounded hope; and now who is there that will not exclaim with the Prophet, "*Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain!*" Dwelling in this awful darkness, the heathen claims especially our pity, our prayers, our property, and our utmost exertions. God forbid that the familiarity of those scenes should cool our own affections, or the want of immediate success damp the zeal of our christian friends. Oh! shall we see them literally drawn unto death and ready to be slain without pointing them to Jesus who came to avert the stroke? Shall we see them dropping into hell by thousands without beseeching the Father of mercies to pluck these

miles from this station, and have heard the preaching of the gospel here, seem impressed with the word. They have applied for the ordinance of baptism. I have conversed with them at different periods, and am not without hope that a work of grace may have been begun in their hearts.

brands from everlasting burning? Oh! no, that cannot be. If we forget or neglect the heathen, as some would wish us to do, and thus abandon them to their low and lost estate, then, where is our christian sympathy? where our gratitude? where those bowels of mercy which the Scriptures admonish us to put on? Rather let us say if we forget them, let our right hand forget her cunning and our tongue cleave to the roof of our mouth.

I now close by wishing you continued and increased success in your great undertaking, and by requesting a continued interest in your kind remembrances and prayers both for ourselves and dear fellow-labourers.

P. S. A gentleman, whose name I am not at liberty to mention, has given me his order for fifty Rupees per mensem, towards our Native Seminary. It is gratifying to observe that, including the house with which we are kindly accommodated, the Society is not receiving less from this station than 147 Sicca Rupees (or £14 to £15 sterling) per month, and all this from a few individuals.

MADRAS.

Extract of a Letter from the Rev. Edmund Crisp, dated 5th March, 1825, addressed to the Secretary.

I AM concerned to state, that ever since last November I have been an invalid. At one time the disorder assumed such an appearance, that my medical attendant considered my life to be in danger. I am still considered to be in such a state as renders it improper for me to preach. I cannot but feel this disqualification, especially as it has continued so long; but I would still be thankful to Him who has afflicted me, only, I trust, to bring me nearer to himself, and, perhaps, to prepare me for more effectually exercising my ministry.

It has been the opinion of some of my friends, that nothing less than a sea-voyage would thoroughly restore me, and indications of a very hot season approaching, impressed them still more strongly with the idea. But I felt unwilling to believe that such a measure was necessary, and I was, in every respect, averse to it, unless it were indispensable. I therefore preferred following another plan which was proposed,—that of taking up my abode, during the hot months, at Mai Lapoor (or St. Thomé) a place about five miles from the fort, and about the same distance from Vepery. We had previously tried the effect of the air of the neighbourhood, and I found it exceedingly beneficial, which determined me on removing hither; and here I cannot deny myself the pleasure of mentioning the very great kindness shown me by the Madras Wesleyan brethren. They invited me and my family to their house at Royapettah, and, during the whole of the

last month we lived with them, experiencing every kindness which Christianity or friendship could dictate. And whilst recording the kindness of these gentlemen, (the Rev. Messrs. Carver and Hoole) I may also mention, that during the whole of my illness, our friends in general alleviated, as far as they could, by sympathy and kindness, the sufferings we were called to endure; and that they were sufferings, you will readily admit, when I tell you that, about five days after I was attacked, our child was, to all appearance, in dying circumstances, and continued, as it were, hanging between life and death for some days. His disease, however, as well as my own, has, through divine goodness, yielded to the remedies employed. I hope that our temporary residence in this neighbourhood may give us an opportunity of doing some good. It is a dark place, inhabited by great numbers of Roman Catholics; and as I find my strength and ability for labour fast returning, I hope soon to have no other impediment in my work than what will necessarily arise out of my distance from the general scene of our labours.

BANGALORE.

Extracts of a Letter from the Rev. Messrs. Laidler, Campbell and Chambers, Missionaries at Bangalore, dated 15th May, 1825, addressed to the Secretary.

DEAR SIR,

Time calls on us to renew our accounts of the state of this mission. Every season brings us nearer to the glorious epoch, when Christ "shall reign from shore to shore, and from the rivers unto the ends of the earth." The work rests on the surest foundation; it advances steadily to its consummation; and the time will at length arrive, when this world shall have become an immense temple, where God will be worshipped in spirit, in truth, and in the beauty of holiness. Still the obstacles which oppose the universal progress of the truth, are great and numerous. Amidst all this opposition, however, the enemy is kept within bounds. Resting secure in his bulwarks, he does not venture to oppose our open declaration of the truth in the streets and lanes of the city, our preaching from house to house the glorious gospel of peace in the villages, and our distribution of light and salvation through the medium of tracts and portions of the Bible throughout the country.

Amongst the people, we cannot but rejoice to see a spirit of inquiry prevailing to a very considerable extent, and contemplate it as the forerunner of better and happier days than this part of the world has yet seen. Many are dissatisfied with their present abominable system, and begin to say, "That

is not a good god," (alluding to their gods of stocks and stones.)

In December last, a considerable sensation was produced by a public discussion which took place here, between Samuel Flavel, the native teacher, and a Roman Catholic. A respectable and well-informed native came from Madras to Bangalore on business. In going his rounds as a merchant, he called one day at the house of Samuel. Embracing this opportunity of holding forth the truth of the gospel, Samuel began to speak to him about the religion of Christ, and the necessity of being born again. From the conversation, it very soon appeared that the man was a Roman Catholic. All that Samuel said was well received, till he spoke against praying to the Virgin Mary and departed saints. After much disputing, the man wished the dispute to be postponed till another time, and that it should be public. At length it was agreed that they should meet in the most convenient place which could be procured in the bazar. Preparatory to the meeting, Samuel proposed the four following questions, as the ground of their future discussions:—Is the faith of the Roman Catholic church the faith of the church of Christ? Is the church of Rome the church of Christ? Are its ceremonies,—such as bowing to the priests with their faces to the ground, counting their beads, and wearing crosses round their necks,—the ceremonies of the church of Christ? Are its acts of worship,—such as bowing to images, ringing of bells, &c.—lawful in the church of Christ? Nine days were allowed for the consideration of these questions, after which they met in a large room in the bazar to discuss them. The meetings were attended, in general, by sixty or seventy persons, many of whom were heathens, and were continued for upwards of a fortnight. They were conducted with decorum and good temper on both sides, and were finished, both in point of argument and conviction, much to the advantage of the cause of truth. In them we hailed the revival of other times; we thought of the contests which, in the days of Luther and of Calvin, produced such effects in the western world; and we rejoiced in the hope that this might prove a commencement of the more certain and speedy overthrow of Antichrist in this distant land.

Public Discussion between Samuel Flavel, the Native Teacher at Bangalore, and a Roman Catholic (travelling merchant) from Madras.

HAVING met in the Bazar, the first question was proposed by Samuel.

SAMUEL. Is the faith of the Roman Catholic church the faith of the church of Christ?

CATHOLIC. Yes; the faith of the church of Christ.

S. Prove it to me.

C. We have not our Bible with us.

S. Here is a Bible.

C. O, that is not the word of God; that is the Lutheran scripture. Many words are contained in it, which do not belong to the word of God.

S. Be so kind as point them out to me, and we will leave them all out of the argument.

C. I cannot now point them out to you; but our ministers say they are there.

S. Then it is your ministers who say such things, not *you*.

A small book was now produced, to show the incorrectness of the translation.

C. There are in the second commandment, in the Latin, no words for "graven image;" yet the Lutherans have put in these words; and having done the same in many other parts, the translation cannot be correct.

S. Our Scriptures are translated from the Hebrew and Greek; and the translators were so careful in giving them according to the original, that when a word was to be supplied, they have put it in italics, as any of you may know who have perused them. But these Scriptures can be taken to your ministers, and all that they point out as incorrect, I will be answerable for. Since, however, you have not your Bible with you to proceed to the subject, you may give us from memory what you believe, and I will tell you what I believe, and we can argue accordingly.

C. I agree to your proposal, and you may proceed.

S. I believe, then, that Jesus Christ is the Son of God; that he is the only Mediator between God and man; that he is the way, the truth, and the life; that he is able to save to the uttermost all that come unto God by him; and that he is the only Advocate who intercedes for us at the right hand of his Father. Is this your belief, or wherein does your belief differ from it?

C. No. We believe that Jesus Christ, calling his disciples to him, said to St. Peter, "Thou art the rock," and on this rock the church is built; and according to these words of Christ, we are the church of Christ.

S. If you believe St. Peter to be the rock on which the apostles built, of course you must believe all the epistles which he and they have written, and receive all the truths those epistles contain.

C. Yes.

S. Where, then, do you find Paul, or Peter, or John, instructing the saints to worship the Virgin Mary, or to pray to departed spirits, or to intercede for the dead, or speaking of purgatory, &c.?

After a pause, no proof being produced, Samuel proceeded.

S. Should your priests be able to give you, from the writings of those apostles, any proofs, even from their Latin version, mark

them, and bring them forward, and, convinced, I will avow my belief.

C. I do not say that such things are in the Latin Bible; but, at the same time, there are many things, which Protestants believe, that are not found in the Scriptures.

S. What are these?

C. They have godfathers and godmothers standing at baptism; they print the Scriptures, and distribute them amongst the common people; they keep Good Friday. All these things they do without any command in the Bible.

S. As to godfathers and godmothers, this is not a subject of faith—they were appointed in the times of persecution, when many were cut off by the sword, lest children should be left without any guardians. Then, as to the Scriptures being given to the common people, did not Christ command his disciples to go into all the world, and preach the gospel to every creature? After his resurrection, he sent them out to all nations to preach the word of salvation. When God sent Peter to the Gentiles—to Cornelius, what was the lesson he intended to teach us?—that nothing was common or unclean; that the Gentiles, as well as the Jews, were to hear his word; and that no distinction of character or sect was to prevent them from hearing or receiving the word of God. Why did the apostles write their letters, and send them to the churches? It was surely that they might be read amongst them all, and might be for the advantage of the church in every age. And how did we come to be Christians? Were we not formerly heathens? Was it not through the word of God that we were converted? And is it not by the same means that all our people are to be turned from their idols? And if they hear and receive this word, will it not make them good men, and fit them for heaven? Why, then, keep the Bible from them?

C. But you say that all who hear and believe the word of God are Christians. Catholics receive the word of God, and believe in Christ, and must therefore be Christians. Why, then, when Catholics come to you, and hear you preach and renounce our church, do you baptize them again? Here you make a separation. If they are Christians, why do you make this difference?

S. To be sure we make a difference, but it is because they are Roman Catholics. After we preach the gospel, if a man believes it, he renounces Roman Catholicism, and becomes a Christian Catholic. When he has left all the superstitions of the church of Rome, he comes to believe all that is contained in the church of Christ. After he has believed the pure Gospel, he has need to be baptized, because he was before a disciple of Antichrist.

C. Who do you call Antichrist?

S. The church of Rome. Christ is the

Saviour of all who believe in him. He is the only Mediator between God and man. But Antichrist tells the people to pray to the dead, to the Virgin, and to all the saints.

C. You cannot prove that the pope is not a very humble man to Christ; he is the true leader of the Christian established church. But who is Antichrist?

S. The pope is the enemy of Christ, and has ever been destroying the church of Christ,—therefore, he must be Antichrist. A Papist is an Antichristian,—therefore, he must become a disciple of Christ before he is baptized, not having known before what Christ said, or did, or wished him to do. Without having Christ in the heart, a man does not belong to the church of Christ; he is like those men of old who, in the city of Ephesus, attempted to cast out devils, and to whom the devils replied, Paul we know, Christ we know; but who are you?

C. But Antichristians, as you call them, also baptize in the name of Christ.

S. Very true. Satan knew very well that the Saviour, at his temptation, was the Son of God; but he wished him to fall down and worship at his feet. So does the pope wish to make the name of Christ promote his designs, and make him even fall down to worship him. I will give you a parable:—A Company's note of 200 or 300 pagodas has certain marks by which it is known. If that note be altered in any way, it is destroyed, and thrown away. A Spanish dollar, also, has got a superscription on it. That is always received as silver; but if one was to be formed of lead, and was passing for silver, as soon as it was discovered to be lead, this superscription would not be regarded, and the base coin would immediately be thrown away. So with the name of Christ in your baptism. The Saviour ordered his apostles to baptize those who believed; but Antichrist asks first, do you believe in the pope? Do you believe in the church of Rome? Do you believe in the Virgin Mary? Christ ordered them to baptize with water; but Antichrist uses salt, and spittle, and oil, and with such a mixture, and without his authority, makes a cross on the forehead, and tongue, and back. Christ said, "baptize them in the name of the Father, of the Son, and of the Holy Ghost;" but Antichrist says, "I build thee on the rock Peter," and then adds the words of Christ. Is this Christian baptism?

S. Is the worship of the church of Rome, such as worshipping images, saints, &c. the same as that of the church of Christ?

C. God himself has commanded the worship of images, both in the Old and New Testaments. The command given to make the cherubim, and place them over the mercy-seat, was quite express.

S. Those images were not made to be worshipped. You know that God gave the second commandment, which forbids the dreadful sin of image-worship. The cherubim were made, not to be seen, but to be kept in the holy of holies. The making of the serpent, and placing it on a pole, was done at the command of God, and is nearer your idea than the making of the cherubim. The people went after this serpent, and worshipped it; but Hezekiah, that good prince, commanded it to be broken in pieces, because of the people's sin and folly.

The 4th verse of the 18th chapter of 2 Kings was here read.

C. If God has not forbidden the making of the cherubim, we have a right to continue the making of images, and to place them in our churches.

S. If you take your authority for acting in this manner from the cherubim, then you should make your images of the same shape; and you should keep Aaron's rod, the pot of manna, &c. and sprinkle the blood before the altar. And thus, doing all these things, you would prove yourselves to be of the Jewish, rather than the Christian church. Idolatry was proved from many passages to be not merely a foolish, but a wicked and abominable thing.

Here the argument was shifted.

C. We make the image only to look at, not to worship it.

S. That is not correct, according to the belief of your church.

C. This is the opinion of our church, and agrees with the sacred Scriptures. Solomon made images for the temple, but not for worship.

S. Will you put in writing, and sign your name to it, that the church of Rome makes images only to look at, not to worship?

C. No. I will not give my name in writing about that.

Here the heathens present showed themselves much disposed to laugh at the expense of the Catholics.

C. The Protestants make images to look at, and not to worship, as well as the Catholics. In your Bibles you have pictures of Jesus Christ, &c. and we have the same in our chapels.

S. Very well; we shall bring these pictures and throw them, before you, into the fire, and say, in reference to religious veneration, "we reject them." If you will do the same with your images, this argument is at an end, and we shall consider another subject.

The Catholics who were present on this rose up, and said, "If this man say we will do so, we will lay hold of him by the neck, and push him out of the house." The heathens now interfered, and said, "You keep too long hesitating, and cannot depend on yourself on this part; we wish to hear

something more on the other questions, and therefore you had better give up this."

C. It is impossible to give up this, for without seeing the image of God, not one can go to the kingdom.

Heathens to Samuel. Is this true?

S. No. The image which the Catholics worship is that of Jesus Christ. But before Jesus Christ came into the world, many went to heaven, as Enoch, Noah, and Abraham, and a thousand others.

C. I did not mean the Old Testament, but the New. All the apostles saw the body of Christ. When Christ ascended up to heaven, the apostles were sent to preach, and carried the image of Christ in their hands. They could not preach without the image.

Heathens to Samuel. Is it true that the apostles took little images in their pockets when they set out to preach in different places?

S. Allow me to make some observations before I speak of this. The villages around belong to the Roman Catholics. The people are ignorant and simple. The rajah sends his order for the rents, and these orders are sealed; the people see this, and obey. But if any one were to go to the people, and give orders in the name of the rajah, and holding out a picture, say, this is the image of the rajah, and therefore you must obey, no one would regard him. In like manner, Christ sent his apostles to preach the Gospel, and to warn the people of their danger; and this message was accompanied by the sealing of the Spirit, which made the people obey; but no account says they carried an image of Christ, and demanded obedience when they showed it. Now, (addressing the heathens) compare the message of Christ, and his language in John iii. 5. to Nicodemus, with the language of this man about images in the hand of the apostles. (The 9th of the Acts of the Apostles was then read.) Luke (said Samuel) here makes no mention of seeing any image in the hands of the apostles. Without such an image, St. Paul was himself converted. The Ethiopian eunuch was reading Isaiah, and Philip preached to him Jesus, but did not show him any image, yet the man was converted. Stephen was not supported by seeing any image before he was stoned, but he saw Christ himself in heaven.

The 1st chap. of Romans from the 20th, was now read. The heathens took up the Bible themselves, and read the passage over, and commented on it, and said, "No further proof is necessary, for Christ's human body is only a creature." The heathens and Catholics spoke very warmly for nearly two hours, whilst Samuel remained silent as a hearer. Samuel closed by referring to Rom. i. 17. and compared it with what Christ said to Thomas, John xx. 29; and Acts xvii. 29; with 1 John v. 21.

§ The above may be said to be an imperfect translation, as Samuel speaks his own language not only very correctly, but often with elegance and eloquence. The other questions remain to be discussed.

Whilst such sensations have been created in Bangalore, the villages around have manifested no less concern to hear and receive the Gospel. Many of them have been visited; a great number have listened with deep anxiety to the good news of salvation: and not a few have received it with pleasure, and have treated its messengers with marked esteem and kindness. On these itinerating and interesting occasions, Samuel Flavel is accompanied by the native teachers, David, Jacob, Joseph, and some others, all of whom express their great concern about the souls and eternal welfare of their countrymen. They enter a town, or a large village. In this street there is one, in that there is another, and in different parts they all take up their stations to arrest the attention of the people, to declare what God has done for their own souls, to expose the folly and guilt of worshipping idols, and to invite them to Christ as the only medium through which sinners can approach, and can be reconciled to the living God. The attention of the people being thus excited, they retire to the Choultry, where they spend the whole of the day in discussions with the Brahmins, and all who come to inquire—reasoning with the people on the dreadful danger of their idolatry—and the excellence of the religion of Christ, in distributing tracts and portions of the Scriptures, and in proclaiming aloud the grace and compassion of God to sinners. After thus visiting five, or ten, or fifteen villages, they return, much refreshed by their exertions, and more disposed than ever to study and to labour for the glory of God.

Native Church and Congregation.

The native church and congregation continues to prosper. Since our last report, the number of hearers has varied from sixty to seventy; seventeen have received the ordinance of baptism, six of whom were heathens, six Roman Catholics, and five children; nine have been admitted to full communion; so that the number of members now amounts to thirty-five, all of whom, as far as we can judge, walk in the fear of the Lord, and adorn the worthy name by which they are called. Beside this service in the chapel, there are eight places where the gospel is regularly preached, either on the Lord's-day or during the week. The attendance, though at most is not very numerous, is such as to encourage the hope, that in this way the truth will be more extensively spread, and that the word, through the power of the Spirit, may reach the consciences of those

who would neither take the trouble nor spend the time to go any distance to hear it.

Schools.

On account of the limited means which we possess, and the folly of the parents in taking away their children when they begin to afford us encouragement, the girls' school is greatly reduced. Amongst the few, however, who are under instruction, some have made considerable progress in their own language; but till greater exertions are made on behalf of this degraded part of our population,—till the pious mothers and sisters of our highly-favoured country put forth, in a special manner, their energies to extricate the wretched daughters of India from their cruel vassalage, few, we are afraid, will be the number of those who, in this country, will rise to be *mothers in Israel*, and transmit to their posterity the knowledge of peace and salvation.

The boys' school engages our expectations. In their own language, the progress of many shows that they attend to the instructions which they receive. Many of them have learned portions of the sacred volume; others have committed to memory a part of Watts's catechism, translated into Tamil; and all of them give us ground to hope that, from this institution many will rise to call the Redeemer blessed; many will yet come forth to cry aloud, as watchmen on the towers of Zion, and not only defend her territories, and carry the war into the enemy's camp, but erect, on the bulwarks of the prince of darkness, the victorious banners of the Prince of Peace.

Native Seminary.

But the seminary is the great object of our attention—the great foundation of our hopes, and, so far as relates to this mission, the great subject of our prayers. Eight in number, the students have a stimulus to zeal in the best of causes, and to emulation in the noblest pursuits. As disciples of Christ, some of them have committed to memory large portions of the Bible, and are daily acquiring those treasures which, we trust, will, in their estimation, be better than thousands of gold or silver. As the acquirers of science, their attention has been four times a week directed, in the study of astronomy and geography, to those great principles which regulate the system of the universe, and which are so well calculated to banish their former prejudices, to expand their minds, and to prepare them for the pursuit of moral and intellectual truth. As students of theology, their minds have been engaged with those great and important truths which *are able to make them wise unto salvation*, and which, we trust, will be rendered powerful by the Spirit of God, in qualifying them to be "*able and faithful*

ministers of the New Testament, and eminent instruments in hastening the *glory of the latter day*. Aware of the deceitfulness of the human heart, and of the professions which may be made without any real spiritual religion, we would not be too sanguine with regard to ultimate success in every instance. But as the conduct must be the grand criterion of our judgment, we would look beyond the range of disappointment, and commit, in the path of duty, the work and every result to the disposal of God. Their character is consistent with the professions which they have made; while all of them cultivate that devotedness of spirit, and those holy dispositions of mind, which ought to be conspicuous in the servants of Christ; some of them have given the most decided evidence of their attachment to him who redeemed them, and their determination to live to his glory. Diligent as they are in business, fervent in spirit, and serving the Lord; the time, we hope, is not far distant when we shall have the pleasure of informing you, that one here, and another there, are performing, in a faithful and zealous manner, all the duties of devoted preachers to their countrymen.

Public Religious Services.

Our English services on Wednesday and Sabbath evenings are still well attended. Our Lord's day morning service increases, and gives us encouragement to persevere. Nothing can be more cheering to the mind in this distant land, than, amidst our numerous engagements which regard the heathen, to preach alternately to an attentive and respectable congregation of Europeans. A few, we trust, are *inquiring the way to Zion with their faces thitherward*. It is not surely too much to say, that *peace reigns within our walls, and prosperity within our palaces*;—that real and spiritual religion flourishes at Bangalore. Yes. Here there is much of that concern about eternal realities, much of that devotedness to God, much of that spirituality of mind, much of that interest in each others' spiritual welfare, much of that thirsting after God, and the extension of his kingdom, which ought to characterize the people of God, and which have always, in the days that are past, been a presage of the appearance of God in his glory, and the out-pourings of the Spirit to cause the desert to be glad, and the wilderness to rejoice and blossom like the rose. May the Lord our God, in this and in every land, speedily appear in his glory, and cause the *name of Jesus to be great from the rising to the setting sun*.

Itinerancies to the Villages.

On the 17th November, Samuel went to Nunddroog. On the road he called at the house of Zechariah, a Catholic, who was

baptized some time ago. Not finding him at home, he conversed with the people on the road, in the village, and afterwards in a pagoda, where 50 or 60 heathens attended. There they listened with attention to his discussions, and received with promptitude the tracts and portions of the Bible which he distributed. Next morning he met with Zechariah. This man had endured much persecution for the cause of Christ. He told Samuel how the Catholics had flogged him—had fined him in 12 rupees,—how they had sentenced him to be whipped before the image, to be baptized again, and his goods to be confiscated on account of being baptized by the Protestants. The priest going from Bangalore, Zechariah was called before him, to give an account of his conduct—was again bastinadoed, and sent away. Then they thought of driving him away from his house, and prevented all intercourse with him. This conversation was carried on between him and Samuel before the people. These men, said he, wished me to say, I was not baptized; they wished me to tell a lie. That would have done for a Catholic; but now that I have joined the true church, I dare not tell a lie. Samuel preached before them. Should any thing further occur, he will let Samuel know. Returned to the pagoda, preached there to the people, about 40 or 50 of whom attended, and distributed many tracts. After this, he went to Nunddroog. There he met with an old European, who seemed much impressed about his state. Had service on the Lord's-day at two different places. On returning, he spoke at many villages. At one time, more than 100 people were going and coming to him. Many Brahmins coming to hear, seriously inquired, and appeared to receive the message of salvation with pleasure. On the 27th December, another journey was undertaken. They passed through 26 villages. On the 28th, they came to Wullymurgulum, a village containing about thirty houses. David here read the Gospel of John, Jacob visited the houses to collect the people, and Samuel reasoned with about thirty of them, who came to hear the good news of salvation. 29th. They went to Jigene, where there are more than 200 houses. Entering a school where twenty boys are taught, they preached to them out of the Scriptures. The schoolmaster listened to them with attention and inquiry. Some Brahmins coming in, the schoolmaster asked what they thought now of their religion; for this man had told other news, so that what had been formerly taught appeared as nonsense. Here were distributed tracts and portions of the Scriptures. That night they went through several villages distributing tracts and speaking to the people. On the 30th, they arrived at Cumalobrum. While sitting in the Cutwals Choultry many people came running, and saying, "is not this the man

who gave us the books?" and spake of the truths which they contained. Some Brahmins came and cavilled at what was said. They argued, that they did not try to convert us—why should we try to convert them? Samuel said, "You have been worshipping your gods. What have you been doing? Killing sheep and buffaloes, and presenting them to your gods. Yes, and your gods accept of them. The low cast people eat these things, but you do not, and yet you offer them to your gods. Your gods, then, must be like the low cast people." One Brahmin was so interested that he came and sat for a long time, hearing Samuel gladly, and wished for tracts to distribute amongst his people. The people seemed glad to hear what he had to say, and went away saying, that Vishnu, and Seeva, and all their gods were bad characters, and could do nothing for them. Here many tracts, &c. were distributed. On the 31st, they came to Amuele, where are 5000 houses. In the Pettah they spake to many women. Seeing the tracts in their hands, they asked them what they were, and recognised Samuel "as the man of wisdom." David speaking to the people in one street, and Jacob in another; brought them all to Samuel to hear the gospel explained more plainly and fully. From 4 till 10 o'clock, about 200 Brahmins and others attended, and conversed freely in Canarese, Malabar, and Hindoostanee. Some of the people offered them tobacco in exchange for tracts. Here Jacob's uncle, who about two years ago came threatening him with a sword, now came, and inquired after the truth, and invited him and his companions to dinner, and heard the word gladly with all his house.

On the 25th of January, Samuel and David set out on a tour to Ailyruncum, and arrived there on the evening preceding their great feast. About 5 o'clock in the morning the heathens began their noise, and their devotions to their gods. About three hundred had come from various villages to the feast. Following the crowd, Samuel and David spoke to the people. The car, on which the idol was drawn, was stopped. One man who fanned the idol came down to hear, and called out to the people not to receive their tracts, for they would make them mad. David often went through the crowd, exclaiming, "O, ignorance! O, ignorance! This is the madness which I once did. O, ignorance!" One old woman ran amongst the crowd when making a noise, crying out, "Silence, silence, let the man speak. I wish to hear." Pointing to the idol she said, "there is no use in worshipping this idol. This man tells us the truth, and according to his way, we must worship God." Here the idol, in its way, was stopped two hours, while the teachers reasoned with the people, and dwelt on the folly of honouring such gods. As the procession approached the

port one Brahmin called out to them to come along, why did they stay so long there? The image entered; many of the people laid behind, and followed Samuel to the Choultry where he put up. Here about ninety people assembled, a boy having been sent round to their houses to give them notice. One Brahmin, who is accounted a very holy man, came to reason. "Since you have condemned our gods, and say they ought not to be worshipped; what kind of God is it that you are speaking about?" "God is spirit, and they who worship him must in spirit and in truth," was the reply, and after some reasoning on the subject, he expressed great satisfaction. Here about the number of people above mentioned, chiefly Brahmins, after they had raised objections and received answers, listened with silence and apparent pleasure to the sound of the gospel for three hours. In the evening, another idol of the same description as that which was exhibited in the procession of the morning, was brought out, but there were not above twenty people who followed it, whereas the number who followed the other idol in the morning, exceeded three hundred. This circumstance is mentioned, as it happened, without our saying that it did, or did not arise from what had taken place. Tracts to the number of 150 were distributed. Next morning, between fifteen and twenty people attended. One man, who came from a village about ten miles distant, was exceedingly anxious to obtain a Telooquo New Testament, that he might read it to his people. Visited some more of the villages: but the people were all busily engaged at their work. In the month of February, another journey was undertaken. The teacher went through 56 villages. At Luch-Melnum, Jacob went into a house and saluted it. "If you expend all your fortunes," said he, "you could not procure the *good* which we are come to tell you about. It is the gospel, the word of God." "Tell me, sir, what is that?" exclaimed a woman. "Come here, and I will tell you." This was done that he might get more people to assemble. "Jesus Christ came into the world to have mercy upon sinners. If Christ had not come, there had been no mercy to sinners. See what mercy Christ has upon men. Are there any among your gods, that show such mercy as this? There is not one of them who would have such mercy. They are all thieves and robbers, and filthy characters. If persons are not able to manage their own characters, how can they save us? One stealing another man's wife, another lying; another fighting; another taking away the daughters of men; can such wicked gods do any thing for you and me? Come, my friends, believe in Christ. Put not off your time. You may die to-night. To-morrow judgment may come." In this manner he continued for four hours, conver-

sing with them on the character of their gods, and telling them of the kind and merciful Saviour which he had met with. At Nagaevely, many people had come on business from the villages around. There Samuel stopt and conversed with them. Some very pleasing conversations took place; after which they were directed to the word of God which contained an account of all the things they had heard, and portions of the Scriptures were given to them, and many tracts.

We have thus concluded, dear sir, our account of this mission. Long we do for the influence of the Spirit, to give success to our exertions, and bring the hearth to God. It gives us pleasure in a foreign land to think that we are not forgotten by our friends at home, and especially remembered by those who are the Directors of the Society. May they continue to pray for us, and by their supplications may they bring down showers of blessings on our heads, that our hearts may rejoice in the progress of the gospel, and that their hearts may be gladdened by the intelligence, of wretched Heathens being brought into the kingdom of Christ. In humble expectation of this great blessing,

We are, &c.

MEDITERRANEAN.

Extract of a Letter from the Rev. J. Lowndes, dated at Corfu, giving an account of his tours among some of the Villages of that Island; accompanied, on the first tour, by the Rev. J. Hartley.

Visit to Spagos and Velonades.

"We slept, on the night of the 22nd of April, at a village called *Spagos*. I informed some of the people that I wished to preach to them the Gospel of Christ. I had intended to do it in the house in which we had to lodge, or in the open air; but the priest, who officiates in the church, came and asked me to preach in it; such a request was not to be refused, and when I told him I would do so, he went and set the bells to ring, in order to give the people notice. In about half an hour I repaired to the Church, and found a number of people assembled, perhaps 70 or 80. There was no pulpit, but I stood upon a stool. I viewed my congregation with considerable interest, all professed Christians, but many of them had never heard the Gospel in their lives. I addressed them from Matt. xi. 28. "Come unto me," &c. After the sermon, I gave notice that I had tracts to distribute, gratis, and large books to dispose of at low prices. On the same night, and the following morning we distributed tracts and sold some other books.

On the 23d we went early in the morning

to *Velonades*, at which place I had been twice last year. Here we gave away 56 tracts and 2 New Testaments, in modern Greek, one to an old man, and the other to the head priest of the village, whom I found in a poor wretched state, mending an old shoe. There is another priest to the village, and the second Testament I intended to be given to him, on his return (for he was not at home); but the priest, who was present, and the old man, both confidently asserted and maintained, that the other priest *could not* read it. I asked if he did not read his liturgy in the Church; they said he did; but that he had by long practice learned it, and certainly could not read any other book. O! that the spirit of God from on high may be poured out on the churches, that these dry-bones may live.

At these and other villages we distributed 550 Tracts, 24 copies of the New Testament, 7 copies of the Pilgrim's Progress, 2 of Mr. Wilson's Spelling Book, 4 of Mason, on Self-Knowledge, and 3 copies of St. Matthew's Gospel, in Albanian.

Visits Panelimona, St. Athanasius, and Messaria.

Early this morning, June 9th, I set out again on a tour to some of the country villages. This is the first time I had gone accompanied by a guide only, having before always had some one in the character of a friend. On this and the following day I went to eight villages, at three of which I had not been before. I left religious books at every place, but in the following short statement every particular circumstance is not mentioned.

When passing a place in the country called *Panelimona*, where a great number of the country people were working at a new road, a man came running after me, to whom I had promised a Testament, when at Spagos about six weeks before. When I took down my books from my horse, I was soon surrounded by men and boys, begging tracts. I gave away about 40, which they would take to their respective villages, where I trust they would be read to profit.

I next reached a small village called *St. Athanasius*. Last year I had passed very near this place, and gave a number of tracts to an aged schoolmaster, whom I found giving instruction to a number of boys under a spreading tree, near a small church. Today I went to the village. I found the circumstance of my having given tracts to the schoolmaster was remembered, but was sorry to learn that he was dead. I was glad, however, to find his memory respected, and that a young man had been appointed to succeed him. I sent for this young man, and to him and others gave 31 tracts, and sold one modern Greek Testa-

ment, and one copy of Mason. The village contains but about 100 inhabitants and four churches. About a fortnight after this, another young man called at my house from this village to beg tracts, saying the people had been very much gratified by my visits; that he was not at home when I called, and had, therefore, got no tracts. I accordingly gave him some.

Messaria. At this small village I called also last year, where I gave some tracts, and sold some larger books. I found again to-day the priest in the place, whom I had seen when here before. I gave at this place 20 tracts, and sold one Pilgrim and one Mason.

Visits Agraphus, Antipernis, Niphes, and Spartilla.

Towards evening I reached *Agraphus*, a village containing about 100 families, and 400 inhabitants. There is a pretty good monastery here, but only three monks reside in it. There are two schoolmasters, to whom I gave tracts. I gave at this place, in the whole, 200 tracts, 3 Greek Testaments, (to the monks, who had not had them before,) and one copy of the Pilgrim's Progress. I also sold two copies of the latter

I intended to proceed to another village, where I purposed to remain for the night, but the head of the convent and others urged me to remain with them; and as I knew no person in the other village, and found a favourable reception here, I readily consented. I told them I should like to preach to the people, when they came home from their work. The bells at the church, attached to the convent, were afterwards rung, and, I suppose, at least 150 people collected together in the church. I stood on a slight elevation on one side of the church, and addressed them from Col. iii. 1. "*If ye then be risen with Christ,*" &c. My hearers were very attentive, and at the close appeared much satisfied. Would to God they heard to profit. It is truly gratifying to find such opportunities for proclaiming Christ to persons of another nation, and different profession of religion. And who knows whether God may not in mercy condescend to bless the word. Success belongs to him: to labour in his strength is ours.

After the sermon I went home with the primate of the village, where I had to sleep, and was very hospitably entertained and lodged. I found here, as in many other instances, that the subject of religion was difficult to introduce; and, unfortunately, any trifling circumstance served to displace it.

Early in the morning I left *Agraphus*, and in about an hour arrived at *Antipernis*, a small village containing about 20 families, and in which there are three churches, but no resident priest; the one who officiates resides at a neighbouring village. I gave

about 30 tracts to the people, and sold one copy of the Pilgrim's Progress.

To-day I visited *Niphes* for the first time. This is a village of the middle size containing about 400 inhabitants. There are 15 churches and eight priests. I was happy to find that one of them appeared to be a man of some intelligence, and he had previously got a Greek Testament from the British and Foreign Bible Society; the rest had not the Word of God. Three of these were present, and as they were all very poor, I gave each of them a modern Greek Testament, and one to an old man; I also gave away about 50 tracts.

Spartilla. Here I was last year. I found to-day the head priest of the village, whom I had seen when here before. I went to his house, where he keeps a small school of about eleven scholars. This school is kept in a very dark kitchen, and the boys learn their lessons seated on the floor. Those who are at all able to read, do it in a singing nasal tone, making as great a noise, almost, as they can. As the priest had no Greek Testament, I gave him one, and also left 15 tracts.

On this tour I distributed about 450 religious tracts, 13 Greek Testaments, 7 Pilgrims, and 2 copies of Mason.

I have frequently preached in Greek in my own house this year; the last time was on the evening of the 13th inst.

*Albanian Translation of the Scriptures.**

Mr. Lowndes also states that, on a visit at Zante, he had met with Mr. Zervo, (a Greek) one of the Secretaries of the Ionian Bible Society, and adds:—

"He had just returned from the Coast of Albania, and in one place had been on shore, where he had had conversation with several persons, especially with a priest, on the subject of the Bible Society; and when he informed the priest that a part of the Scriptures was printed in the Albanian, of which he did not know before, he was quite in raptures at the thought of procuring a copy, which Mr. Zervo promised to use his endeavours to get for him.

"Mr. Zervo told me one thing that deserves to be recorded, viz. that the members of the Eastern and Western Churches perform their services, in many instances in the same church at different times of the day.

"Mr. Zervo was returning to Albania, and I gave him, to dispose of in the best manner he could, twenty-five copies of the Gospel of St. Matthew, in modern Greek and Albanian, and six modern Greek Testaments. I hope to be favoured with some interesting communications on his return."

AFRICA.

FACALTSDBORP.

Extracts of a Letter of Rev. Dr. Philip, dated Bethelsdorp, 4th July, 1825, during an inspecting Tour to the Missionary Stations, addressed to the Secretary.

My dear Sir,—A promise made to me by Mr. Anderson, that he would write you fully on every point connected with this mission, makes it unnecessary for me to enter much into detail; but there are a few things connected with the station, which it would be improper for me not to notice on this occasion. The new place of worship is neat, plain, and yet handsome. The wood and mason-work are executed with considerable taste, and do much credit to Mr. Edwards and Mr. Clerk, and the Hottentots under them. It is not too large, nor, in other respects, unsuitable to the congregation, and yet it is by far the first building of the kind in the colony, out of Cape Town. The building is an honour to the Society. It furnishes admirable accommodation for the people, and adds to the means of perpetuating the preaching of the gospel. While Mr. Edwards and Mr. Clerk were employed in conducting this work, they have formed some good stone-masons among the Hottentots, and instructed them in the first principles of carpentry work. We calculated that the people present at the opening of the place of worship amounted to 500. Of these, about 400 were Hottentots, and the rest Colonists. After a few appropriate remarks on the opening of the new place of worship, I addressed the Hottentots, the Colonists, and the Missionaries, separately, on their respective duties to each other. On the minds of the *Hottentots* I endeavoured to impress a sense of their duty, by reminding them what they formerly were. It was an affecting sight to observe such a number of human beings, who were a few years ago "not reckoned as a people," without houses, living in holes of the earth, with no clothing but the filthy *kaross*, without books, without the worship or the knowledge of God, now worshipping in such an edifice, clothed in British manufactures, without a single *kaross* in the whole assembly, with Bibles and Hymn-books in their hands, listening eagerly to the words dropping from the lips of the preacher, evincing, at the same time, a spirit of intelligent and animated devotion, which would have done credit to any Christian assembly in Great Britain. On the minds of the *Colonists* present, I endeavoured to impress the duties which they owed to the Hottentots. After laying before the Hottentots the duties they owe to the Colonists, and inculcating upon their minds the connexion between the reception of the Gospel and the fruits of submission, industry, honesty and obedience, in general, I endea-

* See Annual Report of the Missionary Society for 1825, page 115.

voured to impress the Colonists with the conviction that the Hottentots are made of the same materials as themselves—that they are under the same divine law—that they must be tried at last by the same Judge, and that we must all enter heaven through the same medium, and then enforced the claims which the Hottentots have to their just and compassionate regard. I afterwards addressed the *Missionaries* on the duties which are devolved upon them, and urged them always to recollect, that the souls of the farmers are as precious in the sight of God, as the souls of those who are more immediately under their charge; and, in case of any differences arising, that they should act as mediators between them, and seek the good of both. When the service was over, I found that what I had said had approved itself to the consciences of all parties present, and I am not without hope that beneficial effects will follow. For the first time, I observed on this occasion, the farmers mingled with the Hottentots on the same seats.

CHARACTER OF MISSIONARY CANDIDATES.

An Extract from Mrs. Judson's Account of the American Baptist Mission, to the Burman empire.

In encouraging young men to come out as Missionaries, do use the greatest caution.--One wrong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men---men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper---willing to take the lowest place, to be the least of all, and the servant of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it; these are the men we need.

DOMESTIC MISSIONARY INTELLIGENCE.

Formation of New Societies.

BRISTOL.

ON Tuesday, Sep. 13, 1825, a meeting was held in the chapel founded by John Fisher Weare, Esq. Long Ashton, near Bristol, for the purpose of forming a Branch Missionary Society. Stephen Prust, Esq. of Clifton kindly took the chair, and the meeting was addressed by the Rev. Mr. Jackson, of Stockwell, Leach of Shipton Mallet, Guy of Hope Chapel, Clifton, and Messrs. Thorn, Berry, and Weston.

Miss Barnes is the Treasurer—Mr. Weston the Secretary of this Branch.

ANNIVERSARY.

BOLTON.

“The Bolton branch of the East Lan-

cashire Auxiliary Missionary Society, held its Anniversary in Duke's-alley Chapel in that town, on Lord's-day the 27th, and Wednesday the 30th of November, 1825. The Rev. W. Ellis, Missionary, was engaged to attend, but was prevented by indisposition, intelligence of which did not arrive till postponement was unavoidable. Allowing for the disarrangement and inconvenience arising from this circumstance, the services of this Anniversary were interesting and effective. The Rev. Dr. Clunie, of Leaf-square, near Manchester, and the Rev. Geo. Payne, A.M. Theological Tutor of the Independent Academy, Blackburn, preached on the Lord's-day, and on Wednesday evening appropriate addresses were given by various ministers from a distance. The amount of subscriptions and collections, &c. for the past year was 122/.

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received
from 16 December, 1825 to 16 January, 1826.]

IN LONDON AND ITS VICINITY.

itude, &c.	5	0	0
.....	4	0	0
ymous.—Per Mr. E.	1	0	0
y Friends	1	1	6
ionary Boxes.—Mr. Thompson and Family	3	4	1
Ditto, Mrs. Osborn.	0	8	6

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

hire.—Congleton Independent			
Chapel.—Per Mr. John Parsons.			
Sunday School Children	3	14	3
Missionary Prayer Meetings...	4	16	6
			3 10 9
Ditto.—Zion Chapel.—Collected by Miss			
Broadhurst	5	0	0
wall.—Penzance.—John Clapham, Esq. Don.	20	0	0

Essex.—A Friend, for the Native Teacher, William Mibe, 2nd payment	10	0	0
Northampton.—Rev. B. L. Edwards and Con- gregation	7	11	1
Salop.—Newport.—Rev. D. Lewis. Mrs. Lewis' Seminary and Friends	4	7	6
Sunday School and Friends, per Misses and Mr. W. Silvester ..	14	10	0
Donations	3	12	6
			22 10 0
Surrey.—Thames Ditton.—Rev. Mr. Churchill and Friends	8	2	6
Wilts. and East Somerset Auxiliary Society.— W. M. Everett, Esq. Treas.	200	0	0
Scotland.—Berwickshire Bible Society, for Schools in Otaheite, per Mr. D. Renton ..	10	0	0
Kennoway Bible and Missionary Association. per Rev. D. Fraser	5	0	0
St. Helena Auxiliary Missionary Society. — Lieut. O'Connor, Treas.	26	0	0

Donations in aid of the Anglo-Chinese College.

A Friend to the Ultra Ganges Mission, towards the Education of a Student at the College, whose object is purely Missionary, 4th payment 100 0 0

Donations towards Building the Chapel at Cuddapah.

	Rupees.
J. W. Russell, Esq.	200
G. M. Ogilvie, Esq.	100
F. Lascelles, Esq.	100
Mrs. Lascelles	50
T. R. Wheatley	100
Mr. Allan	25
Chittoor.—G. I. Waters, Esq.	250
Mrs. Waters	250
T. Newnham, Esq.	230
J. Nisbet, Esq.	100
C. Bushby, Esq.	50
A Friend, by Mrs. H. Bushby	50
Arcof.—Captain Purton, by Mrs. Lascelles	100
Bellary.—Friends, per Rev. Mr. Hands	144½
Belgaum.—Friends, per Rev. Mr. Taylor	90

Total Rupees..... 1839½

Monthly Subscribers to the Cuddapah Native Schools.

J. W. Russell, Esq., 6 Months, at 30 Rupees	180
F. Lascelles, Esq.	10
T. R. Wheatley, Esq.	14
W. Geddes, Esq.	3½
Lieut. A. M'Cally, from April	3½
Chittoor.—G. J. Waters, Esq., for the Mission	50



ARTHUR THOMAS JAMES,

W. D. W. C. A. C.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MARCH, 1826.

MEMOIR OF THE LATE REV. JOHN HOOPER, A.M.

CLASSICAL TUTOR OF HOXTON COLLEGE, AND MINISTER OF THE INDEPENDENT
CHURCH, OLD GRAVEL LANE, LONDON.

THE Rev. John Hooper was born A. D. 1780, at Wareham, in Dorsetshire. His parents, who were respectable in the station they occupied, were decidedly attached to the established church; and having imbibed their sentiments, he regularly attended with them.

The most remarkable feature in his early history was his amiable and modest deportment. This being generally known, and as he was intended for a secular profession, he obtained an introduction to the family of Mr. Richard Wright, where he resided until he entered upon public life.

Previously to his eighteenth year his mind was not enlightened nor impressed with the great truths of religion. "Before this period," he writes, "I lived in a state of entire darkness, unacquainted with the gospel, and unconcerned about my precious soul." His attention was first arrested by a perusal of Mr. Hervey's Dialogues; but his mind was enlightened and informed respecting the way of salvation, under the ministry of the Rev. Dr. Cracknell.

On discovering the importance of

religion, and the value of his soul, he felt dissatisfied with that ministry which had hitherto afforded him pleasure.

Though wedded to the church by the example of his parents—by early prejudices—by habit—and by a peculiar fondness for music, (of which he had considerable knowledge,) yet when the improvement of his mind and the prosperity of his soul were put in competition, he instantly decided in favour of the latter, though, (as it will be seen from the following passage,) against much opposition.

"I became uneasy respecting my attendance at Church, not being satisfied with the moral essays I was accustomed to hear, in which the name of Christ, (which was now become music to my ears,) was almost, if not entirely, excluded; while the dignity of man, and the beauty of moral virtue, were substituted in its stead. I say I felt uneasy, and came to the resolution to leave it; that I might attend religious worship, among the Protestant Dissenters; where, I thought, I might benefit my soul and increase my knowledge of divine things. Now I met with some obstacles; such as the remonstrances and entreaties of my friends, the scoffing and jests of some among my companions, but to all which I was enabled to turn a deaf ear. I found much advantage from the conversation of those Christian

friends, into whose company I was now introduced, I felt an increasing thirst after knowledge: with a growing pleasure in private devotion, and in the reading of the Scriptures."

Soon after leaving the Established Church, he was regularly admitted a member of the Independent Church at Wareham, then under the pastoral care of the Rev. Dr. Cracknell.

As his mind expanded, and his heart glowed under the influence of religion, he became anxious to be a minister of the gospel. He listened to the advice of judicious friends—received the approbation of his pastor, and was introduced to Hoxton College, after passing the examination and trials appointed by the committee.

In that Institution he laid the foundation of his future acquirements. When he had completed the appointed terms of study at Hoxton, he embraced the superior advantages of the University of Glasgow; here he attended three sessions, and took the degree of A. M. in 1808.

When the Classical Chair of Hoxton College was vacated by the Rev. Mr. Atkinson, to accept the office of principal of the Grammar School at Mill Hill, Mr. Hooper was strongly recommended by different ministers, and by the testimonials of the several Professors, whose lectures he had attended, to fill the vacant chair.

To this situation Mr. Hooper was invited, and he continued to fill it with honour and acknowledged talent, until the illness that preceded his death, a period of 17 years.

In connexion with the office of Tutor, he exercised the pastoral office for fifteen years over the ancient and highly respectable Independent Church, assembling in Old Gravel Lane, London.

It is difficult, in a brief Memoir, to give the reader a correct idea of this benevolent, learned, and pious man. He was indebted to the gospel for his knowledge of himself as a

sinner, and the way of salvation, for his inclination to engage in the work of the ministry—the expansion, improvement, and regulation of his strong and vigorous mind—his literary character—his piety—his hope and support in death, and for that happiness he enjoys now that he is associated with those pure spirits that surround the throne of the eternal.

Though, as a preacher, he was not what is termed popular, yet his discourses contained a lucid and faithful exhibition of the doctrines and precepts of the gospel, blended with great solemnity, earnestness, and affection. His style of address was generally simple, but "at the kindling of the rational soul within," he rose with ease and dignity, and unconsciously made it appear that he possessed a mind highly cultivated and of great power.

As a Tutor, it is not too much to say, he was BELOVED BY ALL who have sat at his feet to receive instruction. It was not merely respect which was fostered, arising from his official station, but a fixed sentiment of the mind, which had its origin in a consciousness of his worth, good feeling, and disinterested friendship. Destitute of that austerity and magisterial domination, which some professors deem essential to form their official character, and not fearing a loss of true dignity by a kind and condescending deportment; he was at all times accessible, and the student could recognise in Mr. Hooper the valuable tutor, and the sincere and affable friend.

Possessing a soul that had no place for bigotry or unkindness, he was a firm advocate of every institution that was likely to diffuse happiness, and make known the gospel among mankind. In this, as in other things he acted upon principle.

Firmly attached to the principles of congregational dissenters, he "appeared as one of the first projectors

and founders of the Congregational Magazine," and in its respectability and support continued to feel deeply interested.

As a Christian, both in public and private, he adorned the doctrine of God our Saviour in all things. Amiable and lovely by nature, his mind wanted only the principles of the gospel to direct it to proper objects, on which it might expand itself; these he found in the unregenerated part of mankind—the rising generation—the young people, religiously educated in his own congregation;* and in the various plans of benevolence and philanthropy, which shed lustre on the present age.

His conversation, at all times, was such as became the Gospel of Christ. Equally distant from levity and from that gloominess which indicates a mind afflicted with melancholy rather than animated by the consolations and prospects afforded by genuine religion. Those who knew him intimately can say, "that his soul was made of tenderness," and that it was exemplified in the affection and hospitality, which prevailed in his domestic circle. He was the most affectionate of husbands, the kindest

of fathers; and the loss sustained by his mourning widow and only surviving son will be long and painfully felt.

His health, as his fine and robust appearance indicated, was generally good, and appeared to be established by a tour that he took during the months of July and August last, in order to present to different individuals and churches the claims of Highbury College. His appeals were effective, and he returned and resumed his labours; commencing the *last session* within those walls, dear to many, and which, as the event has proved, was really the last in which he was to engage in his official duties.

On Wednesday, the 26th of September, when returning from the College to his own house, he had a slight attack of paralysis, but having had medical advice, and feeling better, he again resumed his duties. On Sunday, the 2d of October, feeling strong, and comparatively well, (though occasionally the symptoms were unfavourable,) he ventured to preach three times, and administer the ordinance of the Lord's Supper. With these services he closed his public life, and resigned his commission into the hands of his divine Master, to whom he was shortly to render up his account. On the following Tuesday he had a severe attack of epilepsy, and in the afternoon an attack of paralysis; he continued the subject of affliction till the evening of the 9th of December, when he left the world without a struggle, and entered upon his eternal state.*

During the period of his illness he

* The following, we believe, is a correct list of Mr. Hooper's judicious and useful publications; his addresses shew the interest he took in the welfare and improvement of young people:—1. A Series of Addresses to Young People; 1 vol. 12mo. 2d edition.—2. The Advantages of Early Piety displayed, in a Memoir of Mr. John Clement, Surgeon, of Weymouth, who died in the 20th year of his age.—3. Consolation for Bereaved Parents: a Funeral Sermon for Robert Simpson Hooper, the Author's eldest Son, with an Address to Young People.—4. A Funeral Sermon to improve the death of the Rev. Noah Hill.—5. Select Remains of the Rev. John Morley Clark, late of Hastings, Sussex, accompanied with a Biographical Sketch; the Oration delivered at his Interment; and Funeral Sermon.—6. The best Means of preventing the spread of Antinomianism: a Sermon preached at Hoxton Chapel, before the Associated Ministers educated at Hoxton. Also edited, Sermons by the Rev. Noah Hill; 1 vol.

* He was interred in the vault beneath his own chapel, on Friday, the 16th of December, attended to the "house appointed for all living" by his mourning relatives, and by the Rev. Dr. Harris, Messrs. H. F. Burder, J. Clayton, jun., J. Fletcher, G. Redford, J. Snelgar, and R. Ainslie; T. Wilson, Esq.; two medical gentlemen, and the students of the college.

was a great sufferer, *the pain in his head at times almost deprived him of his senses; such was its intensity, that when the writer of this has assisted him out of bed, he would lie on the floor, or kneel before a chair, with his head on the seat; and on one occasion he put it to the cold fender, thinking it would afford him relief. His capacity for enduring suffering must have been very great; under all this, he developed the greatest fortitude and resignation of mind:—murmuring and repining belonged not to the last days of John Hooper. When he thought of the goodness and mercy of God, the love of Jesus Christ, the consolations of the gospel in supporting his mind, the kindness of his ministerial, medical, and other friends, there was a gush of tenderness that overwhelmed him in tears, which, though painful to those around him, indicated the unaffected gratitude of his mind.

His religious state during his indisposition was satisfactory and instructive. Believing, after the second attack, that death was not far distant, he contemplated it under the influence of faith with humility and composure. On one occasion, when the passage, "There is forgiveness with thee, that thou mayest be feared," was read to him, he replied, overpowered with feeling, and in tears, "*forgiveness with thee, the great and holy God! this shall support me.*" At another time, when an attack similar to that which terminated his sufferings was approaching, he exclaimed with triumph, "now death do your worst!"

The general state of his mind was that of the humble and steadfast believer. In the power and ability of

his divine Saviour he placed unlimited confidence, and on the merits of his atonement he rested for the expiation of all his guilt, and for an introduction to the presence and happiness of God in a future world.—
"Mark the perfect man, and behold the upright, for the end of that man is peace." S.

ON MILTON'S TREATISE ON CHRISTIAN DOCTRINE.

ESSAY II.

Anthropomorphism.

A STRIKING example of the power of poetical feeling, overbalancing the dictates of a cool and rigorous judgment, appears in our great author's opinion on the properties and affections of the Deity. From the passages, chiefly in the earlier books of the Old Testament, in which the mutable affections of the human mind, and even the form and the members of the human body, are *figuratively* applied to the Infinite Being, Milton argues that we should conceive of him, in some measure, though not to the full extent, according to the *literal* meaning of those expressions. Citing Gen. vi. 6, and Judges ii. 18, he says, "let us believe that it did repent him, only taking care to remember that what is called repentance, when applied to God, does not arise from inadvertency, as in men, for so he has himself cautioned us; (Num. xxiii. 19.—1 Sam. xv. 29.) Again, (Gen. vi. 6.—Judges x. 16.) let us believe that it did grieve him, (Exod. xxxi. 17. Deut. xxxii. 17.); let us believe that it is not beneath the dignity of God to grieve, in that for which he is grieved, or to be refreshed in that which refresheth him, or to fear in that he feareth. If God be said to have 'made man in his own image, after his likeness,' (Gen. i. 26.) and that too, not only as to his soul, but also as to his outward form, (unless the same words have different significations here and in chap. v. 3.) and if God habitually assign to himself the members and form of man, why should

* The reader may attempt to conceive of his sufferings, when he is informed that, at the post mortem examination, there was discovered, in the right hemisphere of the brain, two tumours; and, in the left, nearly two ounces of water.

we be afraid of attributing to him what he attributes to himself, so long as what is imperfection and weakness when viewed in reference to ourselves be considered as most complete and excellent whenever it is imputed to God. In arguing thus, we do not say that God is in fashion like unto man in all his parts and members; but that, as far as we are concerned to know, he is of that form which he attributes to himself in the sacred writings."

Upon these reasonings we offer the following remarks.

I. The author admits that *some* explanation and modification are necessary, in the interpretation of the passages referred to. The slightest reflection convinces a man that the naked and literal sense cannot be admitted, without drawing on consequences irreconcilable with pure and exalted views of the Divine Perfections. If the Deity be in reality susceptible of disappointment, grief, regret, change of purpose, the relinquishing of old plans upon an unwelcome discovery of their failure, and the setting to work of new ones, with the hope of better success;—it is impossible to avoid the inference that he is a being limited in both knowledge and power, ignorant of many things which are of the first importance that he should know, embarrassed in his views, thwarted, perplexed, and defeated by unexpected circumstances, and, in fine, a being unutterably distressed and unhappy. No longer would he be the Happy and Glorious God, the Blessed and Only Potentate, who doeth according to his will in the army of the heaven and among the inhabitants of the earth. Conclusions so contrary to every dictate of reason, and to the whole scheme of revelation, cannot be tolerated; and every one must perceive that a principle of interpretation, or a system of doctrine which involves them, must inevitably be erroneous. Milton, therefore, sufficiently intimates that his statements must be taken with some restrictions, some cautions, such a departure from the bald construction of words as shall save our conception of the Deity from imperfection and weakness, and preserve the notion of that which is most complete and excellent.

If then we must depart from the servilely literal interpretation of the words, the next question is, How far must we so depart? Only to that degree

which the great poet does, and which leaves us under the pressure of the original difficulty? Or, by a continued application of the principle of explication which he has admitted, may we proceed so far as to remove the difficulty, and reconcile these passages to the voice of reason, and the testimony of revelation?

II. Cases of apparent discrepancy, in the interpretation of all written documents, are to be resolved by the rule of explaining the incidental by the direct, the figurative by the proper, the obscure by the plain. This rule is acted upon by all rational critics, and it applies equally to the inspired writings as to any other compositions. When, therefore, in different parts of Holy Scripture, we meet with predicates of the Divine Majesty, which, if taken in a literal nakedness of signification, would be contradictory to the INFINITY OF PERFECTION, which the same Scriptures and all serious reflection shew to be *essential* to God, we are compelled to understand them as used *only* in the way of allusion and analogy.

III. The Scriptures plainly teach such doctrines concerning the Divine Nature, as place that Holy and Blessed Being infinitely beyond the range of the organization, limitations, and imperfect modes of action which belong to man or to any creature. "No man hath seen God at any time. God is a spirit:—the King eternal, immortal, invisible,—dwelling in the light which no man can approach unto; whom no man hath seen, nor can see. The Father of lights, with whom is no variableness neither shadow of a turning. Do not I fill heaven and earth? saith the Lord."

The passages (Gen. i. 26., v. 3.) to which Milton refers, with a confidence as if they were decisive of his positions, appear to us to have no respect to bodily figure, but to intellectual and moral qualities; the "knowledge, righteousness, and true holiness," which God communicated to Adam at his creation, but in a destitution of which all his natural descendants are born.

IV. We are to consider the extreme simplicity of expression, and the paucity of terms, which belonged to the time and the people to whom the records of inspiration were first given. Metaphysical precision is the last growth of any language; and indeed,

in the most polished and copious tongues, such as the Greek, German, or English, abstract terms are necessarily formed from words primarily denoting sensible ideas. In the Hebrew scriptures, scarcely any abstract terms are to be found; and how little the language is adapted to their formation, even in its most advanced state, is strikingly apparent to any who will observe the clumsy mode in which the Jewish Rabbies of the middle ages express the logical and metaphysical ideas of the scholastic philosophy. It is also to be observed, that in the early stage of every language, the poetical character predominates. The vividness of natural feeling, in an infant state of society, gives birth to a bold style of imagery, especially for the conveyance of the most impassioned and sublime sentiments. This observation applies, in the strongest manner, to the diction of the Old Testament with respect to the Deity. The emotions of the human mind are attributed to him—doubt, fear, jealousy, grief, regret, anxious desire, exultation; when the sole design is to express those parts of the divine government which bear a resemblance to the determinations and conduct of men, when under the influence of the most powerful passions: but evidently the design is to express the diversified acts of the government and grace of God, in the application of one invariable principle,—his necessary love of righteousness.* In another course of analogical imagery, the knowledge of God is represented by his eye; his condescension and grace, by his listening ear, and by his smelling sweet odours; his power, by his arm and his hand; special acts of divine interposition, in a way of either grace or justice, by his coming and going; thunder is called his voice; tempests, earthquakes, and volcanic eruptions, are represented as the agitations produced by his corporal movements; he walketh upon the wings of the wind; the clouds are the dust of his feet; he rideth and lieth upon the skies. All this is the language of unpolished nature, lofty genius, and poetical feeling, yet in con-

sonance with the habits of a rude state of society. Serious reflection, and the transcendent advantages of the ulterior stages of divine revelation, teach us how to understand and interpret such a style. It is no more derogatory from the wisdom of inspiration, that it condescended to leave the prophets to express themselves in the language of their age and the idioms of their country, than it is that the Divine Spirit did not infuse into them a new and philosophical dialect, instead of their own scanty and inelegant Hebrew.

V. The error of the illustrious Milton on this point, as well as on those which were the subject of the former Essay, may not improbably be in part also traced to the influence of the Polish Socinian writers. They, or at least the most eminent of them, maintained, that the Divine nature is not essentially infinite; that the omnipresence of God is not the presence of his real essence, but only of his power or influence, favour or help; and that the omniscience of God must not be taken absolutely, as there are some things, they affirm, which he does not and cannot know, till the course of events has brought them to light. If our conjecture be right, that the mind of our great author had received a bias from the perusal of those writers, notwithstanding his recoiling from the larger portion of their errors, we have an additional element for the solution of the question, How did he come thus unhappily to stumble? But, indeed, so prone does all experience shew that our fallen nature is to perversion and error, that no other solution need be required, than the recollection of this humiliating truth.

VI. In connection with the general subject of this Essay, we ought not to omit the observation, that the Old Testament style of attributing human forms and passions to the Deity, should be taken in connection with the manifestations of the Divine presence which were occasionally made to the patriarchs in a *visible human figure*. The opinion of both ancient and modern divines is, that those appearances were made in the person of the SON OF GOD, and were a kind of intimations and earnest of the great future act of condescension, when "the Word should become flesh, and dwell among us." If this sentiment be admitted, it brings

* A valuable course of illustrations of this idea is found in Mr. Pike's *Thoughts on such Passages of Scripture as ascribe Affections and Passions to the Deity*. Published in 1750.

an addition to the considerations of propriety and utility, which account for the habitual employment, in the Old Testament, of that style of representation on which this Essay has treated. The Lord, the Messiah, Dr. Owen observes, was "the Prophet of the church before his incarnation, sent and designed by the Father to instruct it, to communicate spiritual and saving light unto it. He discharged this office [in part] by personal appearances in the likeness of human nature, as an indication of his future incarnation. Those peculiar appearances of the person of the Son, for the instruction of believers, are a full demonstration that the care and work of it were committed unto him in a peculiar manner. And I am not without thoughts, although I see some difficulty in it, that the whole Old Testament, wherein God perpetually treats with men by an assumption of human affections unto himself, so as to draw us with the cords of a man, proceeded from the person of the Son, in a preparation for, and prospect of, his future incarnation."—*Declaration of the Glorious Mystery of the Person of Christ*, chap. vii.

ON THE DANGER OF SELF-DELUSION.

OF all the concerns which interest mankind, religion is unquestionably the most weighty, solemn, and important. Its influence on the present life is salutary, but its grand object is to secure the happiness of the life to come. "Blessed are they who hear the word of God and keep it." This short sentence contains the substance of volumes. The Holy Scripture is the word of God, stamped with his signature, revealing his will, disclosing to our view the terrors of his wrath, and the tenderness of his mercy. But it is not enough to hear and acknowledge; we must cordially receive and keep it.

The privileges enjoyed by those who live in a Christian country, are of the richest kind, and of the highest order. Let us, however, remember, that an awful responsibility is inseparably connected with them. Every argument which demonstrates the value and excellency of Christianity, proves the great danger of resting satisfied with the name and form of it. "Take

heed," said our Lord, "that the light which is in you be not darkness." The blaze of evangelical day is of no service or use, while the organs of vision are fast closed, or fatally diseased. Oh! how precious is that divine unction which opens the eyes of the mind to perceive, and prepares the heart to approve, the things which are pre-eminently excellent. We have reason to fear, that multitudes are deluding themselves in matters of infinite and everlasting moment. The very thought, to a serious and benevolent mind, is deeply affecting. We wish to warn and arouse such persons that they may be found in the faith. The design of this short piece is therefore to sound an alarm in Zion. Let me now, with fidelity and affection, call upon professors of religion to look well to their principles, their hopes, their comforts.

1. See that your principles be sound and scriptural.

Religious opinions, which carry in their aspect and appearance something fair and plausible, may yet be hollow and corrupt at the core. "Ye shall know the truth," said Christ, "and the truth shall make you free." Error never did, and never will, produce the same happy effect. What, then, are the leading and essential doctrines of the gospel? That God, who from eternity foresaw the fall and misery of man, proposed, ere the world began, to provide a remedy and a way of escape; that his equal and beloved Son became incarnate to effect redemption by making atonement for sin, and bringing in an everlasting righteousness; that the Holy Spirit, the third person in the Trinity, applies, and actually communicates, the blessings of the new covenant; that salvation is entirely of free grace, yet in a way which destroys not the duty and accountableness of man; that the new birth and sanctification are absolutely necessary; that faith, prayer, and patience, are kept in exercise by the use of means, and serve to keep alive the soul;—are positions which can be easily sustained by the explicit authority of the New Testament. I mention these as a brief summary of the grand doctrines of the gospel. But every man must think, and believe, and act for himself. A ready made creed will not do. Now I ask, are you, or are you not, sensible of the importance of being right in your principles? Too

many, alas! profess to think it a matter of no consequence what they believe, as if the Koran of Mahomet, or the Shaster of Hindostan, would save the soul as well as the Bible. Others do not plead for indifference in their words, but manifest it in their life and conduct.

2. See that your hopes are solid and scriptural.

I make a distinction between this and the preceding particular, because there is ground for it. A man who embraces radically bad principles, cannot have a good hope; but he who avows good principles, may still be buoyed up with a false hope. In fact, doctrines may be professed, and in a vague general way believed, but not felt. Hope is a light in the mind which gilds and cheers our path. But is it a delusive, or a genuine abiding light? What do you hope for in a future world, and on what does your hope rest? These are solemn and momentous enquiries, which cannot be too closely pressed home 'on the conscience and heart! If you expect a place of matchless grandeur, exhibiting to fancy's eye all the glittering pomps of sense, you are deceived. Heaven is not a pagan Elysium, or a Turkish paradise. The habitation of the blessed is supplied with none but pure and spiritual enjoyments. But should your views of future felicity be correct, on what is your expectation founded, that you shall attain it? Are you looking to Christ, cleaving to Christ, trusting to his merits, copying his example? Have you the work and witness of the Spirit in you?

3. See that your comforts are satisfying and scriptural.

The pleasures of sin are but for a season, a short precarious season. The votaries of fashion and folly who range the gay circles of amusement, and grow giddy and delirious with the excitement, kindle fires, and compass themselves with sparks; but their mirth is like the crackling of thorns under a pot. The idolaters of money gaze with rapture upon their hoards, and exult in their gains. How mean, empty, and vapid are the best delights which the world can boast! But the consolations of true religion are satisfying, because they are drawn from springs which never fail. The fulness of Christ, the great and precious pro-

mises which are all yea and Amen in him, fellowship with the Father and the Son, together with the pledges and foretastes of future glory, impart joys which purify, expand, and elevate the soul. Have your religious comforts flowed from such sources, and been marked by such tendencies? If so, you will be clothed with humility, and warmed with gratitude; your daily concern will be to walk circumspectly, and guard against the inroads of temptation and sin, and to dedicate all your powers and talents to God.

VOLENS.—B.

BOOKS FOR CHINA.

MR. EDITOR,

I READ with much satisfaction the remarks of Parvus, contained in a late Number, on the importance of widely diffusing religious knowledge in China, through the medium of the press. He justly feels the importance of increased exertions for the millions in that land of moral darkness, who have not yet been directed to "the Sun of Righteousness." One enquiry made by Parvus, induces me to trouble you with a few lines. He asks, "Could not *Tracts* be immediately written, and the press be set to work for this important object; and surely funds might be soon raised for so noble a purpose."

Your excellent correspondent does not seem to be aware, that *Tracts* have long been published in the Chinese language by the Religious Tract Society. On referring to the Reports of the Institution, it will be found, that during the years 1816 and 1817, grants were made to Dr. Morrison and his fellow labourers, amounting to nine hundred pounds, and that many thousands of small publications have been distributed by them. These grants have been regularly made, and during the past year three hundred pounds were placed at the disposal of the Missionaries at Malacca, to aid them in this interesting department of their work. Their little publications have already done much good, they have "roused the dormant powers of many of the people," and they have applied at Malacca for further supplies.

The Missionaries have lately transmitted to the Religious Tract Society,

the *last* works they have printed, consisting of a translation of the Catechism written by the late Mr. Brown, of Haddington—a Chinese Hymn-Book—a Treatise on Regeneration, and a variety of broad-sheet Tracts, which have been extensively circulated.

The following information will, I doubt not, be interesting to your readers.

One thousand of the broad-sheet Tracts are printed every fortnight;—they are circulated among the Chinese of all classes in the Town and vicinity of Malacca. The Missionaries go into the surrounding villages, accompanied by two or three of the students, and distribute these “crumbs of the bread of life,” among those who are perishing for want of spiritual food. Some seem anxious to have them; others appeared careless about them, but none refuse. Sometimes these Tracts are pasted up in the houses of the Chinese. Since the distribution of these small works, several Chinese from one of the villages, have applied for copies of the Scriptures, and a *considerable* number have expressed a desire to have larger Treatises on the Christian Religion than these Tracts afford.

During the absence of Dr. Morrison in the country, the Missionaries have sent to Cochin China, nearly *three thousand* volumes of Chinese books, and many of the *great* men came to College, accompanied by their servants, and requested further copies of these works.

Thus we see a spirit of inquiry has been excited, and though it may be the day of small things in China, yet we know that the “incorruptible seed” which has been scattered, will not be wholly unproductive.

With Parvus most earnestly do I hope that increased attention will be paid to this interesting people. Through the Language Institution, Chinese agents will be increased—additional works will be published—the Scriptures will have a wider circulation,—then the noble anticipations of Dr. Morrison, mentioned by Parvus, may be realized, and the prediction of the prophet fulfilled: “They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a

way, and my highways shall be exalted. Behold these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.”—Is. xlix. 10.

The establishment of a new Society may not be necessary; but could not a *distinct* fund be formed for China, to be connected with the Institution to which I have referred?

X.

ON DISSENTING BAPTISMS.

MR. EDITOR,

I AM the father of a large family; and, in the course of the last month, I have had occasion to apprentice one of my sons to an individual, for the purpose of acquiring a knowledge of a particular trade. I took the Register of his Baptism from the hands of a regularly ordained Dissenting Minister, by whom he had been baptized; but judge of my surprise when I inform you, that my Man of business gravely intimated to me that the document in question would not be admitted as legal evidence in a court of justice, for the recovery of an estate; and added, that nothing short of actual registration in the Parish Church would be sufficient for this purpose, should any legal difficulties arise.

Now, Sir, if this opinion be correct, it is high time that such a preposterous, and, even dangerous, state of things should be done away with, and that the whole body of Dissenters should, forthwith, approach the Legislature, and ask relief from a burden so oppressive. It is more than whispered, that some Dissenters are actually resorting to Parish Baptism, under the influence of a very natural fear.

Will some of your legal correspondents oblige the public with a satisfactory account of the state of the *law*, as it now stands upon this most vital question.

January, 1826. W—A.

ON UNGUARDED EXPRESSIONS IN THE PULPIT.

MR. EDITOR,

PERMIT me to request the insertion of the following observations in your valuable Magazine, on a subject which more immediately belongs to the ser-

vants of the Most High—the preachers of the gospel.

A youth lately speaking of a sermon he had heard, observed with surprise, how much Mr. ——— swears. Now I would venture to say, that the good man to whom he referred, and many other very excellent ministers, are not always sufficiently guarded against the *abuse* of sacred truths. God forbid that any should weaken the nervous and strong language of Scripture, or soften down one tint of its holy and brilliant colouring, reflected from the throne of

heaven; but if the word “damnation,” and “you will be damned,” are to be uttered, let the thunder of their denunciations, and their eternal importance, solemnize preachers and hearers, and not partake of human irritation, or betray natural disposition.

It does not require vehemence, an elevated voice, or a violent action, to give effect to the awful sentence; but great solemnity, deep and mournful feelings, and a heart touched with sympathy for dying, sinful man.

SAMUEL.

POETRY.

STANZAS

To a Friend requesting something Original.

What can I write original for thee?

The thing which hath been, it is that which shall,

In ages yet to come, hereafter be;

Such seems, in outward things, the lot of
ALL!

The stores of nature,—art’s inventive power,
No undiscover’d novelty can claim;

All have their natal, and their mortal hour,
In every change substantially the same.

But I recal the word, that *nothing* new
Remains for tongue to utter,—thought to trace;

Where God anoints the inward eye to view
The endless wonders of REDEEMING GRACE.

Acquaint thyself with HIM, if thou would’st know

What HE alone can of Himself reveal;
So shall His Spirit to thy vision show
What art and nature never can unseal.

The triumphs of a dying Saviour’s love;
The mysteries of redemption’s glorious plan,—

Are EVER NEW to seraph hosts above;
Should they be less to fall’n and guilty man?

BERNARD BARTON.

1st Month, 10th, 1826.

EPITAPH ON A CHILD.

SLEEP ON, my babe, thy little bed
Is cold, indeed, and narrow;
Yet calmly here shall rest thy head,
And neither mortal pain nor dread
Shall e’er thy feelings harrow!

Thou may’st no more return to me;

But there’s a time, my dearest,
When I shall lay me down by thee,
And when of all, my babe shall be,
That sleep around, the nearest!

And sound our sleep shall be, my child,
Were earth’s foundations shaken;
Till He, the pure, the undefil’d,
Who once like thee, an infant smil’d,
The dead to life awaken!

Then if to Him, with faith sincere,
My babe at death was given,
The kindred tie that bound us here,
Though rent apart with many a tear,
Shall be renew’d in Heaven! H. E.

A SIGH.

On life’s tempestuous ocean toss’d,
’Midst sunken rocks and shifting sands,
My dubious course by currents cross’d,—
A leaky bark and sickly hands.

The heavens obscured, in vain my chart,
And unavailing all my toil;
While storms more dreadful rend my heart,
Till murr’ring billows foam and boil.

Now tempest-tossing unbelief
Insults the soul’s keen agony;
Gives emphasis to all my grief,
By asking, why deserted?—why?

’Tis guilt. Besides, an insect’s cares
Are far beneath Jehovah’s eye:
Systems and worlds are his affairs;
—My only answer is—a sigh.

That feeble sigh, the child of fears,
Mingles with cherubim its wings:
Moves the vast arm that moves the spheres,
And downward thence salvation brings.

Now hush’d the storm! what peace prevails!
Welcome ye fears and sorrows too;
Such power to fill my prosperous sails,
I’ve more than Port and Pilot too.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Turkish New Testament incapable of defence; and the true principles of Biblical translation vindicated: in answer to Professor Lee's "Remarks on Dr. Henderson's Appeal to the Bible Society, on the subject of the Turkish Version of the New Testament, printed at Paris in 1819." By the Author of the Appeal, pp. xv. 306. 8vo. Rivingtons, 1825.

We cannot say that we have read this work with unmingled pleasure. This, however, is not the fault of the learned and pious author, whose zeal, in the best of causes, must ever prepossess good men deeply in his favour. No, the fault lies with his opponent, who, as far as we can honestly judge, has, in no instance been disposed to do him justice, but, on the contrary, seems to be at great pains to hold him up to contempt.

The controversy between them is one of no small moment: it involves the best and dearest interests of mankind. Let Professor Lee's principles be admitted, and we commence another *papacy*, at the close of one which has too long abused the world: we set up another false prophet just as the grand imposture is beginning to decline: we lend a hand to support the tottering idols and falling temples of the pagan world. By allowing the admixture of erroneous doctrine with the pure truth of God, and by a false interpretation of the Scriptures, accommodating their unpalatable contents to the *taste* of ignorant, proud, corrupt man, we do all that is necessary to the overthrow of true religion in the world. What shall be done towards the healing of the streams, while the very source itself is impure!

It is true the Cambridge Professor of Arabic may not intend such consequences, and may be shocked at the bare possibility of being accessory to the production of them. But we deliberately say that such must be the natural result of his principles of Biblical Science. We, therefore, affectionately and gratefully thank Dr. Henderson, for his most clear and acute exposure of these principles; and hail with joy such a defender of the pure Word of God. Like other good and great men, he has met with hard measure where it was least to be expected; but as it is said of the Israelites, the more he is oppressed, the more he grows. *Vires acquirit Eundo.*

The controversy before us relates to the merits of a Turkish version of the New Testament, made about a hundred and fifty years since, by a person named Ali Bey. This version was undertaken at the desire of the Dutch Ambassador, at the Ottoman Court. The religious tenets of Ali Bey him-

self were altogether doubtful; though he is said to have intended to embrace the Christian faith. The MS. remained in the library of the University of Leyden, until the year 1814, when it was examined by Dr. Pinkerton—we apprehend too slightly—and recommended to the attention of the British and Foreign Bible Society, who eventually transmitted it to Paris, to be printed under the superintendence of Professor Kieffer and the Baron de Sacy of that city.

The printed version came forth in 1819; and a copy having been forwarded to Dr. Henderson, then about to enter on a field of labour on the western frontier of Asia, he sat down to the perusal of the version which he was called upon to circulate. To his great surprise, and much to his disappointment, he soon perceived that the character of this Turkish version of the New Testament was far from correct. As he advanced in the perusal, so powerful were his convictions of the impropriety of giving circulation to so unfaithful a version of the sacred Scriptures, that, in the beginning of the year 1820, it formed one of his objections against accepting the appointment of the Society's agency at Constantinople; and called him homewards from the shores of the Caspian, where he had prepared himself to pursue his apostolic career with renewed zeal.

From St. Petersburg Dr. H. transmitted to the Committee of the Bible Society, a memorial containing Critical Remarks on Ali Bey's Version. These remarks the Doctor gave to the public last year, after a conflict of feeling highly honourable to his character: this is fully apparent from the preface.

The delicacy and the integrity therein manifested, met not, however, with their proper reward. Forth comes a severe and unkind reply from the Arabic Professor at Cambridge, justifying Ali Bey's version, and the principles on which it was executed, and treating Dr. Henderson with derision, as a dabbler in philology and biblical science, who should learn before he begins to teach. We read the Professor's answer when it appeared, and we must confess our judgment was then against his principles of biblical interpretation, and equally so against the mode of treatment dealt out towards the author of the appeal. And now, on reading the present work, our conviction of the futility of the Professor's criticisms and the unsoundness of his critical judgment, is greatly strengthened. We believe that every candid and attentive reader of these pages will coincide with us in thinking that Dr. Henderson has not met with the treatment which truth and justice demanded on his behalf.

And, even though a person should have but a very imperfect acquaintance with the Arabic and Turkish languages, or none at all, he will be able without difficulty to perceive, generally, on which side the truth lies. Indeed it becomes evidently more and more necessary that the mere English scholar—much more that the learned among the supporters of the Bible Society, should make themselves, in some measure, acquainted with the state of foreign versions of the Scriptures; otherwise, from the developments of the pages before us, it will appear that they may be contributing to circulate among the Mahometan and other nations, an express sanction of their errors and superstitions; and who can calculate the mischief of sending forth first versions of the Scriptures with glaring errors, affecting the fundamental doctrines of the Gospel, and misrepresenting the style and character of the sacred text!

Our limits will not permit us to enter into a complete analysis of this important and interesting volume; we can only take notice of some of the leading points.

First, as to the *style* of Ali Bey's version. This he appears to have accommodated to the ideas and the taste of the Turks. In so doing he has violated the pure and noble simplicity of our holy books, and has opened the door to their most palpable misrepresentation. Thus, instead of the simple term *Allah*, by which the Greek phrase ὁ Θεός might most easily and naturally be rendered, Ali Bey has chosen to use terms which are equivalent to the phrases—*Court of Victory, Court of the Creator, Court of Truth, Supreme Creator, The Prefect of Peace—God Most High, &c.* Again, not content with translating ὁ κυριος by *Errabb, the Lord*, he must say, *His Excellency, Jesus; His Majesty, Jesus; the Illustrious Jesus*: Abraham must have a patent of nobility, and be called *Lord Abraham*; Mary, the mother of Jesus, must be termed *Lady Mary*, or *her Ladyship, Mary*. In this pompous style does he dress up the simplicity of the New Testament, to adapt it to the taste of the Mahometans. This meretricious style Dr. Henderson reprobates, and Professor Lee undertakes to defend. We shall conclude this topic by quoting some of Dr. Henderson's pertinent remarks on it.

“Between the principles entertained on this subject by Professor Lee, and those of the Abbé Dubois, there is so close and striking a connexion, that I cannot withhold from the reader the following passage, from one of that author's pitiable and inconsistent letters:—‘In fact,’ says he, ‘a translation of the Holy Scriptures, in order to awaken the curiosity, and fix the attention of the learned Hindoos, at least as a literary production, ought to be on a

level with the Indian performances of the same kind among them; and be composed in fine poetry, a flowery style, and a high stream of eloquence, this being universally the mode in which all Indian performances of any worth are written.’

“Is it too much to suppose, that, upon this plan, by the time the Bible has circumambulated the globe, and picked up a ‘Court of Victory’ here, and ‘the Great Disposer of Events’ there; a ‘Great Spirit’ in one place, and ‘the Maker of the Soul’ in another; ‘Author of Happiness’ in this region, and ‘Father of Battle’ in that; it will furnish the curious with one of the most Proteus-like forms that ever adorned the shelves of a Museum? But would it not, at the same time, wring tears of woe and lamentation from every genuine Christian, to behold, attired like a harlequin, that blessed volume, which has been handed down from age to age, for so many centuries, in full possession of its grand characteristic features, notwithstanding the minor diversities of dialectical texture, in which it has been habituated.”—pp. 75—77.

We shall now advert to those mis-translations which affect the *doctrines* of Christianity; and these are of a most grave and serious nature.

1. THE DIVINITY OF CHRIST.

In this Version, we have a very instructive lesson on the consequences of permitting such a translation of a term, as, by seeming to give more honour to one of the Divine Persons, does, in effect, tend to overthrow the doctrine of his proper divinity altogether. Ali Bey has not uniformly rendered the word κυριος by *Rabb, Lord*, but has interchanged it with *God, the Supreme God, the Divine Majesty, the Supreme Verity*. To a superficial observer this appears to be giving more abundant honour to Christ; but the effect on the mind of a Mahometan will be far different: instead of exalting Christ, he will not perceive the proper evidence of his divinity; but will ascribe the declarations wherein it consists, to the Father. He will resolve all into the *unity* of the divine nature; and thus he will imagine, that, on this subject, the New Testament and the Koran speak the same thing:—“There is no God but Allah, and Mahomet is his Prophet.” This first and last truth of his creed will, therefore, be apparently corroborated by a revelation, whose great design is to declare to men that Jesus, our blessed Lord and Redeemer, “being in the form of God, thought it not robbery to be equal with God; but took upon him the form of a servant, and was made in the likeness of men.” Dr. H.'s remarks on this important subject, are acute and impressive, and we trust they will work conviction on the mind of his opponent.

“In numerous passages of the New Tes-

tament, we find certain acts, or attributes, predicted of a Being, there styled ὁ κυριος. 'The Lord,' which cannot be predicated of any mere creature, but are confessedly the sole prerogatives of the Eternal God. But, according to the usual and familiar style of the New Testament writers, ὁ κυριος is not employed to denote the divine nature absolutely, or the person of the Father, in distinction from that of the Son, but our Saviour Christ as appearing and acting in his mediatorial capacity during his abode upon earth, or, as carrying into execution the great work of human redemption, after his ascension to glory. Consequently those passages which connect with this title, as applied to him, properties, or acts, peculiar to divinity, clearly prove him to be God. But let us substitute ὁ Θεος or as Ali Bey has done, *Allah, Ginabi Bari*, 'The Glorious Creator,' or some such phrase, in these particular passages, and who does not perceive, that quite a different idea will be produced in the mind of the reader? Instead of conceiving that the attributes there described, are the possession of Him who tabernacled as a man among men, was crucified, lay in the grave, rose from the dead, ascended up into heaven, where he now is, crowned with glory and honour, and whence he will come to judge the world at the last day, he will naturally think of God merely in a general point of view, as existing and acting, irrespective of the personal distinctions so clearly revealed in the mediatorial scheme. The direct and necessary tendency of the change of terms is, therefore, to suggest an idea of immediate acts of the Deity, or acts on the part of man, terminating on the Divine nature, without any regard to the economical arrangement which constitutes the basis of the Christian faith."

From several striking illustrations of this error we quote the following: Acts xi. 20, 21. "Preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned to the Lord." The impartial reader will naturally conclude that the Lord, whose agency was vouchsafed to the Apostles, so as to affect the saving conversion of men by their ministry, a work exclusively the prerogative of God, is the same Lord who had just been called Jesus, and to whom the converts are said to have turned. Not so in the Turkish version: "They preached His Excellency Jesus, and the hand of the Most High God was with them." Can any thing be more marked than the distinction here made, for which there is not the least foundation in the original?

We meant now to show that the mode of Ali Bey's translating the New Testament, also tends to overthrow the great doctrine of justification by faith, without the works of the law, and to establish the Mahometan

and Anti-Christian doctrine of salvation by human merit. Our limits, however, will not permit this extension of the present article: but, if the reader be convinced of the truth of our indictment on the former counts, we must leave the truth of this to be inferred; inviting him, if he have any doubts, to refer to the evidence; when he will, we think, join us in the condemnation of the Turkish version, as it came from the hands of Ali Bey, and as printed under the principal editorship of the Cambridge Professor. We speak thus guardedly, because it appears that since Dr. Henderson's first publication on this subject, the Committee of the British and Foreign Bible Society have been recommended, from a certain quarter, "to have 2000 extra copies of the Turkish New Testament struck off, because *this edition, after having undergone so much criticism and revision, will doubtless be superior to the first in many respects.*" On this recommendation, Dr. H. asks, "are the copies of the disputed edition still circulated, and are they nearly all disposed of? Where have they been distributed, and who have received them? Is the demand for copies of the Turkish New Testament so great, as to call for the additional 2000?"

We cannot dismiss the suspicion that certain responsible persons mean to avail themselves of Dr. Henderson's valuable observations, in this improved edition; while there is an endeavour to make the Doctor appear contemptible in the eyes of the religious world. Some indications of this conduct have already transpired;—time will disclose the rest, and if not, eternity will.

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1. *The Christian Psalmist; or, Hymns, Selected and Original.* By JAMES MONTGOMERY; with an Introductory Essay. Whittaker; small paper, 3s. large, 5s.
 2. *Psalms and Hymns, principally for Public Worship; selected from Dr. Watts, and other Authors.* By HENRY FOSTER BURDER, M.A. Westley and Davis. 4s.
 3. *Devotional Verses, Founded on, and Illustrative of, Select Texts of Scripture.* By BERNARD BARTON. Holdsworth. 6s. 6d.
 4. *Osric, a Missionary Tale: with the Garden, and other Poems.* Second Edition. By CHARLOTTE ELIZABETH. 5s. Nisbet.

It is a long while since we were able, at one time, to lay before our readers so many poetic compositions of taste and piety, of which we could speak with such unbounded confidence. Two of the volumes are entirely original, and the other two are chiefly selections of hymns from the most approved

authors. If we furnish a distinct character of each, it may perhaps best serve to aid the public in judging as to the intentions, at least of the respected authors.

The *Christian Psalmist*, by the well-known and much-loved Montgomery, is a volume containing 562 hymns, *one hundred* of which are the product of his own devotional muse. The work is distributed into five parts.—I. SCRIPTURE SUBJECTS; or hymns on 129 different texts of Scripture. II. PRAYER and PRAISE, or hymns embodying the principal topics which form the matter of those sublime exercises. III. SPECIAL OCCASIONS, or hymns adapted to times, places, persons, events, particular institutions, and specific duties. IV. MISCELLANEOUS, or hymns on almost every subject relating to Christian doctrine, experience, and practice. V. ORIGINAL. Amongst the last will be found some choice specimens of the author's pre-eminent talent for the composition of "psalms, and hymns, and spiritual songs." We would willingly select, but cannot. The Introductory Essay is decidedly the most elaborate and philosophical we have met with on the subject of Christian psalmody. It is, indeed, a most exquisite critique, and will be read with pleasure and profit by all true lovers of the songs of Zion.

Mr. Burder's Hymn-Book has the peculiar excellence of *strict adaptation* to the service of the sanctuary. We think we can perceive that this has been the main object at which he has aimed; and we speak on conviction when we say, that he has done more to supply this desideratum than any of his predecessors in the same department of Christian literature. This is really a hymn-book for *public worship*. Great pains, also, have been taken to secure the union of taste and devotion. We think the educated and the vulgar will find themselves equally at home in the use of this volume, provided they have a heart to praise God. The selection at large affords an additional proof, were any necessary, of the correct taste, acute discrimination, and sound judgment, of the worthy author. We should feel somewhat reluctant to hear that Dr. Watts's hymn-book was supplanted; but if any thing could reconcile us to this, it would be the knowledge of the fact, that Mr. Burder's had been adopted in its stead. To those who so justly admire the compositions of Dr. Watts, it will be gratifying to learn, that nearly 300 of the very best of his psalms and hymns are introduced into this selection.

Most happy are we, once more, to meet our valued friend, Barton, in his unpretending, but useful and interesting, career. We have always admired his spirit, and in general liked his verses. The purity and delicacy of his mind evince themselves in every thing that falls from his pen. His love of Scripture is truly primitive, and, in an age of folly and

fiction like the present, cannot be too highly applauded. If the highest characteristics of genius do not belong to these "Devotional Verses," sure we are they will vie with most of the poetry of the day, in tenderness of feeling, in adherence to nature, and in spotless sentiment:—in one word, they are every one of them fitted to aid the devotions of the closet.

As a specimen, we beg to lay before our Readers the poem entitled "THE RAIN-BOW."

"I do set my bow in the cloud."
Gen. ix. 13. 14.

Still in the dark and threat'ning cloud,
That bow is brightly plac'd above;
Nor should despondency enshroud
The token of eternal love.

More bright, more beauteous are its beams,
Contrasted with surrounding gloom,
Thus heavenly mercy ever seems
Most lovely in impending doom.

A cloudless heaven, to joy's glad gaze,
May be with richer glory fraught,
While sorrow's eye its arch surveys,
Without one fond congenial thought.

But when dark clouds obscure the sky,
That bow of promise still is fair,
Cheering the mourner's heaven-ward eye,
Teaching his heart that God is there.

With regard to the last of the productions before us, which we rejoice to find has reached a second edition, we are at a loss to express the high admiration which we have felt in perusing again and again its many vivid and sublime passages. The author of OSRIC, has, beyond doubt, been constituted a poet by the God of nature, and would have erred in not giving to the world the fruits of her genius. A muse so richly stored, and so ardently devoted to the great interests of religious truth, ought not to have been lost to mankind. The whole of the Poems in this volume are interesting in a high degree, and will bear comparison with the most celebrated efforts of the age.

The following description of death we think exceedingly realizing to the mind.

"The glazing eye was closed, and Osric lay
Immoveable as that unconscious clay;
A deep and fearful awe, a sullen grief,
Spurned far the aid of slumber's soft relief.
The flame expir'd, the hours unnotic'd roll'd,
A loneliness so drear, a chill so cold
Pressed on his aching heart, that nought beside,
Might claim a feeling, or a glance divide,
Till dawn appeared with mournful pace, to shed
Her blue sepulchral light upon the dead.

"If thou would'st blunt the edge, and calm the smart,
Of disappointment's fang and sorrow's dart,
Quell mortal fear, disgrace and want abide,
Shame thy rude lusts, control thy daring pride,
And still the war of passion's angry breath,
Go gaze upon the leaden brow of death!"
p. 133.

Lectures on Religion. By JOHN BURDER, M. A. C. Taylor, Fleet-street, pp. 557.

THE plan of this volume is *new*, the matter copious, and the subjects discussed of the highest possible interest. Mr. B. has evidently aimed at producing a useful and comprehensive work: and we cannot but congratulate him upon his distinguished success. By a rigid adherence to the soundest principles of analytical arrangement, the ingenious author has happily succeeded, in compressing, within the limits of one octavo volume, all that is most interesting to be known or felt on the momentous subject of religion. Adaptation to the times in which we live, seems, also, to have been a prominent aim of the writer. Few books will be found better fitted than this to counteract the blasphemy of the age, and to impart to the rising youth of the country, a due sense of the value of true piety, and of the utter hollowness and worthlessness of sceptical sentiments. Of Mr. B.'s composition too much could scarcely be said, in the way of commendation. Divested of all extravagant pretensions, the sole aim is to convey to the attentive reader a just and simple conception of the author's meaning. There are no wordy paragraphs in this volume. Every thing stands with intuitive clearness before the mind of the writer, and he who reads cannot fail to understand. Nor is the thought insipid, or the language negligent or cold. There is a very pleasing union of vigour and tenderness pervading every discourse; and he who reads one will undoubtedly desire to read all. Now and then we felt as if the author were a little too superficial; but this apparent fault vanishes, when we take into account the inclusiveness of his object, and the wide range of his purpose. But even where extremely little is said, it is said with peculiar effect. The best thoughts and the best words are always selected.

We feel it to be our duty to lay before our readers an outline of the author's scheme. The volume is divided into two sections. The *first* on FALSE RELIGION; and the *second* on TRUE RELIGION. Under the head of FALSE RELIGION, we find the following analysis:—I. Erroneous systems of religion, which are occasioned by ignorance of the truth. II. Erroneous systems of religion, which are opposed to the truth; 1. Modern

Judaism; 2. Mahomedanism; 3. Deism. III. Erroneous systems of religion, which are distinguished by corrupt additions to the truth. IV. Erroneous systems of religion, whose characteristic is a partial reception of the truth; 1. Such as reject some of the essential doctrines of the gospel; 2. Such as are marked by disregard to the practical part of religion; 3. Such as consist in inadequate attention to religious truth.

Under the head of TRUE religion, the author directs his readers, I. To the evidences of the truth of the Christian religion; 1. Direct proof; 2. Answers to objections, (1.) to such as relate to the holy Scriptures, (2.) to such as relate to the doctrines of the Bible, (3.) to such as are founded on the character of professed Christians. II. To the principal truths of religion, as exhibited in the holy Scriptures; 1. The view which the holy Scriptures give of God,—(1.) the mode of the divine existence, commonly called the doctrine of the Trinity,—(2.) the character of God; 2. The view which the holy Scriptures give of the Messiah,—(1.) the person of Christ,—(2.) the life and death of Christ,—(3.) the state and office of Christ in heaven. III. The religion of the Bible contemplated, as existing in the human character; 1. The important change which religion effects in the character of man; 2. The religious man contemplated, in the regard which he has to God and Christ; 3. The religious man viewed in his conduct towards his fellow-men; 4. The religious man considered, in reference to the future state. IV. The claims of true religion.

This table of contents will convince our readers that Mr. B. has furnished a very ingenious and comprehensive system of theology. To ministers in general, and to students in particular, this volume will prove a great acquisition. Mr. B. cannot fail to realize the highest theological honours, as the result of this effort of his pen. He has evidently bestowed much pains, but he has not laboured in vain, nor spent his strength for nought. To say that the work is faultless, would be extravagant. There are instances in which, both in matter and manner, it is susceptible of improvement; but, as a whole, it has but few equals, and scarcely any superiors. We really look to the probably extensive circulation of these Lectures as ominous of good to all ranks of men in the community. The excellent author has our hearty thanks for his industrious and well-directed efforts in the cause of truth and holiness. May his enlightened labours be crowned with a rich reward! May they be the instrument of plucking many as brands from the everlasting burnings!

Essays on the Evidences, Doctrines, and Practical Operation of Christianity.

By JOSEPH JOHN GURNEY. J. and A. Arch, Cornhill. pp. 566. price 10s. 6d.

Two circumstances are very obvious in the recent history of the Society of Friends,—first, a gradual advancement from error to sound doctrine; and, secondly, a greater readiness than formerly to communicate to the world a distinct view of the religious sentiments they entertain. The latter position is self-evident; and the former will not for a moment be doubted by any one who will take the trouble of comparing Berkley's Apology with the admirable Essays before us. In both facts we cannot but heartily rejoice, in as far as the nearer approach of a sect so venerable to the orthodox standards of the Reformation, must greatly tend to augment the harmony of the true church of Christ, while their greater communicativeness will subject their opinions to a more rigid scrutiny, by which, whatever may be erroneous will be gradually obliterated, and whatever may be truly excellent will be rendered more useful by a wider diffusion.

We have read Mr. Gurney's Essays with singular satisfaction, and have felt that we were one with him in most things, save in his omissions of Christian Sacraments. "The subject of Christianity, (observes Mr. G. in his Preface),—a subject of infinite interest and importance, appears to admit of a natural division into three parts: *First*, the evidences on which is established the divine authority, both of our religion itself, and of those sacred writings in which it is recorded; *secondly*, the doctrines revealed in the holy Scriptures, and constituting the great *system* of divine truth; *thirdly*, the practical principles, through the operation of which in the soul, the gospel of Jesus Christ produces for mankind its legitimate results—righteousness here, and eternal happiness hereafter." This division has the great advantages of simplicity and perspicuity, and, as followed out by the intelligent author, will be found remarkably interesting. Upon the subjects of the TRINITY, the DEITY OF CHRIST, the ATONEMENT, the SCRIPTURAL ACCOUNT OF MAN, and the EXISTENCE OF EVIL SPIRITS, there will be found in this volume a mass of well digested Scripture illustration, as well as much sound learning. Mr. G. is evidently an excellent Hebrew and Greek scholar, and has made ample and judicious use of his critical knowledge in the illustration and exposition of the word of God.

The Essays are twelve in number, and, as the following list will shew, embrace a vast variety of topics:—I. On the probability of a divine revelation to mankind, and on the genuineness of the New Testament. II. On the credibility of the New Testament, and on the evidence of miracles. III. On the evidence of prophecy. IV. On the internal

evidences of Christianity. V. On the divine authority of the holy Scriptures. VI. On the Scriptural account of the Supreme Being. VII. On the union and distinction in the divine nature. VIII. On the Scriptural account of the spiritual adversary. IX. On the Scriptural account of man. X. On the Scriptural account of Jesus Christ,—his pre-existence,—his abode on earth,—his reign. XI. On the redemption of mankind; the atonement; the merits and advocacy of Christ; the Scripture doctrine of the Spirit. XII. On faith and obedience. Conclusion.

On the subjects of Satan and his temptations, Mr. G. thus writes:—

"When we reflect, with any degree of care, on those Scriptural declarations to which we have now adverted, we can scarcely fail to be astonished, that any persons who regard the Scriptures as divine, and who pretend to the character of fair interpreters of the Sacred Volume, should deny to the adversary of souls a personal existence; or should venture to insinuate, that the Satan of the Old and New Testaments is nothing more than a personification of evil,—the vain and unsubstantial creature of poetry, allegory, and fiction. It ought ever to be remembered, that the Holy Spirit can neither err nor *feign*; and although there is to be found in the Bible much poetry, and something, perhaps, of allegory, yet, as a guide to practice and to doctrine, it can be regarded only as a code of principles, and a record of realities." Again: "To imagine that he who reasoned with Eve, and persuaded her to sin; who appeared with the sons of God before the throne of heaven, after walking to and fro on the earth, and obtained permission to try the faith of Job; who tempted Jesus, assailed him with subtle arguments, and said to him, 'All these things will I give thee, if thou wilt fall down and worship me;' who taught Judas to betray his master; who sent the thorn in the flesh to buffet the apostle Paul; who transforms himself into an angel of light; who is expressly declared by our Lord to be a murderer, a liar, and the father of lies; who accuses the brethren day and night before the throne of God;—to imagine that such an one is not a person, and has never *existed at all*, is to set at nought the plainest testimonies of Scripture, and to involve ourselves in a heedless, hopeless, nugatory pyrrhonism." "It must surely be one of the favourite devices of the prince of darkness, to persuade us that he has no existence; for if he has no existence, there can be no occasion to '*resist*' him; no need for us to stand on our guard, that we may not fall into the snares which he lays around us."—p. 173.

We look upon Mr. G.'s Essays as an invaluable addition to the stores of biblical literature, and can recommend them, with great confidence, to Ministers and Christians of all denominations.

Martha: a Memorial of an only and beloved Sister. By ANDREW REED, author of "No Fiction; a Narrative, founded on Fact."

WE have not abstained from noticing this interesting publication, on account of the exceptions which were taken to it in particular quarters; but really, in a great measure, from inadvertency, and the pressure of duties more imperiously urged. In the clamor excited against the worthy author, by illiberal or vicious persons, we felt no sympathy, even at the time when "No Fiction" was in the mouth of every individual; and from the moment that Mr. Reed wrote his defence in answer to the British Critic, we were satisfied that his accusers, in the case of Lefevre, had really nothing whatever dishonourable or unchristian, to lay at his door. We mention this, because we are satisfied, that all who will take the trouble of reading the article in question will arrive at our own conclusions. It is quite possible that, with ourselves, they may still cherish a wish that Mr. Reed had not embarked in such an undertaking. But this feeling will be associated with the greatest respect for the worthy author's talents and character, and with a determination not to aid in propagating what is contrary to truth and the real merits of the case.

The volumes before us are a glowing tribute to the memory of a beloved and invaluable sister, whose life was devoted to affection and to filial piety. It has been objected by some to this work, that the colouring given to the character of "Martha" is too vivid; and there are not wanting individuals who have insinuated that the portrait is altogether an exaggeration. We have strong reasons for pronouncing both opinions to be inaccurate. We are thoroughly satisfied, indeed, that, although "Martha" was pre-eminently modest and retiring in her deportment, her qualities of intellect and heart were of the finest mould; and we are quite ready to allow to the just partiality of a gifted and affectionate brother, the privilege of speaking out the impressions of the inmost soul, in reference to one, distinguished alike by tender sensibility, masculine sense, ardent piety, and unrivalled moral worth. "Martha" is a remarkably well written work, full of incident, full of sound principles, and full of pathetic descriptions. The young will read it with delight and advantage. To the female sex, in particular, this memorial must prove acceptable; to that sex the author seems chiefly to address himself, in the following introductory remarks: "He now commits his little work to the hands of those with whom he has found favour beyond his highest expectations; anxiously breathing at the footstool of Him, who has all hearts in his disposal,

the prayer of his relative—that He would render her life and her death useful—eminently useful. Particularly he commends it to the kindly notice of those who are of the same sex and similar age. Their character is soon formed, much depends upon how it is formed. Woman, like the snow from heaven, is the fairest thing we know, when fair; the foulest, when debased and polluted."

Thoughts on Antinomianism. By AG-
NOSTOS. Hamilton and Co. 1s. 6d.

WE are sorry that this useful tract should have remained so long unnoticed. The author justly considers antinomianism as one of the worst heresies that ever infested the Church of Christ, and being as contrary to the gospel, as it is to the law. "With regard to the latter, antinomians wrest the sceptre from the hands of God, and leave him no power to enforce obedience on devoted subjects. As to those whom they deem any of his regenerated, they maintain that they have nothing to do with the law, nor the law with them: and, as to the unregenerate, no acceptable obedience can be expected, or even required, of them; so that neither the one nor the other are under any obligation to yield obedience to their Maker; the one being raised so high above the law, as not to be subject to it, the other sunk so low, as not to be affected by it."

The author judiciously proves that antinomianism is really contrary to, and subversive of all the distinguishing doctrines of the gospel, the uniform design of which is to conform us to the image of God, and render us obedient to his will. Among the many shrewd remarks we meet with in this work, is the following:—

"If there be no such thing as progressive sanctification, there can be no such thing as perseverance; perseverance without progress being a contradiction in terms; for how can a person be said to persevere in a course of action, when he stops short as soon as he has taken the first step, and never after makes any progress at all. John Bunyan wrote his 'Pilgrim's Progress,' under the similitude of a dream; and truly if their views of the Christian character are correct, he must have been a dreamer indeed; and it would have been quite as well for the religious world if he had been fast asleep during the whole time that he was so occupied; seeing that, in the eyes of these 'discerning few,' the Christian having once set out on his pilgrimage, makes no progress whatever, from that period to the end of his days." p. 19.

The author quotes, from a lately deceased and excellent author, (Dr. Ryland) the following test of sound doctrines which was given in a charge at an ordination.

"Never think you are quite sound in the faith, unless your principles allow and naturally lead you to make use of every part of the word of God, whether, it relate to privilege or duty. If the natural tendency of your system be, to make you shy either of Scripture doctrines or Scripture exhortations, you may be sure that either your creed is erroneous, or that you do not thoroughly understand it. If you had got the right 'clue, you would find every part of divine revelation suited to answer a valuable end: but if there are some texts * which you never willingly mention, except to explain away their obvious meaning, there must be something wrong in your sentiments."†

The argumentative part of the pamphlet is followed by various pious suggestions, tending to a practical improvement of the subject. We recommend the whole, as instructive and convincing in a high degree, and containing the substance of the controversy in a small compass.

* Such are the following—Matt. vi. 19—21. Luke xiii. 24. John vi. 27. 1 Tim. vi. 17—19. Phil. ii. 12, 13. Acts ii. 40.

† Serious Remarks, &c., p. 7.

BRIEF SKETCHES OF BOOKS.

1. *Memoirs of the Rev. Stephen Morell, late of Norwich.* By T. BINNEY. Hamilton and Adams. This memorial will be highly acceptable to the friends of the amiable and deceased youth to whom they relate, and will not be found unworthy the notice of the Christian public at large. The Biographer of Mr. Morell has executed his task with considerable skill and energy, and has thrown out, in the course of his strictures, a variety of most important principles, which Dissenting Churches would do well to study and imbibed. We are great friends to Biographical Sketches; but we are somewhat disposed to think, that they are spun out, in the present day, beyond the actual demands of particular cases. Perhaps the present Memoir might have been more effective had it been spread over a narrower surface. We will not quarrel, however, with a volume so full of all that is pleasing, instructive, and devout. It is but justice to add, that this Memoir is written in a style of composition superior to most of its contemporaries.

2. *The Christian Hearer:* designed to shew the importance of hearing the word, and to assist Christians in hearing with profit. By the Rev. EDWARD BICKERSTETH. Seeley. 6s. The celebrity of Mr. Bickersteth's former works will prepare a numerous circle for entertaining favourably the present volume, which they will find to be, in no respect, inferior to the author's other productions. We have read every page with pleasure, and have found so little to object to, that nothing but a spirit of captiousness could induce us to abate any thing from unqualified praise. The chapter on "the promised universal diffusion of divine knowledge," will be found truly excellent, and the Chart which it contains of the actual state of Christianity, Mahomedanism, and Paganism, throughout the world, will be viewed as an interesting addition to the volume.

3. *A Daily Expositor of the New Testament;* in which the text is divided into sections, with a practical Exposition especially intended as morning and evening portions, for pious families and private Christians. By the Rev. THOMAS KEYWORTH, one of the authors of the *Principia Hebraica*. 2 vols. Volume 1st, containing the Four Gospels and the Acts of

the Apostles. R. Baynes, Paternoster-row. 10s. 6d. We ventured to express a favourable opinion of some of the early parts of this work, in a former number of our Miscellany, and, now that a volume is before us, we are quite satisfied that both the sentiments we then expressed and the hopes we then entertained were abundantly justified. Mr. K. well understands 'his Bible, and, without any of the airs of criticism, expounds it upon the most enlightened principles. *Brevity, fidelity, simplicity, and uniform devoutness,* are the obvious characteristics of this Exposition. We have made trial of the work in the family, and find that children and servants listen to it with interest. It has the happy quality of being neither too long nor too short. What we said to Mr. K. before, we now repeat, let him be careful in what yet remains to be accomplished, and he may calculate on our warm and conscientious support.

4. *Is this Religion?* or, a Page from the Book of the World. By the Author of "May you like it." J. Taylor, Pall Mall. 7s. This is a well-aimed, well-written publication; intended principally, we think, to demolish the Antinomian heresy, and to expose to merited censure those professions of elevated experience which are dissociated from the practical exhibition of the Christian temper and character. The work is written in an excellent spirit, and is likely to do much good.

5. *Short and Familiar Sermons on the Person and Offices of our Blessed Saviour, and the Relations sustained by him.* Intended for Families and Villages. By REYNOLD HOGG, Kimbolton. 2 vols. 12mo. 10s. Westley and Davis. The pious author of these plain Discourses, modestly says, in his preface, "he feels a conviction that they possess no superiority to recommend them; but that they are inferior to some other publications of the same class; yet as the latter are, comparatively, so few, he was requested by an esteemed friend to add these plain Sermons to their number." He says further, "The simplicity of these Discourses is their only recommendation; unless," he adds, "the importance of the subjects;" and these are, indeed, important. They are 32 in number, and relate, chiefly, to the Person, Glory, Fulness, and Grace of Christ, in his various Offices and Characters. They are uniformly *Evangelical*, and at the same time *practical*: interspersed with frequent and affectionate appeals to the conscience of the reader, to whom the preacher appears to be always desirous of doing good.

6. *Missionary Hymns:* composed and selected for the Public Services at the Annual Meetings of *The London Missionary Society*; and for the Prayer Meetings of Auxiliary Societies in Town and Country. A New Edition, corrected and enlarged. Printed for the Society, and sold by Westley and Davis; also by Nisbet. 6d.

This Edition is greatly improved, both in point of corrections and arrangement, there are also, we perceive, several additional Hymns, forming an Appendix, furnished by Mr. Montgomery, Mr. Edmiston, Mr. Kelly, and others.

7. *Pastoral Admonitions:* a Charge delivered at the Ordination of the Rev. Samuel Bowen, Dec 30, 1824, at Kerry, Montgomeryshire. By DAVID JONES. Westley and Davis. Price 1s.

This is an excellent charge founded on 2 Tim. ii. 15. It is full of impressive cautions and counsels, which cannot fail to come home to the conscience and heart of every Christian Minister. It is evidently the production of a man well acquainted with the great business of the pastoral office, and deeply convinced of the fact, that eminent personal holiness is the spring and pledge of relative usefulness. We cordially recommend its perusal to every young Minister, and especially to our brethren in the principality.

LITERARY NOTICES.

In the Press.—Letters to the Rev. William Jackson, A. M. on Nonconformity; occasioned by some passages in a Sermon preached by him in St. Nicholas' Church, Whitehaven, at the late visitation of the

Bishop of Chester. By Archibald Jack, Minister of Duke-street Chapel.

Biblical Researches, and Travels in Russia, including a Tour in the Crimea, and the passage of the Caucasus, with Observations on the State of the Rabbinical and Karaite Jews, the Mahomedans, and the Pagan Tribes inhabiting the Southern Provinces of the Russian Empire. By Dr. Henderson, Author of "A Residence in Iceland."

Literary Intelligence.—We have observed with much pleasure, a new work edited by the Author of the Evangelical Rambler, entitled the Spirit and Manners of the Age; it forms an honorable exception to the mass of Weekly Publications, and we trust will obtain that popularity which its design and execution justly merit.

SELECT LIST.

Poetical Efforts. By the late Sophia Maria Burder. Westley and Davis. 1s.

A Book of Martyrs, for the Young, with upwards of 50 Engravings. By Rev. Isaac Taylor, of Ongar. 12mo. half bound. 4s. 6d.

The Spirit and Manners of the Age. Edited by the Author of the Evangelical Rambler. Nos. 1. to 6, 3d. each; or Part I. 1s.

Hanbury's Enlarged Edition of the Diary of Joseph Williams, of Kidderminster. In 1 vol. 12mo. with a Portrait and Autograph 7s. bds.

Religious Education, a series of Observations on the Instruction of the Young. By A. H. Davis. In 1 vol. 12mo. bds.

We are happy to find that a Weekly Newspaper, published on Wednesday, under the name of "The Dissenter's Gazette," has recently made its appearance. Such a work was wanted, and we hope it will uniformly advocate the cause of Religious Liberty, true Religion, and good morals. The first Numbers promise well, both in talent and principle.

A Funeral Sermon for the Rev. John Hyatt, preached at Ebenezer Chapel, Shadwell, by his brother, Charles Hyatt, and published for the benefit of the younger branches of the bereaved family.

RELIGIOUS INTELLIGENCE.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, &c. voted at a Meeting of Trustees, January 25, 1826.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
A. B.	Indep.	Rev. G. Burder.....	6	J. G.	Indep.	Rev. J. Morison....	5
J. B.	—	J. Arundel.....	6	J—s.	C. Meth.	—	5
D. B.	—	R. Hill.....	6	J. L.	—	G. Burder....	5
E. C.	—	—	6	P. L.	Indep.	Dr. Winter... 5	5
A. D.	—	M. Wilks.....	6	M. M.	C. Meth.	Dr. Raban....	5
E. D.	—	G. Burder.....	6	M. P—y.	—	Dr. Winter... 5	5
M. G.	C. Meth.	W. F. Platt... 7	7	E. R.	—	G. Collison....	5
D. H.	—	H. F. Burder.. 6	6	M. T.	Indep.	—	5
M. H.	Indep.	J. Boden.....	6	H. W.	C. Meth.	—	5
E. K—e.	—	J. Arundel.....	6	M. E.	Indep.	G. Burder....	5
E. K—g.	—	Dr. Winter....	6	<i>Scotch Cases.</i>			
E. M—r.	—	—	6	M. H.	Indep.	G. Ewing	5
E. M—n.	—	J. Townsend ..	5	E. C.	Presb.	M. Wilks.....	5
E. M—r.	Presb.	J. Arundel....	6	M. C.	—	J. Smart.....	5
P—d.	Indep.	J. Cockin.....	6	M. L.	—	Dr. Waugh... 5	5
A. P.	C. Meth.	R. Hill.....	6	M. R.	—	—	5
J. R.	Indep.	G. Burder....	6	J. R.	—	—	5
M. S.	—	G. Collison....	6	E. P.	—	J. Morison....	6
H. S.	—	J. Cockin....	6	W. K.	—	—	5
H. T.	—	J. Fletcher....	6	J. B.	—	Dr. Waugh....	5
A. T.	C. Meth.	W. F. Platt... 6	6	N—l.	—	—	5
A. W.	—	M. Wilks.....	6	<i>Donations.</i>			
T. M. W.	Indep.	W. Jay.....	6	E. B.	Indep.	—	4
A. W.	—	R. Hill.....	6	E. M—d.	—	—	5
E. W.	—	W. F. Platt... 6	6	S. P.	—	—	5

Welsh Cases.

A. D.	Indep.	Dr. Winter... 5	5	M. P.	—	—	5
A. B. D.	—	G. Burder....	5	C—n.	—	—	5
M. D.	—	—	5	C—s.	—	—	5

LONDON.

PETITION TO PARLIAMENT

Of the three Denominations of Protestant Dissenters in and about London and Westminster, against Slavery.

SH EWETH,

THAT your petitioners feel it to be their duty to express their deep and painful regret that slavery should continue to exist in any part of the British dominions; because they consider such a degraded condition of society utterly incompatible with the principles of natural rights, directly opposed to the genius of Christianity, and hostile to the spirit of the British constitution. That your petitioners regard it as in the highest degree dishonourable to the character of their country, that upwards of eight hundred thousand of their fellow subjects, equally entitled with themselves to share in the advantages of freedom, and the blessings of religion, should still wear the oppressive and galling yoke of slavery, and, with their yet unborn progeny, be doomed to endure all the physical and moral evils incident to such a state, without any adequate protection by law, and without any effective means of redress, and to be virtually excluded from the blessings which flow from early moral instruction, from the acknowledged sanctity of the marriage life, and from the exercise of the rights of conscience, and uncontrolled religious worship. That although your petitioners might call the attention of your Lordships' Right Honourable House to the manifold objections which obviously suggest themselves to the monopoly granted to the West India planters in the British market, and to the enormous burthens thus imposed upon the people of Great Britain, they nevertheless content themselves with most humbly urging upon your Lordships' Right Honourable House the still higher considerations of humanity, liberty, and religion, not doubting that these will have their due weight in procuring for the negro slaves that legislative protection which is pledged to this unhappy portion of our fellow subjects, by the unanimous resolution of Parliament of May 1823, that so they may be delivered, at the earliest moment that the claims of justice will allow, from the incalculable evils of a state of bondage, and be raised to a full participation of the civil and religious rights and privileges which are enjoyed by any other classes of his Majesty's subjects.

And your petitioners will ever pray, &c.

NEW COLLEGE AT Highbury.

We have great pleasure in inserting the following letter, addressed by Thomas Wilson,

Esq., to Ministers, on behalf of the above College. We confidently hope that the appeal will not be in vain; a better cause there cannot be.

SIR,

Persuaded of your cordial interest in every measure for promoting the best of causes, and especially for endeavouring to increase the respectability and usefulness of our academical institutions, the Committee of the Hoxton Academy presume that an account of the progress of that arduous undertaking, which has been entrusted to their superintendence will afford you pleasure. The removal to a more salubrious situation, the advantage of spacious grounds for exercise, and the superior accommodation provided in the new erection, must recommend the proposed change to every considerate person. Favoured by a concurrence of auspicious circumstances, the building has proceeded with a rapidity equal to their most sanguine expectations. Highbury College is now covered in, and there appears every prospect of its becoming ready for occupation by the commencement of the session, after the next Midsummer vacation. In the judgment of those friends who have examined the situation and structure, the former appears almost unrivalled, and the latter well adapted both to the business of the Institution and the comfort of the academic family. One important point will then be realized, viz. That of providing a separate sleeping-room over each study, measuring 10 feet by 9, and 10 feet in height for every student. You will be gratified to learn, that the contributions of about seven months amount to £8000, more than the whole of which has been already expended on the building—(the four acres of freehold ground being the gift of the Treasurer.) The contract amounts to £16,397. Although the sum to be raised is considerable, still it may be hoped that the resources will prove not inadequate, considering how comparatively small a proportion, both of individuals and congregations, have yet had the opportunity of expressing their good will on this important and pressing occasion. It is highly desirable that general and extraordinary exertions should be made to meet the urgency of the present demand—a demand which, in the history of this Institution, has never before occurred, and, in all human probability, will never occur again. Convinced that, under these circumstances, it would be a cause of regret to all the friends of a gospel ministry, should the Institution become paralyzed and restricted in its permanent usefulness by a weight of pecuniary debt; the Committee are induced to make a general application, both in London and throughout the country; and in doing this they are greatly encouraged by the general approbation and support already

manifested, especially by many highly-esteemed ministers, not particularly connected with Hoxton Academy.

In a list of subscriptions which is added to the above address, we are happy to notice two of 200*l.* each; twenty-seven of 100*l.* each; two of 52*l.* 10*s.* each; fourteen of 50*l.* each; one of 31*l.* 10*s.*; three of 30*l.* each; six of 25*l.* each; five of 21*l.* each; and twelve of 20*l.* each.

CHRISTIAN INSTRUCTION SOCIETY.

THE operations of this Society promise much spiritual benefit to the metropolis, particularly in their bearing upon the humbler classes of the community. It aims, by an extensive system of visitation (something similar to Dr. Chalmers's plan), at bringing the poor, who crowd our alleys and garrets, under the stated ordinances of religion. We are happy, also, to learn, that a LECTURE, which this Society has established for the express benefit of MECHANICS, assumes a most encouraging aspect. The first Lecture was preached to a crowded auditory, on Thursday evening, 2d Feb. at eight o'clock. The whole list is interesting, and, at the present moment, when infidelity is bestirring herself, is peculiarly seasonable. I. The nature and worth of the soul; Feb. 2.—Mr. Morison. II. The necessity of a revelation from God; Feb. 9.—Mr. Blackburn. III. The excellence of revelation in its exhibition of the moral character and government of God; Feb. 16.—Dr. Styles. IV. The character and books of Moses defended; Feb. 23.—Dr. P. Smith. V. The character and inspiration of the writers of the New Testament; March 2.—Mr. Rayson. VI. The evidences of Christianity derived from its Founder; March 9.—Mr. Philip. VII. The evidences of Christianity from the miracles of Jesus and his apostles; March 16.—Mr. J. Fletcher. VIII. The evidences of Christianity from the prophecies of Jesus Christ and his apostles; March 23.—Mr. H. F. Burder. IX. The evidence of Christianity derived from the resurrection of Christ; March 30.—Mr. Curwen. X. The evidence arising from the influence of Christianity in the formation of character; April 6.—Mr. Orme. XI. The evidence of Christianity arising from its influence on social happiness; April 13.—Mr. Davies, of Harecourt. XII. The evidence derived from the progress and triumphs of Christianity; April 20.—Mr. Stratten.

We expect much good to accrue from the discussion of this judicious list.

WIDOWS' FUND.

THE annual Sermon for the Relief of the necessitous Widows and Children of Protest-

ant Dissenting Ministers, will be preached on Wednesday the 5th of April next, at the Old Jewry Chapel, removed to Jewin-street, Aldersgate-street, by the Rev. F. A. Cox, LL.D. of Hackney. Service to begin at 12 o'clock at noon, precisely. The subscribers and friends to the Society will afterwards dine together at the Albion, Aldersgate-street.

SOCIETY FOR THE RELIEF OF INFIRM MINISTERS.

A Sermon will be preached on behalf of this institution, by the Rev. Joseph Hughes, A. M. at the Rev. Dr. Winter's Meeting, New-court, Carey-street, on Wednesday, March 15; service to begin at 11 o'clock.

CONGREGATIONAL BOARD.

At a Meeting of the BOARD OF CONGREGATIONAL MINISTERS, held at the Bank Coffee House on Tuesday evening, Feb. 14, 1826.

The Rev. ROBERT WINTER, D. D. in the Chair.

It was moved by the Rev. Joseph Fletcher, M. A. and seconded by the Rev. J. P. Smith, D. D.

"That though it has not been the usage of this Board to advert to the decease of its members, it is, nevertheless, deemed proper to record on its minutes a special resolution, expressive of its deep regret of a recent event, which, in the dispensations of Divine Providence, has removed from their fellowship on earth the Rev. JOHN TOWNSEND, whose memory they desire to cherish with grateful recollections, on account of his eminent Christian philanthropy, and especially the practical and efficient benevolence which he displayed, on behalf of that Denomination to which this Board more particularly belongs.

"On this account they deem it their incumbent duty to pay this tribute to the character of their departed friend, as the only practicable method of expressing their affectionate respect and profound veneration."

(Signed) ROBERT WINTER, Chairman.

ORDINATION OF THE REV. JOSEPH HAGUE.

On Wednesday morning, Jan. 25, 1826, the Rev. Joseph Hague, late of Hoxton Academy, was ordained, in the Poultry Chapel, London, to co-operate with the Rev. Mr. Wood, in the pastoral duties of the English church at Rotterdam. The Rev. H. F. Burder, A. M. commenced the service by prayer and reading the Scriptures.

The Rev. Dr. Harris delivered the introductory discourse, on the constitution of a Christian church; and proposed the questions usually answered by candidates for ordination. The Rev. J. Clayton, A.M., offered the ordination prayer, accompanied by the laying on of hands. The Rev. G. Clayton gave an impressive charge, (about to be printed,) from Josiah iii. 1, 2. The Rev. J. P. Smith, D.D. preached an excellent Sermon, from 2 Thess. iii. 1, calculated to enforce on British Christians the duty of promoting evangelical religion on the Continent; and the Rev. B. Rayson concluded with prayer. The service was numerous and respectably attended, and gave unusual satisfaction.

PROVINCIAL.

ASSOCIATIONS.

THE next return of the half-yearly meeting of the Middlesex and Herts Association will be held on Wednesday, March 29, 1826, at the Rev. George Clarke's Chapel, Ponder's End. The preacher, the Rev. Mr. Bennett, of Cheshunt; subject, The necessity of preaching the whole gospel of Christ. Service to commence at 11 o'clock.

The Dorset Association will be held at Beaminster, on Wednesday the 29th of the present month, when the New Independent Chapel will be opened. Mr. Wills, of Wareham, is engaged to preach the forenoon sermon.

SCOTTISH MISSIONARY SOCIETY.

In February, 1796, was instituted the Edinburgh Missionary Society, consisting of members of the Church of Scotland, and of other denominations of Christians. Since its establishment, it has sent missionaries to the Susoo country in Western Africa, to Jamaica, to various parts of Russian Tartary, and to the East Indies.

WESTERN AFRICA.

Susoo Country.

In September, 1797, Messrs. Henry Brunton and Peter Greig set off from Edinburgh, with the view of introducing the gospel into the Foulah country in Western Africa. On their arrival at Sierra Leone, however, it was found necessary to separate them, and to form three distinct establishments. Agreeably to this arrangement, Messrs. Brunton and Greig were appointed to proceed to the Susoo country, as the scene of their future labours. They had not, however, been long there, when Mr. Brunton was recalled to Sierra Leone, to officiate as chaplain to the

colony. Mr. Greig, however, solitary as he was, prosecuted his labours among the natives with great diligence and zeal. The Susoos heard him with great attention, but there was no ground to think that any of them were really convinced of the evil of sin, or that they received the truth in the love of it. On the whole, however, the mission was beginning to assume a promising appearance, when a period was unexpectedly put to it, by the death of Mr. Greig.

In January, 1800, this excellent missionary was murdered by a party of the Foulah nation, who availed themselves of his hospitality as the means of taking his life.

After the murder of his pious colleague, Mr. Brunton was obliged to leave the coast of Africa, as his constitution was already materially injured, and threatened soon to sink under the wasting effects of the climate. On the restoration of his health, he set off on a new mission to the countries in the neighbourhood of the Caspian Sea.

JAMAICA.

In February, 1800, the Rev. Joseph Bethune, and Messrs. Williams, Clark, and Ebenezer Reid, sailed from Leith for Jamaica. Scarcely, however, had they arrived, when Messrs. Bethune and Clark were attacked with fever, and died within a few days of each other. Mr. Reid, who was now left alone, laboured for some years among the negroes and people of colour in Kingston and the neighbourhood, but his exertions having been materially impeded by the hostility of the legislature of Jamaica to Christian missions, he afterwards accepted the offer of a respectable situation as a teacher on the island.

In January, 1824, the Rev. George Blyth sailed from Leith for Montego Bay, with the view of commencing a mission in that neighbourhood. There he has access to the slaves on three different estates,—Hampden, Dundee, and Content, the proprietors of which have generously undertaken to bear a considerable part of the expense of the mission. On Hampden the negroes appeared to be in a considerable state of preparation for the reception of the gospel. It appears that on this, and some other estates, the slaves had for a number of years past met for conversation and prayer, but they said they did not know whether they were in the right way or not. They hailed with delight the arrival of Mr. Blyth among them and listened to his instructions with the deepest attention. Many of those who appeared to be previously impressed with religion, had their impressions greatly increased through the means of his instructions, while others, who had formerly been ignorant and careless, were now brought under serious concern about their souls.

Encouraged by the pleasing prospects of

this mission, the Directors are anxious to extend their operations in that quarter of the globe, and it will afford them much pleasure to receive applications from gentlemen connected with the West Indies, for Missionaries to undertake the instruction of their slaves.

RUSSIA.

In April, 1802, the Rev. Henry Brunton and Mr. Alexander Paterson sailed from Leith on an exploratory mission to the countries lying between the Black and Caspian Seas. After visiting different parts of the country, they resolved to take up their residence in a village called Karass, containing upwards of 500 inhabitants, all of whom were Mahomedans. Besides this station, the Directors afterwards established others at Astrachan, at Orenburg, at Nazran, and in the Crimea. At these places the Missionaries have had to struggle with many difficulties; and though at each of them there were, at different periods, very encouraging appearances, yet, after some time, they vanished like a vision of the night. The aspect of Christian missions, in the Russian empire, as well as of the Bible Society, the prospects of which were at one period so bright and cheering, have of late been completely beclouded, and the Directors, after a long and painful struggle, have resolved materially to abridge their operations in that quarter of the globe, Astrachan and Karass, indeed, are now the only stations which remain, the others being already relinquished. As a Missionary station, it is even intended to abandon Astrachan. Mr. Glen will remain simply for the purpose of superintending the translation of the Old Testament into Persic, as the British and Foreign Bible Society have offered to engage him in carrying on that important work, it being understood that the manuscript shall be sent to England, for the revision of Professor Lee, of Cambridge, and of other Persian scholars.

INDIA.

In 1822, the Rev. Donald Mitchell, John Cooper, James Mitchell, and Alexander Crawford, set off from Edinburgh, and proceeded to Bombay, with the view of establishing a mission in that quarter of India. A Corresponding Committee having been established at the seat of the presidency, for the purpose of superintending the affairs of the Society, they fixed on the Southern Canan as the scene of their operations. Here, accordingly, two different stations have been established, Bancoot and Severndroog. Immediately on settling at these places, the Missionaries began to establish schools for the instruction of the native children, and introduced into them the Lancasterian system of education. At Bancoot they had eleven schools under their care, containing 434 children, and at Severndroog they had

twelve schools, containing nearly 600 children. By late accounts, the Missionaries have so far acquired the Mahratta language, that they have begun to address the natives on the great concerns of eternity.

Subscriptions will be received in London, by Dr. Ramsay, Church-street, Chelsea; Drs. Waugh, Manuel, and Blythe; Rev. Messrs. Broadfoot, Irving, Greig, and others.

IRELAND.

DUBLIN ACADEMY,

Under the Irish Evangelical Society.

"THE Committee rejoice to state, that the advantages afforded by the Academy, as subservient to the great objects of your Society, are growingly appreciated in Ireland. At this time there are three additional candidates, whose character and attainments point them out as peculiarly eligible for admission; among whose recommendations, strong and unqualified, are found the names of evangelical ministers of the Established Church, the Moravian Church, the Congregational, and other departments of the Church of Christ; and it would rejoice your Committee immediately to place them on the lists of the Institution, but, owing to the limited state of the Society's funds, they have been compelled to hesitate. Yes, though associated for the very purpose of promoting the moral culture of the country; though the fields are opening all around, and, in many parts, whitening to the harvest; and though suitable and promising labourers are thus coming forward, and saying, 'send us into the harvest,' your Committee are obliged faithfully to tell you, that without more extended contributions they cannot be received." Such is the statement which the Committee submitted to the members and friends of the Society at its Eleventh Annual Meeting in May last. The spirit of enquiry abroad among the people was then recognized as the harbinger of Ireland's reformation, and considered as loudly calling for increased exertions to supply it with the word of life. A resolution was unanimously adopted, authorizing the Committee to extend the number of students in the Academy, and receive the above candidates; recommending, at the same time, such further pecuniary efforts as the additional expenditure of the Society would render absolutely necessary. John Broadley Wilson, Esq. of Clapham Common, with his well known Christian liberality, generously offered to bear the entire expense of one of the candidates, during the term of his academical course, provided the three were admitted. Other friends to the cause

kindly presented extra-donations towards the same object. And, thus encouraged, the Committee admitted the candidates to the Institution, and extended the list of the students to the number of eleven. This does not merely involve an additional expenditure in the Academy itself, but as the students are designed to occupy stations of missionary labour, under the Society, as they severally finish their academical course, arrangements are thereby adopted for the extension of the Society's operations in the country, and the Committee become pledged to a permanently extended expenditure. They do not regret this, because, at the present momentous crisis, there are calls pressingly urged from many benighted and unsupplied districts in the country, requesting that missionaries may be sent among them. The only anxiety the Committee feel arises from the inadequacy of their funds; and on this ground they cannot but urgently renew the appeal they have already made. Ye friends to the cause!—Do you love to see the Scriptures circulated among the millions of your fellow-subjects from whom superstition is endeavouring to withhold them?—Remember the Society's ministers circulate those Scriptures; and, what is more, read, expound, and enforce them. Do you wish to see Scriptural education promoted in Sabbath and week-day schools among the multitudes of the children of those your fellow-subjects, among whom superstition publicly sends forth its prohibitions of schools in which the Scriptures are the school-book?—Remember the Society's ministers are the active instruments in forming, superintending, and perpetuating such schools among them. Or do you acknowledge the preaching of the cross as the grand instrument for enlightening the ignorant, emancipating the enslaved, reclaiming the wanderer, and, finally, saving the soul?—Remember that the Society's ministers are instant in season, and out of season, preaching that cross. In connexion with all this, remember your own obligations to the glorious gospel of the blessed God, and then ask yourselves what you should do for a Society that unites such numerous and important claims? And before you come to the final decision, remember, 'The grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes became poor, that ye through his poverty might be rich.'

FOREIGN.

EXILED SWISS MINISTERS.

Amount of Subscriptions before acknowledged	£219 16 2
Deduct the First Distribution	110 0 0
	109 16 2

Captain Walker	1 0 0
A Member of the Methodist Society at South Shields	1 0 0
Rev. H. Evison	0 10 0
Rev. Andrew Reed	10 0 0
Another Cup of Cold Water	1 0 0
G. L., Bath	2 0 0
A Friend	1 0 0
A Shropshire Friend, by the Rev. T. W. Jenkyn	5 0 0
Mrs. Barmouth, by Capt. W. G. Barmouth	2 0 0
A. Florence, Esq. Aberdeen	5 0 0
Rev. W. G. Prattman and Congregation, Barnard Castle	5 0 0
John Addington, Esq.	2 2 0
J. S.	0 10 0
H. I., Birmingham	1 0 0
	£146 18 2

Erratum in a former list. Instead of Mr. Wills, 2l., read A Lady by Mr. Wills, 2l.

The Paris Committee has transmitted details respecting several private Christians of both sexes, whose sufferings have been very severe, exclusively of their persecutions and exile. Instructions have accordingly been sent for the most prudent distribution among these, of a second sum not exceeding £112. It will, perhaps, not be practicable to give a further report till the Magazine for May; as these sufferers are all in or near Switzerland.

In the name of the Committee,
London, Feb. 13, 1826. J. PYE SMITH.

AMERICA.

RELIGIOUS DISSIPATION.

(*New York Observer.*)

On this subject the Rev. Dr. Miller, of the Princeton Theological Seminary, in his sermon on "the difficulties and temptations attending the preaching of the Gospel in large cities," has the following very just remarks.

"There is a tendency in large towns, where public exercises of religion abound, and where some churches, of one denomination or other, are almost always open; there is a tendency, among many professors of religion, otherwise exemplary, by far too much to neglect the duties of the closet and of the family, and to be almost perpetually engaged in attending public services. I am a warm friend, not only to a punctual attendance on the stated services of the house of God on the Sabbath, but also to an attendance on prayer meetings, and other similar exercises, as Providence may afford an opportunity in the course of the week. The person who has it in his power to attend such meetings, but has no taste for it, and seldom or never appears at them, gives too much reason to fear that if he have real religion at all, it is at a very low ebb in his

soul. Nay, I have no doubt that, where the principle of piety is in a lively and growing state, such meetings will be regarded as a feast, and there will be a desire to enjoy them as often as is consistent with the other duties of a Christian life. But this desire may be, and often has been indulged to excess; especially by parents and heads of families. Many hasten from church to church, and from one social meeting to another, until every hour on the Sabbath, and every evening in the week, are employed in public services. In fact, they seem to think that they serve God acceptably, just in proportion to the number of public exercises on which they can attend. This religious dissipation—for it really appears to me to deserve no better name, is productive of multiplied evils. It interferes almost entirely with that calm self-examination and self-converse, which are so essential to a life of growing piety. It abridges, or prevents, in a most fatal degree, that faithful instruction of children and servants, which is indispensable to training up a family in the nurture and admonition of the Lord. And it tends to surcharge the mind with a large amount of spiritual provision, which is never properly digested, or likely to be advantageously applied. The consequence is, that the young and rising generation, in such families, are never prepared by adequate training at home, to hear the Gospel with profit. While those who are more advanced in life, taking little or no time for meditation and reading in private, do not grow in scriptural knowledge, and remain but babes, while they ought to be strong men in Christ."

HOLY LAND.

TIBERIAS.

Extract from Jowett's Christian Researches in Syria and the Holy Land. The excellent author visited the Lake of Tiberias, while indisposed by a fever, and thus writes concerning it.

THE composure which came over my feverish spirits at this hour, was inexpressibly refreshing. I laid myself down upon the ground; and resting my head upon a stone near me, drew a little coolness from the soil; while the simple train of reflections, which naturally sprung up from the scene around me, added much to my enjoyment. At a great distance to the north, was the mountainous horizon, on the summit of which stands Safet, glistening with its noble castle; it is not improbably supposed that our Saviour had this spot in his eye, and directed the attention of his disciples to it,

when he said, *a city that is set on a hill cannot be hid*; for it is full in view from the Mount of the Beatitude, as well as from this place: and, indeed, seems to command all the country round to a great extent. Viewing at a glance the margin of this simple lake, on the opposite, or eastern side, the eye rests on the inhospitable country of the Gadarenes, inhospitable to this day; for my guide, after a long silence, perceiving my attention directed that way, begins a long tale about the dangers of that part, the untamed and savage character of the mountaineers, and the extreme hazard of attempts to visit them: few travellers, in fact, venture there; but seeing that his account is not very congenial to my feelings at this moment, he has dropt his story. Close above my head, an Arab has come to spread upon the ruins his tattered clothes, which he has just washed in the lake, that they may dry in the sun; and, at a distance just perceivable, is another indolent peasant sauntering by the water's edge, and singing at intervals a poor Arab song, which, though not "most musical," has, nevertheless, the charm of being "most melancholy." Yet that which awakens the tenderest emotions on viewing such a scene as this, is the remembrance of one, who formerly so often passed this way; and never passed without leaving, by his words and actions, some memorial of his divine wisdom and love. Here, or in this neighbourhood, most of His mighty works were done; and in our daily religious services we have read, with the most intense interest, those passages of the Gospels which refer to these regions. However uncertain other traditionary geographical notices may be, here no doubt interrupts our enjoyment in tracing the Redeemer's footsteps. This, and no other, is the Sea of Galilee—in its dimensions, as I should judge, resembling exactly the size of the Isle of Malta, about twenty miles in length, twelve in breadth, and sixty in circumference. Here Jesus called the sons of Zebedee, from mending their nets, to become *fishers of men*. Here he preached to the multitude crowding to the water's edge, himself putting off a little from the shore in Simon Peter's boat. But there is not a single boat now upon the lake, to remind us of its former use. Yonder, on the right, must have been the very spot, where, in the middle of their passage from this side toward Bethsaida and Capernaum, the disciples were affrighted at seeing Jesus walk upon the water—where He gently upbraided the sinking faith of Peter—where He said to the winds and waters, "Peace! be still!"—and the sweet serenity which now rests upon the surface is the very same stillness which then succeeded.

OBITUARY.

REV. JOHN TOWNSEND.

THIS eminently holy and useful minister was called to his glorious reward on Tuesday evening; the 7th February, 1826, in the 69th year of his age, after labouring in the great vineyard, with distinguished fidelity and success, between forty and fifty years. His health had been declining for months past, and at last completely yielded to the influence of an incurable dropsy. His last days were peace. He told a sincere Christian friend, that the gospel which he had heard him preach for forty years was the support and solace of his mind; and significantly placing his elbow upon the Bible he was accustomed to use, he said, with an air of cheerful composure, "This is literally and really the prop on which I rest." Mr. Townsend was the chief founder of the deaf and dumb asylum, and of the congregational school; and was, more or less, instrumental in forming or furthering the other benevolent and Christian institutions of the present age. His funeral took place at Bunhill fields, on Thursday, the 16th February, and was numerously and respectfully attended by devout men, who carried him to the house appointed for all living. There were no fewer than 28 mourning coaches. Several of his ministerial brethren, as well as others, attended at their own expense, out of respect to the unrivalled character of the deceased. Dr. Waugh delivered the address at the grave, and the Rev. John Clayton, jun. prayed. The concourse of spectators was immense. It was truly affecting to witness the tears of thousands.

It will doubtless afford pleasure to our readers to peruse the last communication sent by the deceased to the Trustees of the Magazine; more especially when it is remembered that he was one of the first projectors of the work, and took the Chair at the first Committee that met to consult measures for its establishment.

Extract of a Letter from the Rev. John Townsend to the Trustees of the Evangelical Magazine, dated Jan. 24, 1826.

"My state of health has become such, within these few days, as renders it very uncertain as to meeting you any more on the concerns of the Evangelical Magazine; or, indeed, on any other of the important works in which some of us have so long been fellow-labourers: but I rejoice in the prospect of their being carried on by the affection and zeal of our younger brethren.

Within these few days symptoms of dropsy have appeared, both on my chest and in my

legs. My medical friend assures me of his hope of reducing both; but in my weak state, I have little hope of his success; nor would I be anxious about it. I would use the language and cherish the spirit exhibited in the following lines of Cowper—

O Lord! my best desires fulfil,
And help me to resign
Life, health, and comfort to thy will,
And make thy pleasure mine.

Wishing you all much of the presence and blessing of Him whom you love and serve.
I remain your's, most sincerely, in the gospel,

JOHN TOWNSEND.

AN ELEGY

On the Death of the Rev. John Townsend, of Bermondsey.

1.

Urged by the solemn call, the muse again
Attempts the funeral dirge, with grief sincere:
And, humbly following with the mourning train,
Attends the venerable Townsend's bier.

2.

He needs no flattering verse, nor borrowed praise;
His genuine worth no fond display designed;
His works have praised him through his active days,
And left a pure and lasting fame behind.

3.

Behold yon striplings mingling with the throng:
No voice they hear, nor vocal power's command;
With sounds uncouth, they murmuring press along,
And feel for him who their asylum planned.*

4.

The prophets' sons their early plaint reveal,
His grave bedewing with their infant tears;
His love inspired and roused the public zeal
To train their youth for useful future years.†

* Asylum for the deaf and dumb.

† School for the sons of Dissenting Ministers.

5.

And there the hoary ministers repair,
While grief and gratitude their souls en-
gage,
For him who, with a brother's anxious care,
Proposed a refuge for their hallowed age.*

6.

Elders and fathers in the sacred cause,
Whose Missioned heralds round the globe
are spread,
He shared your labours, censure, and ap-
plause :
Ye lov'd him living,—ye lament him dead.

7.

The wealthy congregation, and the poor,
Will miss their preacher, counsellor, and
friend ;
His words were faithful, and his doctrine
pure,
His aim was usefulness, and peace his end.

8.

In such a soul death's terrors have no place,
Nor dreads the spirit rature's wreck to fly ;
He felt and trusted to Almighty grace,
And proved how happy Christians live and
die.

9.

Ye most who loved him, fretful tears restrain,
Yet cherish long remembrance of his
worth ;
For he has quitted sorrow, toil, and pain,
To rest in heaven from honoured work on
earth.

10.

What he has been, he was by grace divine :
How glorious now, no mortal tongue can
tell.
Soon shall each saint the grand assembly join ;
Till then, OLD VALUED FAITHFUL FRIEND,
farewell.

Feb. 11, 1826.

ALIQUIS.

REV. JOHN HYATT.

THIS indefatigable and much honoured servant of God, was summoned to his eternal rest on Tuesday evening, the 30th of January, having just entered on his sixtieth year. For more than ten years he had been greatly afflicted with asthma, and latterly he suffered so much from it, as to be almost unfitted for the discharge of his arduous duties. On the 8th of January he engaged, with great difficulty, in the public service of the sanctuary; and his afflicted people heard his voice no more. Amidst much debility and pain, his mind was calm and resigned to the last. Often did he speak with emphatic energy of the "blood of sprinkling." On the day of his departure, to the inexpressible joy of his friends, he said, "if I could, I would sing aloud—ALL

IS PEACE. He hath made with me an everlasting covenant." His last words were—"Happy! happy! happy!" and without scarcely a sigh he fell asleep in Jesus. His funeral took place on Wednesday, the 8th of February, at Bunkill Fields. The procession consisted of 24 mourning coaches, and the interest felt in his benevolent and useful career was marked by the attendance and tears of thousands. The Rev. G. Collison delivered the funeral oration, and the Rev. T. Jackson concluded in prayer. His Funeral Sermon was preached by the Rev. Edward Parsons, of Leeds, on Lord's-day evening, the 19th of February, to a crowded and deeply affected auditory.

This devoted man of God was for upwards of 20 years the zealous and faithful minister at the Tabernacle and Tottenham-court Chapel. He was, we believe, a native of a small town in the West of England, and in early life was devoted to secular pursuits. At the age of 20 it pleased God to call him by his grace, and having himself tasted that the Lord is gracious, he wished to be an instrument of making others savingly acquainted with him, and accordingly soon afterwards commenced the labours of a village preacher. In the year 1798 he was invited to take the charge of a small church at Mere, in Wiltshire, from which place he removed to Frome, in Somerset. Here he continued for about six years, during three of which he was an annual visitant at the Tabernacle of Bristol, and the other three at the London Tabernacle, when, by the urgent recommendation of the Rev. M. Wilks, he was chosen by the managers of the latter connexion, to become their resident minister, and his subsequent life and great usefulness have proved that they were directed by the Great Head of the Church in the choice they made.

THE REV JOSEPH FORSTER, *Pastor of the Baptist Church, Scarborough, Yorkshire.*

THIS amiable and interesting servant of Christ closed his short and useful career on the 28th ult., aged 24 years, at the house of his brother, the Rev. Luke Forster, Blackburn, Lancashire. His eminent piety, superior talents, and ardent zeal, had endeared him to an extensive circle of friends, and will render his early removal a subject of deep and painful regret. He was sustained, during a long and severe affliction, by the gospel he preached, and died in the hope it had inspired.

Feb. 10, at his house, Stamford Hill, Joseph Stonard, Esq. aged 80. He has been treasurer of the Homerton College nearly forty years.

* Provision for poor aged Ministers.

THE DEPARTED!

Suggested by the recent Death of the REV. JOHN HYATT, REV. JOHN TOWNSEND, and other eminent and useful Men.

"Your Fathers, where are they? And the Prophets, do they live for ever?"—*Zeck. i. 5.*

Ah! where are they?—Ah! where are they?
 Where are our fathers dear?
 All gone away!—All gone away!
 They dwell no longer here!
 The prophets, too!—The prophets, too!
 Why do they cease to cry?
 Will Heaven no more their years renew?
 Must, too, the prophets die?

Where be the lips we sweetly prest,—
 The ear that caught our sigh;
 The arm on which our cheeks might rest,—
 The love-expressing eye?
 Ah! where are they?—Ah! where are they?
 Where be our fathers dear?
 All gone away!—All gone away!
 They live no longer here!

And where the form with honour crowned,
 Though wrapt in camel hair,
 Who cried with soul-appalling sound,
 "Beware! beware! beware!"
 The prophets, too!—The prophets, too!
 Shall they no longer cry?
 Will not kind Heaven their years renew,
 But must the prophets die?

Gone!—Are they gone who brightly shone?
 Oh! gloomy chilling night!
 Now, left alone, we deeply moan,
 Their much-neglected light.
 Ah! where are they!—Ah! where are they!
 Where are our fathers dear?
 The prophets, too!—The prophets, too!
 They cry no longer here!

Ah! where are they?—Ah! where are they?
 Where are our fathers dear?
 Though gone be they, from earth away,
 They blest in heaven appear.
 The prophets, too!—The prophets, too!
 The palm of triumph bear;
 Bright are their robes of snowy hue,
 A radiant crown they wear!

Ah! be they dead!—So we shall die,
 On earth no more appear;
 Soon must we heave a parting sigh,
 And be no longer here!
 Then where they are, oh may we be!
 Be with our fathers dear!
 And, glorious in their glory, see
 The prophets we revere,

MISSIONARY CHRONICLE

FOR MARCH, 1826.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

THE Directors have great pleasure in announcing to their numerous Friends, that they have engaged the following Ministers to preach on behalf of the Society, at the next Anniversary in London, on the 10th, 11th, and 12th days of May:—

REV. R. S. M'ALL, A.M. Macclesfield.

REV. JAMES SHERMAN, Reading.

REV. DAVID RUSSELL, Dundee.

REV. T. MORTIMER, A.M. London.

TO AUXILIARY SOCIETIES.

THE Officers of the Auxiliary Societies are respectfully and earnestly requested to transmit their respective Contributions, on or before the 31st instant, together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report, with a separate Statement of the sums collected from Congregations or Branch Associations, by Deputations sent from London. They are also requested to mention the number of large and small Reports that will be required for Subscribers respectively.

THE Ladies' Auxiliary Societies in London and its Vicinity, are respectfully requested to meet at the Mission-House, Austin Friars, on Wednesday, the 29th instant, at Eleven o'clock in the Morning, to pay their Subscriptions, and the amount of their respective Collections, &c. After which an address will be delivered by one of the Directors.

THE Committees, Officers, and Collectors, of the various Auxiliary Missionary Societies, both of Ladies and Gentlemen, in London and its Vicinity, will hold their Annual Meeting at the City of London Tavern, Bishopsgate-street, on Tuesday, April 5, when the sums contributed by the Societies respectively, will be reported; the said sums having been paid in, at the Mission-House, Austin Friars, on or before the 31st of March. *William Alers Hankey, Esq.* Treasurer; will take the Chair precisely at half-past Six o'clock; several Ministers, and Missionaries from different parts of the world, have kindly engaged to address the Meeting.

ULTRA GANGES.

PROPOSED CHAPEL AT MALACCA.

Letter of Rev. Messrs Humphreys, Collie, and Kidd, Missionaries at Malacca, dated 6th October, 1825, addressed to the Secretary.

DEAR SIR,

WE have the pleasure of forwarding to you some papers relative to the erection of a Mission Chapel in the town of Malacca. This mission has now been established for a considerable length of time; the truths of revelation have been, to a considerable extent, disseminated among the Heathen and Mahomedan population; our objects are now pretty well known to the natives, whose confidence we have in some measure gained; and if we may judge from their willingness to read our books, we must conclude that they are in some degree inclined to listen to the messages of mercy which we are sent to proclaim. The Roman Catholics, the Mahomedans, the Clings, and the Chinese, have their respective temples, where they pay their adorations to their several objects of worship; we alone, as yet, have no house erected to the honour of Him whose gospel we wish to proclaim. Hence we have deemed it our duty to adopt measures for the erection of a small and commodious chapel in the town of Malacca, and thus ostensibly plant the standard of the cross in the very centre of the camp of the aliens.

It was our wish to build in the centre of the Chinese town, in order to afford them the greatest facility of attending; but after a long and fruitless search, we found it impossible to find such a situation, but at an enormous expense. At last we succeeded in purchasing a piece of ground, close by the principal Chinese temple in Malacca. The situation is at once retired, and yet in the immediate vicinity of the Chinese and Malay population, although not so central as we could have wished. The ground is at present covered with fruit trees, some of which we mean to let remain, to defray in part the expenses attending the worship of God in the chapel.

No sooner had the Chinese heard that we intended to build a chapel directly in front of their temple, than they took the alarm, and a deputation waited upon us, begging that we would give up the ground to them, in exchange for some other spot which they promised to purchase for us. In reply we told them, that we had no wish to shock their prejudices; that nothing but our having failed to procure a suitable place elsewhere had induced us to propose building so near their

temple; that we wished to convert them by reason, not by force; and that if they could give us any other spot equally valuable, and as suitable to our purpose, we would most gladly make the exchange. In order to prevent any misunderstanding on the subject, we addressed a letter to the captain of the Chinese, in which we assured him, that we should feel extremely sorry to hurt the feelings of our Chinese brethren; and that we had rather build our chapel in some other place, could it be procured, than close by their temple. In the mean time, we went to see a spot of ground which they had selected for us, which being more central than that which we had purchased, and on the whole a good situation, we felt anxious to procure. We consequently expressed ourselves perfectly willing to accept of it in exchange for the other. But the proprietors not being inclined to dispose of it, we received a letter from Captain China, informing us that they had completely failed to procure a suitable spot of ground; at the same time assuring us that they felt highly pleased with the manner in which we had conducted the business, and commending our disinterested exertions in diffusing the knowledge of divine principles among the people.

You will see from the accompanying papers with what readiness Mr. Cracroft, Acting Resident, sanctioned and supported our objects. By his recommendation, our subscriptions have been already increased, and he has voluntarily promised to recommend the object to his friends. It is unnecessary to say, that he merits the public thanks of the Society for his liberality and patronage. We are bound likewise to mention, to the honour of our Malacca friends, that they most cheerfully subscribed to our object. None refused on being applied to; but some who were not applied to, begged to be permitted to subscribe.

The expense of erecting the chapel, including the purchase of ground, is estimated at 700*l.*; rather more than the third of which sum has been subscribed on the spot, and we hope to receive something more in India; so that we expect, with what our friends at home may do for us, to be able to present the projected chapel as a free gift to the Missionary Society. If any of the Directors, or any of their friends, will assist us a little, we shall feel very grateful; but we do not wish to apply for any assistance from the funds of the Society, until we see what our friends do for us. At the same time we trust that, should we fail to raise the requisite sum from other quarters, the Society will make up the deficiency.

We have purchased wood, and mean to commence building in the course of a few days. When finished, the chapel will be made over to the Society by legal deeds.

Mrs. Humphreys and Mrs. Kidd unite with us in kind regards to yourself and all the Directors.

(Signed) JAMES HUMPHREYS.
DAVID COLLIE.
SAMUEL KIDD.

To W. S. Cracroft, Esq. Acting Resident of Malacca, &c. &c.

The Petition of James Humphreys, David Collie, and Samuel Kidd;

Most respectfully sheweth,

That your Petitioners are Protestant Missionaries residing in Malacca under the patronage of the London Missionary Society, whose sole object is the spread of the gospel amongst the heathen and other unenlightened nations.

That your petitioners have been sent to this place with a view to introduce the knowledge of Christianity amongst its Chinese population, by those means which may appear to them the most eligible; such as the distribution of tracts, the establishment of schools, and the preaching of the gospel.

That in pursuance of their object, they deem it their duty, in addition to the schools which are established, and the instructions which are by other means conveyed to embrace opportunities of preaching the doctrines of Christianity.

That although some years have elapsed since this mission was first established, there has been hitherto no place of worship in which the natives could assemble for religious instruction.*

That you, Sir, being the chief authority in the settlement, your Petitioners, in hopes of their Petition being favourably received, have resolved to solicit your sanction to the erection of a small chapel in the town of Malacca; for the purposes above specified.

Wherefore, your Petitioners pray that you will take this case into your early consideration.

Your Petitioners will ever pray, &c.

(Signed) JAMES HUMPHREYS.
DAVID COLLIE.
SAMUEL KIDD.

Malacca, 15th Sept. 1825.

COPY OF THE ANSWER.

No. 191.

Service.

To the Rev. J. Humphreys, D. Collie, and S. Kidd, Protestant Missionaries.

GENTLEMEN,

I HAVE had the honour to receive your Petition, dated the 15th instant, soliciting the permission of government for the erection

of a chapel in Malacca, in promotion of the views of the London Missionary Society for evangelizing the heathen, and preaching the doctrines of Christianity in the native tongues.

In reply to which, I have to acquaint you, that the permission requested by you is granted, and to add my earnest wishes that your exertions for the benefit of the inhabitants of Malacca may be crowned with success.

I am, Gentlemen,

Your most obedient servant,

(Signed) W. S. CRACROFT.
Acting Resident.

Malacca, 17th Sept. 1825.

Copy of a Printed Address, circulated at Malacca to the Public, concerning the Building of a Mission Chapel in the Town of Malacca.

IN the year 1815, the Rev. William Milne, Protestant Missionary, under the patronage of the London Missionary Society, arrived at Malacca, with a view to introduce the Christian Religion among the Chinese settlers of the colony.

Mr. Milne was most cordially received by Major Farquhar, Resident of Malacca, and by the other British authorities of the settlement. To those gentlemen, as well as to the Pinang Government, who most readily granted a piece of land for the benefit of the Mission, the Missionary Society is laid under great and lasting obligations.

Mr. Milne opened his Mission, by establishing Free Schools for the purpose of instructing Chinese children in the principles of Christianity, and by drawing up and circulating small Chinese Tracts, explanatory of the nature and importance of the Christian Religion.

On commencing these operations he found, that among the Chinese Settlers there existed considerable prejudice against sending their children to his Schools. Their prejudices, however, have gradually subsided, and the number of Schools has, BY THE REQUEST OF THE PEOPLE THEMSELVES, been from time to time increased, so that at present there are seven Chinese Schools, containing upwards of two hundred boys, connected with the Mission: and had we more funds, we might still increase the number of our Chinese Schools. In all these little Seminaries, the principles of the inspired records are taught, and the children are, we trust, undergoing that discipline, which will ultimately prepare them for listening with advantage to the preaching of the Gospel.

Mr. Milne and his brethren, who subsequently joined the Mission, in addition to the opening of Schools, and the circulation of Tracts, likewise proclaimed the Gospel of peace by the living voice. But to the pre-

* i. e. No commodious place for that purpose belonging to the mission.—Ed.

sent day no Chapel has been erected, where either the Chinese, or Malays can assemble for the purpose of hearing the Gospel.

The way having been thus prepared by the above mentioned efforts, and a complete Chinese version of the Sacred Scriptures, having been made by Dr. Morrison, assisted by the late Dr. Milne, we consider that the erection of a small Chapel in the Town of Malacca, would, through the divine blessing, tend to give much more efficiency to the Mission.

Viewing the subject in this light, we, the undersigned, being Protestant Missionaries sent out by the London Missionary Society, having obtained the sanction of W. S. Cra-croft, Esq. Resident of Malacca, have resolved to erect a small Chapel to be exclusively devoted to Missionary purposes.

Although intended principally for the benefit of the Chinese population, yet in the event of the Missionary Society sending out Malay Missionaries to this station, the projected Chapel, if deemed expedient, might be employed for the purpose of conducting divine worship, both in the Chinese and Malay languages.

It is only necessary to add, that we must look to the friends of Christianity for pecuniary aid towards the erection of the proposed House of Prayer. Nor can we doubt for a moment, that those who wish to see the principles of Christianity triumphing over the abominations of idolatry, and the delusions of Mahomet, will deny themselves the pleasure of lending their assistance to the erection of the first Protestant Chapel built in Malacca for the exclusive benefit of the native population.

Signed JAMES HUMPHREYS.
DAVID COLLIE.
SAMUEL KIDD.

Malacca, Sept. 19, 1825.

N. B. Donations will be received by Tho. Dent, Esq. and Co. *China*; Rev. C. H. Thomsen, *Singapore*; Rev. T. Beighton, *Pinang*; W. Chalmers, Esq. and G. H. Huttman, Esq. *Calcutta*; W. A. Hankey, Esq. Treasurer to the Missionary Society, *London*; Rev. W. Thorpe, *Bristol*; James Bowden, Esq., W. Gibson, Esq., and W. Irving, Esq. *Hull*; Rev. R. Burns, Rev. W. Smart, and Mr. G. Cuthbertson, Bookseller, *Paisley*; Rev. J. Murray, and Rev. Mr. Thomson, *Aberdeen*; Mr. Dugdale, Dame-street, and Messrs. Wood and Yates, College Green, Booksellers, *Dublin*; and by the Missionaries, *Malacca*. Donations made in Great Britain and Ireland may be remitted to W. A. Hankey, Esq. No. 7, Fenchurch-street, London.

Subscribers' Names.

COMPANY, HONOURABLE EAST INDIA, (subject to the approbation of the supreme Government.) 300
Cra-croft, W. S. Esq. Resident of Malacca 100

Chitty, Lieut.	13
Cuthbertson, R. J. Esq. Master Attendant	50
Colquhoun, Lieut. W.	20
Baumgarten, J. W. Esq.	2
D'Wind, J. W. Esq.	15
De Wit, Esq.	5
Friend, A.	20
Henderson, W. Esq. Pinang	20
Hendriks, J. Esq.	15
Jonkman, Mr. J.	2
Irving, Mr. Wm., Hull, by Mrs. Kidd.	30
Irving, Mrs. ditto. ditto.	10
Irving, Mr. Wm. jun., ditto.	10
Koek, D. Esq.	5
Keui, Mr. Abra.	3
Kraal, H. Esq.	3
Kraal, W. Esq.	3
Lindesay, S. K. Esq.	25
Lun, A.	2
Minjoot, A. Esq.	15
Mutala Naikey	2
Neubronner, Thomas, Esq.	10
Neubronner, J. Esq.	5
Overree, P. Esq.	5
Overree, J. J. Esq.	2
Rotlyk, A. Esq.	15
Rappa, Jacob, jun. Esq.	5
Shand, R. Esq.	50
Van Angelbeek, E. Esq.	10
Valberg, Mr. John H.	5
Vanderbeek, Mr. A.	2
Wilkinson, E. Esq. Bengal	10
Williamson, T. Esq.	30
Westerhout, J. J. Esq.	10
Wiggins, Serjeant Major	5
A few Friends	200

The above sums, with a few exceptions, have been Subscribed in Malacca.

Sums received since the publication of the printed Circular.

Mr. Sub-Assistant Surgeon Harris.	10
Captain Sutherland.	10
Captain Burney	25
Samuel Garlins	32

EAST INDIES.

MADRAS.

Extracted from the Printed Report of the Madras Auxiliary Missionary Society, for 1825.

THE importance of this station is great. The number of the inhabitants, their diversity of character, and the extended nature of their connexions, the facilities there are of access to them, and the great influence it would have upon the surrounding districts, if the inhabitants of Madras were generally and in sincerity to embrace the doctrine of the Cross, give it a prominence in the moral world, not possessed by many other cities. And when we remember the very long period, during which the Gospel has been held up to the view of the natives, when we consider the supineness and apathy evinced by them concerning eternal things, the little interest with which they generally regard instruction when imparted, and the indifference with which they behold any contrast exhibited between their own religion and what the Bible inculcates, we cannot but

view them as real objects of pity, as calling for our efforts and our prayers, and emphatically dependent upon the agency of the Holy Spirit, to convince them of the error of their ways.

Among the villagers and inhabitants of country-places, there are seen a simplicity of character, a curiosity of disposition easily excited, and an ingenuousness of mind all highly favourable to the preacher who would declare to them the tidings of salvation; but among the inhabitants of the city there is a willingness of character, an apparent pliancy of disposition, and a very thorough knowledge of the defects of merely nominal Christians, which are calculated to obstruct the unbiassed reception of divine truth. The difficulties in the latter case are great, but not more so than may be overcome, and that Spirit who brooded upon the waters, and brought order out of chaos, and beauty out of confusion, is Omnipotent and able to give a new heart to the very chief of sinners, and to convert the most hardened characters. We have, therefore, encouragement, and, if our difficulties be great, the more incitement to labour. Nor are appearances altogether unpropitious. There are many very encouraging circumstances to be found, in the unity of effort in the missionary body here, and the simultaneous operations they are carrying forward, in the increasing spheres of usefulness which are occupied, in the efficiency of the means put into our hands, in the inquiries made and the desire to be taught evinced by not a few of the inhabitants, in the spirit of prayer, and of humble waiting for the operations of the Holy Ghost, which is pervading those who labour for the good of their fellow-creatures.

The Missionaries of this station have been called to sympathise with each other in personal and domestic affliction. Some of them have had to experience trials and bereavements of a very peculiar nature. They believe and even rejoice that these afflictions were intended for their good and the glory of their God. The infant son of Mr. Massie died in the month of October, after a lingering illness. Mr. Crisp was laid aside from labour for nearly five months by severe affliction, in which he was brought to the verge of the grave. The other Missionaries have severally experienced bodily affliction during the year, but gratitude demands from us the song of praise that so great a measure of good health is enjoyed at the present time. Some of the circumstances above alluded to have obstructed to a considerable extent the progress of the work in this station but it is hoped that we have all, as Christians, derived benefit from these afflictive visitations.

Schools..

The state of the general schools is in appearance very much improved, and seems to promise that ere long they will open a wide field for the immediate exertions and religious instructions of the Missionary. There are at present ten Town schools and four in the country, containing 600 children, who attend regularly. Three schools have been relinquished, principally because of diminution in numbers, which was to be traced to the carelessness or inefficiency of the teachers. These were those of Davidson-street, Nursingapooram and the Choolay Bazar, the teachers of which have been discharged. The plan which was adopted previous to the last meeting, of paying the school-masters, according to numbers has rendered it necessary and advisable also to adopt the principle of regulating the pay according to the advancement of the children attending. * The introduction of this method has been delayed till the proper degree and kind of improvement can be fixed upon, so as not to injure the teacher and yet to secure the proficiency of the pupil. The schools are regularly visited by the Assistant and the Catechist. They are examined not merely as to the number and the regularity of attendance but also the attention which has been given to the subjects of study. The Missionaries also occasionally visit them, but from various circumstances we have not been able so regularly to do it as is our desire, and as we have soon to do. The Missionaries maintain the full power of introducing, or of prohibiting whatever books they may approve or condemn. We do not restrain the use of books by native authors, either historical or moral, or books of arithmetic or grammar, &c. The Christian books which are read in the schools, are the New Testament, and Abridgment of Sacred History, Spiritual Instruction, The Way of Prayer, and a Book of Prayers. Portions of the New Testament are committed to memory in all the schools, and two Catechisms on Scripture Doctrine by the Rev. C. Rhenius. Several petitions have been presented for an increase of our School Establishment, but we have deferred complying with them at present.

Central School.

The Central School has, during the year, occupied a great share of our time and attention, and has been the subject of our prayers, our fears, and our hopes. It more and more assumes an importance in the Mission peculiar to itself and which we trust will be sustained and warranted by the results. The first report has lately been issued, which details the general circumstances and the internal transactions connected with it. By that report it will be seen, how very liberally and generally it has been supported by friends in this country, and that the

Directors of our Society at home, have recognised it as a valuable branch of this Mission, and have promised to aid us in our measures concerning it. The general character of the Institution is there portrayed though not so fully developed, as we expect it will yet be. The first expenses were greater on account of the general furnishing which was necessary, the large number of boys who were received on the foundation, and the very high price at which provision was sold during that season of scarcity. The expenditure is, however, at present limited to 120 rupees per month. We are happy to acknowledge the receipt of several very handsome subscriptions, since the issue of the Report. There are now sixteen boys educated and supported in the school. We are most anxious to procure a separate and suitable building for the Institution, that all its business may be transacted under one roof, and that it may have the benefit of the undivided superintendence of one of the Missionaries, or some person qualified for it; and trust we shall not be long left without this most necessary addition.

Free Schools, &c.

The free schools connected with the Black Town Chapel continue their average number of boys about eighty, and of the girls about sixty. The plan of the British and Foreign School Society is still pursued, and we are not without hopes that good is done among the children. The same schoolmaster and mistress retain their situations. We are sorry that in consequence of the death and the departure from the Presidency of several valued friends, who steadily contributed towards the Institution, the funds have gradually diminished, and are now much below the sum expended. We hope that others will arise to fill the places of those whom we have lost. A sermon was preached in the month of March, by Mr. Crisp, and about 100 rupees collected in behalf of these schools. A debt, however, has still been increasing, and is now upwards of 200 rupees. A separate appeal will be made in behalf of these institutions.* We trust friends who can will lend their aid in behalf of this general and important object; and that, in consequence, increased vigour will be imparted to these operations.

There is at present no school for female native children. The particular object is in this,—not the want of funds, but of a proper person as instructor. Many abortive efforts have been made to procure such a person; but we mean more decidedly to strive for the accomplishment of this object during the ensuing year, and we trust the same complaint will not follow in our next report. Some female children have been introduced

into our male schools, and a premium has been offered to increase the number, but this has not systematically been adopted.

English Preaching.

The attendance on the Sabbath services at Black Town Chapel have lately, we think, been moderate, but the attendance not so good as we could wish; at Persewaukum they continue much the same. A Wednesday evening service has been begun at Persewaukum Chapel, and is very encouragingly attended; also a prayer-meeting at Black Town Chapel, which frequently proves a season of great enjoyment to those who attend. Indeed we think a spirit of prayer is appearing among the people, which we would hail as an auspicious omen of important blessings being about to descend upon our labours.

During the past year, very peculiar interest has been felt, in a new sphere of labour which has opened to us in Fort St. George, among the soldiers. In the barrack school-room, which is kindly permitted for our use by the commanding officer, a service is conducted every Friday evening, when a numerous assembly meet together and listen with great eagerness to the words of eternal life. Seven from among these have come forward with a desire of being added to the church. In our English labours we have derived gratuitous assistance from the Rev. C. Traveller.

Preaching in Tamil.

The Tamil preaching at the chapel, Persewaukum, was not so well attended a few months ago as it had been before, and as it is beginning to be again. Mr. Crisp's indisposition, and his present distance from Persewaukum, prevented his labours from being continued as they were before; but the assistant has lately taken a share of the preaching duties in conjunction with the catechist. On Tuesday evening there is a Tamil service in the school-room, Persewaukum, the number assembling is generally fifty or sixty. The service which was held in Chitty-street has been removed to Black Town Chapel, and is held on Thursday evening alternately with the Persewaukum Chapel service. The house of one of the members of the church, living in Royapooram, has been opened for Tamil preaching. There is every prospect of considerable usefulness. The village is very populous, containing a great number of Roman Catholics and heathen. In the village of Chindatrepettah, where one of our schools is situated, there have been many pleasing opportunities of preaching to a numerous assembly of attentive hearers, and of distributing tracts, and conversing with the people. Besides these stated services, every visit to the native schools gives an opportunity of preaching to

* See page 123.

the heathen, and on such occasions, large congregations have frequently assembled. One of the missionaries has commenced a service on Sabbath morning for his servants. The servants of neighbouring houses have been invited to attend, and the native people have been brought in from their own houses, and the number has increased to upwards of thirty. The assistant, Mr. Nimmo, attends, and pursues a regular course of instruction, which we hope will be a blessing to those who assemble.

We feel it our duty to acknowledge, that the operations of the mission have been greatly facilitated by the assistance of Mr. Nimmo, who has been very laborious in visiting the schools, both in town and country. During the past year he has become a member of the church, greatly to the satisfaction of every one composing it, and we trust he will be enabled to adorn his profession by humility, consistency, and rectitude of conduct. The mission has been authorized to employ Readers after the manner of the Travancore mission, and one has for a considerable time been employed in this capacity. His name is David; he has afforded satisfaction, and hopes are entertained that he will prove a useful member of the mission. We are desirous of employing at least another, if a suitable person could be procured for the work.

During the past year all the missionaries have for a season been absent from Madras, and their journies, it is hoped, have assumed a decidedly missionary character. Mr. and Mrs. Crisp visited Bangalore for the benefit of the climate. Mr. Crisp, besides preaching there, also engaged several times in religious services among the professing Christians at Chittoor.

At the close of the last year and commencement of the present, one of our number had occasion to visit the south of the peninsula, as far as Madura, and distributed a considerable number of Tamil tracts, both going and returning by different roads. He preached also at that place several times in English, and circulated there many tracts, and some copies of the Tamil Scriptures. By a variety of conversations and inquiries, he also hopes in some degree to have prepared the way for future usefulness, by himself or others, in that quarter, where it is greatly needed. Another Missionary has visited Trippasore, and preached to the pensioners and invalids there. He was greatly encouraged by the attendance of a very large congregation, who several times assembled to hear the gospel. He made arrangements for continued religious meetings there; for the establishment of a Sunday school, and for the periodical visits of one of our Missionaries. Many applied to him for Bibles and Prayer-books, in several instances offering to pay for them.

Black Town Missionary Free Schools.

These Institutions, which were founded by the Rev. W. C. Loveless, and have now continued in effective operation for several years, consist of a Male and Female Free School, in distinct buildings, superintended by a master and a mistress of religious principles. The children received are chiefly Portuguese and country-born, whether Protestant or Roman Catholic.

The boys are instructed, as nearly as practicable, on the principles of Bell and Lancaster. They are taught reading, writing, and common arithmetic; and are thus fitted, by a plain useful education, for many stations and employments which they would otherwise be utterly incapable of filling. They receive also direct Christian instruction, in committing portions of Scripture to memory with plain Catechisms, whence they derive knowledge which is likely to grow up with them, and to lay the foundation of further attainments in future years. Their number varies from 80 to 90. The girls are taught reading, writing, and arithmetic, together with Christian principles in the same manner, in addition to which they learn plain needle-work and marking. Several Ladies have at different times taken an interest in this useful School and have furnished plain work, the execution of which has given satisfaction. The number of girls has generally been about 60. In both Schools many children have been and are still, rescued from idleness, ignorance, and their consequences. Some have been ennobled, by the reception of real Christian principle; and may have reason to bless God, through eternity, for the instruction they have received. Many have left the Schools since their establishment, for various situations in life; and it has been remarked that few or none of those educated here, have afterward proved guilty of misbehaviour or of crime.

These Schools have from the commencement been supported by voluntary contributions, and have enjoyed a large measure of public confidence and patronage. By the death of some benefactors, and the departure of others to Europe, the funds have latterly fallen short. The Missionaries state this circumstance with regret; but they are justified it is hoped, in founding on it their present appeal. The monthly expenditure amounts to about 29 pags. while the subscriptions per month are at present not more than 19 pags. In consequence there is a balance against the Institution of nearly 200 rupees. In addition to this the buildings at present stand in great need of repair. A sermon was lately preached in their behalf, but the relief thereby afforded having been but temporary, there is a necessity for at least making known the circumstances of the case; leaving it to the benevolent to consi-

der whether these Schools may merit a small portion of their assistance, either by donation or subscription.

Amidst the constant clashing of opinions on other subjects, happily in the present day, there is very little difference of sentiment as to the propriety of bestowing on the children of the poor, a plain education, founded on correct, virtuous, and Christian principles. It is known and acknowledged that from ignorance proceed idleness and vice; from vice, misery. There are few Protestant Christians, it is presumed, who would be averse to as many children as possible being taught to read their Bible, and thus becoming prepared to receive the dictates of that pure and heavenly wisdom which is from above. The benefits of education are too numerous and evident, to need to be here enumerated. It is, therefore, simply and respectfully requested of the individual into whose hands this paper may come, that some assistance, proportioned to that person's feeling, ability, and view of the case, may be given to an Institution, undoubtedly meriting patronage; by which means, that benefactor, or benefactress, in union with others, may be administering invaluable blessings both to the present generation and the remotest futurity.

(Signed) EDM. CRISP.
J. W. MASSIE,
W. TAYLOR.

Madras, June 3, 1825.

Extract of a Letter from the Rev. William Beynon, dated Madras, 27th September, 1825, addressed to the Secretary.

I HAVE the pleasure to inform you of our safe arrival here on the 14th instant.* During the whole of the way, we experienced few of the dangers and trials usual on a sea voyage. Perhaps few former missionaries have been so highly favoured while traversing the mighty deep, as we have been. Our religious opportunities too, on board, were so valuable and numerous, that we almost forgot the loss of our privileges in England. We had morning and evening family worship, which several of the passengers always attended. Our monthly missionary prayer-meeting, and on the Sabbath morning, we united with our friends in Britain, in supplications at the throne of God, for the influences of the Holy Spirit. We also had the Lord's Supper administered on board, and I trust, it was not without the blessing of Him whose *path is in the deep waters*. It is impossible for us to speak too highly of Cap-

tain Chapman*. With gratitude shall I ever reflect on his kindness and Christian affection. From his uniform conduct we had every reason to regard him not only as a sincere friend, but also as a sympathising Christian brother. Since our arrival here, we have made our abode chiefly with Mr. and Mrs. Taylor. I am sorry to say, that Mr. and Mrs. Chambers and family have just arrived here from Bangalore, and, in consequence of Mr. Chambers' state of health, are about to embark for Europe, as soon as they can procure a passage. Mr. Massie is gone to Bangalore for the recovery of his health. If there are a few things here to discourage, there are many to animate and cheer. *The kingdom of God cometh not with observation*. Its advances are progressive, and a period will, I doubt not, at length arrive when the idolatrous millions of Hindoostan shall bow before the footstool of our God. I have received a letter from Mr. Hands, since my arrival here. He observes, that all things connected with the mission at Bellary, are going on well. We are just on the point of proceeding thither.

NATIVE READERS OF THE SCRIPTURES, &c. IN TRAVANCORE.

FOR the satisfaction of our friends in general, and especially of those of them who have annually contributed so liberally towards the support of NATIVE READERS in Travancore, we lose no time in communicating the following particulars. We have repeatedly had to lament the delay of information concerning them, which appears to have been occasioned by the miscarriage of letters; and we have still to express our concern, that the names of a few of the READERS do not appear in the present communication. The letter from which the following extracts are taken, is written by the Rev. Charles Mault, and is dated Nagercoil, 28th September, 1825.

Samuel Stephenson Greatheed was one of the first that made a profession of Christianity in Travancore. He was employed by Mr. Ringeltaube as catechist, and the management of the mission, at his departure, was left in his hands. His knowledge of the word of God is considerable; but that it is the power of God to salvation to every one that believes, he has not till lately felt. The preaching of the word appears to have been the means of effecting an important change in his views. The doctrine of salvation through the blood of Christ greatly

* Viz. That of Mr. and Mrs. Beynon, Miss Dale, and Master Desgranges.—Mr. and Mrs. Ray, and Mr. and Miss Piffard had sailed for Calcutta.

* Of the ship *Westford*.

affects him, and the preaching of it frequently melts him into tears. His reports are becoming more interesting. The disorderly conduct of the professing people around him, seems to be a source of grief to him, especially the violation of the Lord's-day,—a sin that prevails among the people at Mayilaudy to a mournful extent. They have imbibed very loose ideas on this subject, as well as on many others of vital importance, which has greatly retarded the work, and to counteract the bad effect of which, is a most difficult task. Mayilaudy is the place where this Reader is employed,—a town that has been so often described, that to mention it here is sufficient. There is a pleasing circumstance connected with his labours that we must not omit to notice. An aged person of some influence in the country has for a considerable time listened with much interest to his instructions, and has appeared at times deeply impressed; but his family connections have hitherto prevented him from making an open profession of his sentiments.

John Palmer is a native of Mayilaudy, and was formerly employed there as school-master. His conduct was so satisfactory, as to point him out as a suitable person for a native teacher, when the religious public first enabled us to appoint so many to that important office. He has hitherto proved himself worthy of the confidence placed in him; and, by his example as well as instructions, preaches Christ and him crucified. Several, I trust, have been brought, through his instrumentality, to embrace the truth, as it is in Jesus. He is daily growing in knowledge, and has a very interesting and affectionate way of communicating it to others.

Pitchekoodaeruppoo was the first scene of his labours; but at Tamarakoolum, which is surrounded by many villages, and situated in the midst of a grove of Palmyras, he has been stationed for more than two years. Several additions have recently been made to this congregation.

James Clark is also a native of Mayilaudy, and was employed by Mr. Ringeltaube to superintend the cultivation of the Mission fields. He is a person of superior abilities, and his knowledge of the Scriptures is extensive. To this may be added, that his conduct is correct, and I hope he has a sense of the evil nature of sin, and of the necessity of the blood of Christ to take away its defilement. He was at first stationed at Tamarakoolum, and had Agatesurum under his superintendence; but since the number of Readers has been increased, his sphere of labour has been confined to the latter place, which is very populous, and surrounded by many villages, in most of which Christian families reside. The congregation has greatly increased by his labours, and is now the largest in the mission, in which, I trust,

there are several who worship the Lord in spirit and in truth. The chapel that was lately erected is not sufficient to contain the people.

William Haweis Cooper. The first person who bore this name was dismissed more than two years ago; the person now bearing it was employed as a school-master in Mr. Ringeltaube's time. I hope he is a diligent and conscientious man, though he has not that deep view of the depravity of the human heart, and the necessity of an application to the blood of sprinkling, which it is so desirable to see in public teachers. He has daily opportunities of disputing with the Roman Catholics and heathen around him. The former are frequently made ashamed of their ignorance of the Scriptures, and the latter often compelled to yield to the force of truth.

Puttalum, the centre of a large district, is the station that this Reader occupies. An aged man in this congregation was lately baptized, of whom I gave some account in a former communication.

Charles Seymour. The first person who was called by this name possessed good natural abilities, and a very amiable temper, which endeared him to all around him. He was suddenly called from his labours on earth, I trust, to his reward in heaven. His successor is truly devoted to his work, and so consistent in his walk, that his neighbours, who do not like his religion, are constrained to speak well of him. He has no particular congregation under his care, but visits the principal ones in the Western District, to exhort the Readers in those stations, to a more diligent discharge of their duties; to encourage the younger part of the congregation to study the Scriptures, and the discourses given them by the Travancore Tract Society; to exhort all to a walk and conversation becoming the gospel, and to ascertain particularly what progress they make from month to month.

John Clapham is esteemed among the heathen on account of being of high caste. He made a profession of Christianity in the year 1819, and has remained steadfast to the present time. He is a person of considerable energy of mind, and has been the principal means of raising two or three small congregations. In many instances, he has afforded great assistance to the people, by maintaining their rights, and vindicating their conduct from misrepresentation. To accomplish this object, the Dewan of Travancore allows him free access to him at all times. His more particular charge is the small congregation at Paenguddy.

John Oldfield. The first person who was called by this name, changed his office for one of a more lucrative nature under the

Circar. However, he is not like many, who, for the sake of office, exchange their religion. He continues his attendance on the preaching of the gospel, and, I hope, appreciates its value. The person who now bears this name demolished his idols in 1821, and since that period has exerted himself with great zeal in a better cause, and has been the means of bringing many families under the sound of the gospel, that otherwise might have remained to the present time devoted worshippers of the *Evil Spirit*. He has chiefly laboured in the neighbourhood of Munsey Sevier Chapel, but he is now stationed at Trevanderam.

Henry Martyn, aged about fifty, died suddenly at Eraniei, in January last. He retired to rest in the evening in good health, but was found the next morning a corpse. He was a man of a studious and contemplative turn of mind, which was directed to the study of the Scriptures, in an acquaintance with which he had in a short time made much progress. He had to contend with much opposition, on account of his religion, from the heathen, but more especially from some branches of his own family; which, like his divine Master, he bore with much patience, till he was called to his reward. The person that succeeds him is the eldest son of the Reader *J. Clapham*, who has enjoyed many advantages in the seminary at Nagercoil. He is stationed at Eraniei where Catherine Chapel is erected.

Richard Knill. The first person that was called by this name was a native of Tanjore, who removed thither with his family in 1822. Since that period several have been called R. Knill, whose conduct has proved them to be very unworthy of the name. The person now so designated was educated at our Seminary, and was called J. Munro at the time, I believe, when Mr. Knill was in South Travancore. He is a young man of good moral character, acquainted with the Scriptures, and has appeared at times to be deeply affected under the preaching of the word. Tittavilly is the sphere of his labour, called by Mr. Knill, in his account of the congregation in Travancore, "the earthly paradise."

Rowland Hill is a native of Tanjore, and received a Christian education under the Missionaries at that place. As he is a person of high caste and good address, he has been principally employed among the heathen in the towns and villages contiguous to Nagercoil, in many of which a man of lower caste would not be able to gain a hearing. Thousands, by his means, have been warned to flee from the wrath to come, and pointed to the Lamb of God, who taketh away the sin of the world. Many hundred tracts are also silently repeating the same thing, which he has had abundant opportunities of distri-

buting among all classes of people. O, that the seed thus sown may spring up, and bring forth fruit to the glory of God!

William Eccles. The Reader that originally bore this name gave great satisfaction, which made us exceedingly sorry to part with him; but as the climate of Travancore disagreed with his health, he was obliged to relinquish his situation, and remove to a distance. He was succeeded by a person who had long professed the Christian Religion, and who seemed for a time to run well; but temptations prevailed, and he was drawn by his heathen relations again into idolatry. The present *W. Eccles* is a young man who was educated in the Seminary, of very promising abilities; and since he has held his present situation he has pursued his work with zeal and humility. He has the charge of the small congregations at Covilvilly and Autekaudu. Two additional families have lately joined the congregation at the latter place.

Charles Noel Welsman. The first person thus designated, had been educated among the Roman Catholics, but being much impressed by reading the New Testament, he renounced the errors of Popery, and seemed zealous for the propagation of his new tenets. But, I am very sorry to say, (for there were many pleasing traits in his character,) he sunk into a state of slothfulness, out of which it was impossible to arouse him; and he manifested such a particular objection to pursue a course of studies with the other Readers, that we were compelled to discharge him. The young man now employed, has enjoyed some advantages in the Seminary at Palamcotta, under the care of our much esteemed friends, the Lutheran Missionaries. He is a person of an amiable temper, diligent in his work, and particularly attentive to the instructions given him. Vadabhankollum in Tinnevely, and the large district, by which it is surrounded, is the scene of his labour. A few have lately been added to the congregation there.

William Bushe. An aged man, who had formerly been a Catechist among the Roman Catholics, and much esteemed by the natives for his learning, was first called by this name; and his conduct afforded us much satisfaction, during the time he maintained his office. But when our Girls' school became so large as to require more assistance, he was considered the most suitable person we could obtain to fill this situation, which he has occupied with much credit ever since. The person chosen in his place, as Reader, during the short period, he had made a profession of Christianity, had made so much progress in reading, and in the knowledge of divine things, that we were encouraged to believe that he would prove suitable for the

office. Since that time he has prosecuted his work with zeal, and has carried the gospel into a large district, situated at the foot of the Ghauts. By his means many families have made a profession of Christianity. He has now charge of the congregation at Etavilly, to which several families have been lately added. The people are scattered over a vast extent of country, and are generally employed in cultivating the surrounding hills, which I regret to add is unfavourable to the communication of instruction, as they are seldom to be found at home.

Dodgson is a young man that was for a short time in the Seminary here, in which he had an opportunity of furnishing his mind with a knowledge of theological subjects, an advantage that many we have been obliged to employ have not enjoyed. He has been principally employed at Autekaudu, and in the contiguous villages. Many have heard the truth, but we have had no evidence that any have been awakened by it. The fruits of his labour may appear at another day. He is now removed to Matteodu, and itinerates in the neighbourhood.

Thomas Pleasants received the first rudiments of his education in the School at Mayilady. When the Seminary at Nagercoil was formed, he was one of the first that was entered on the list, and enjoyed for some time the advantages of the institution. In 1823, when 10 additional Readers were added to our number, he was one selected for that purpose. His sphere of labour has not been confined to any particular place, but he has laboured both in Travancore, and in Tinnevely with great zeal. He is stationed now in the neighbourhood of Agaresurum, near to Cape Comorin, where several families have recently embraced Christianity. He told me a fortnight ago, that he feels great pleasure in his work; and that he is making all the efforts in his power to produce a reformation among his kindred.

George Hamilton was formerly employed as schoolmaster at Kanankollum. As he appeared to be a person of considerable public spirit, he was selected for a Reader, and has since been the means of bringing several families under Christian instruction in that place. From thence he has itinerated to the neighbouring villages, in one of which, (Kudankoolum) where he has raised a large congregation, he now resides.

Edward Parsons is brother to the Reader *John Oldfield*; he embraced the Christian religion in the year 1820, from which time he regularly attended on the means of grace, and made such attainments in Christian knowledge, as to induce us to select him for a Reader at the time when our number was augmented. He was employed for a considerable

time at Mundekadu, and had charge of the congregation there. But as persons possessing some knowledge and experience of the Christian Religion were greatly wanted among the new congregations towards Trevanderam, he has lately been stationed at Coolootory, about half way between this and Trevanderam, near to the public road.

Peter Roe enjoyed the advantage of our Seminary for nearly two years, and during that period manifested a teachable disposition and some pleasing indications that our labours were not in vain. His parents, who knew of no advantages but those connected with *things present*, after many efforts succeeded in enticing him away from the school. The young man was not inactive while at home, but exerted himself to induce his parents to attend on the means of grace. They came, and for a time manifested much zeal for the new religion, but in the hour of temptation, fell away to the great grief of the son, who, though alternately allured and threatened to forsake the Christian Religion, remained steadfast. He was appointed to his present situation a few months ago, when the person who formerly bore the name Peter Roe had forfeited his situation by a neglect of duty, after frequent admonitions. The young man, now bearing the name, is stationed at Mathavelly, where he is very active, particularly in catechising the people. Several additions have been made to the congregation during the last month.

Edward Lewis Davies is diligently engaged in the study of the Scriptures, and forms a striking comment on the fulfilment of that promise contained in Prov. ii. 5. He has been for several years in Nagercoil under instruction, which I trust has been blessed to his conversion, which affords a pledge that the Lord is with us, and will not suffer us to labour in vain. This with a few more pleasing instances of the same nature, is a compensation more than sufficient for all the sacrifices that a Missionary is called to make, and gives a pleasure that is indescribable. He has no congregation under his immediate care, but itinerates in the heathen towns and villages adjacent, and occasionally visits the people of various congregations.

George Tweedy. Several have been designated by this name; the first of whom fell a sacrifice to the epidemic; and others, after a short trial, were found to be unsuitable persons. The Reader now called by this name is, I hope, a diligent and conscientious man, growing in Christian knowledge, and aiming to walk worthy of his high vocation. I have often observed him deeply affected under the sound of the gospel. His station, for a considerable time, was Manalekauda, where he was the means of bringing many to attend on the means of

grace. From thence he has been removed to a congregation lately formed at Killypoor, among a class of interesting people, who obtain a livelihood by the loom. This place is about 20 miles north-west of Nagercoil.

Boothroyd Moorhouse. The first called by this name was a young man of interesting talents, but was habituated to lying, a sin very common in India. The person appointed in his place was, about two years ago, impressed by the preaching of the Word. At that time he could not read, but was encouraged to make an attempt to learn; this he did at intervals, which he redeemed out of that portion of time, in which he had to provide a maintenance, by the labour of his hands, for himself and family. He made rapid progress in reading, and in a knowledge of the gospel; and his conduct was so consistent that I was induced to appoint him as the most suitable person I could obtain, to fill this situation, which became vacant about three months ago. He is under a regular course of instruction with the other Readers, and in addition to this he has the assistance of *P. Doddridge*, a young man of superior attainments, who is stationed very near him. Etambally is the sphere of his labours.

John Meybohm Venning, a very promising young man, to our regret, was obliged to relinquish his office in consequence of a disease which greatly affected his speech. He is now employed in the printing-office. In this situation he conducts himself with the greatest propriety, which, in connection with other pleasing traits in his character, leads me to hope that he is an *Israelite* indeed. The young man who fills his place was one of the first who entered the Seminary; he has made considerable progress in the English language; and I hope, from the superior advantages he has enjoyed under a religious education, he will not disappoint our expectations, but prove himself worthy of the name he bears. He is stationed at Manalekaudu.

Peter J. Hosch, is a very amiable young man, and has a desire to increase in knowledge, but his station is at such a distance from Nagercoil, that he is unable to gratify that desire to the extent of his wishes. I hope to be able shortly to make such an arrangement as will bring him nearer to us. Naiyattangary a populous town, 25 miles from Nagercoil, on the public road to Trevandrum, is the centre of his labours.

Philip Doddridge is a youth who bore the name *Thomas Morell* while in the Seminary at Nagercoil. Some account of his amiable disposition, and early indications of sincere devotedness to the Saviour, I have already communicated. To bear the name of the

pious and amiable *Doddridge*, it was thought a more suitable person could not be selected. Since he has been employed, his conduct has been so exemplary, that we indulge the hope of his becoming extensively useful in the mission. He is very attentive to the study of the Scriptures, in the knowledge of which his progress is very evident. He is stationed at his native village, Viragoodyerapu, whence he itinerates to the surrounding neighbourhood, from which a number of heathen families have been induced to join with those who assemble on the Sabbath, and other occasions, to worship the true God.

Of the remaining nine READERS, who are but just entering upon their work, much cannot at present be said.

John Foxell has long made a profession of Christianity, and has made some considerable attainments in divine knowledge. He is placed over the new congregation at Palliaudee, where many families have lately forsaken heathenism, demolished their idol's temple, and are erecting in its place a small house for the worship of the only living and true God. Palliaudee is situated about 20 miles to the north-west of Nagercoil.

John Edwards was among the first that entered the Seminary here; he is a promising youth, and has hitherto given much satisfaction. He is stationed at present at Anandanadenkudiyirapu.

James Rathbone occupies a new station at Resta, in Tinnevely, a district of some considerable extent, situated on the other side of the Ghauts; rented of the Company by Mr. Hughes, who is called by Dr. Buchanan, in his *Christian Researches, the Philosopher of the Mountains*. A few families have recently met together here for Christian instruction. Their teacher, who has been brought up from his infancy under the sound of the Gospel, is zealous and devoted to his work.

John Angear is nephew to the Reader *William H. Cooper*. At Putallam he has discharged the duties of a Schoolmaster with much credit to himself for a considerable time. I hope he will be as diligent in his new sphere. He is stationed at Kanankollum in Tinnevely.

William Bromley Cadogan was formerly employed as a Schoolmaster at Taveyodu. His conduct has been such as to encourage the hope that he will become an useful auxiliary in extending the light of the Gospel in that dark village, and in its neighbourhood.

Edward Balm is the youngest son of the Reader, *S. S. Greatehead*. He was educated in our Seminary, and has made the most proficiency of any in the Tamil and English languages. He is a modest

and promising youth, who I trust will be a burning and shining light in this dark corner of the earth. He is stationed at present at Nagercoil.

William Cooper, is a descendant of one of the first families that made a profession, and has from his youth been brought up in the Christian religion. He was received into the Seminary at Nagercoil soon after its establishment. Since he has left, he has been a schoolmaster in his native village, and in Paenguddy. He is now in a more enlarged sphere of action in Mandekadu; a place notorious for its idolatry, where, I trust, he will be made a great blessing.

John Lockyer is a very interesting person, who has for a considerable time studied our books with attention, and has been induced lately to make a decided profession of Christianity. As I am anxious to give him further instruction in the Christian religion, he is appointed to a village near to Nagercoil, where he will have privileges that those cannot enjoy who are stationed at a distance, and more especially as he will have an opportunity of attending our evening services, at which portions of Scripture are expounded.

Robert Graham is a youth of promising talents, upon whose mind the word of God, I trust, has frequently made a deep impression. He is just sent forth from the Seminary to his labours in the dark villages contiguous; and I am sure that the Directors and the friends of the Society will pray that the blessing of God may go with him.

In concluding this account, it may be proper to remark, that the business of the native teachers is to read the Scriptures, and to teach the catechisms to those people who have made a profession of Christianity in the villages where they respectively reside, and to travel to the towns and villages around, to invite the heathen to forsake their idolatry and sins, and to believe in the Lord Jesus Christ, that they may be saved: to distribute tracts among the heathen and others who are able to read them, and willing to receive them. That this plan, wherever suitable instruments can be obtained, is admirably adapted to propagate the gospel, will appear to every person acquainted with the state of society in India. Indeed, some of the simple facts stated in the preceding pages are sufficient to recommend it to general notice. I wish particularly to hear of its being in universal practice in India.

To render the READERS more efficient for their work, I esteem it an imperious duty to use every means in my power to impress upon their minds the necessity of personal religion, and the importance of studying the Scriptures. To make the path as plain as I can, besides assembling them every week to hear their reports, and to lecture them on the

most important subjects of theology, as much time is redeemed as my other duties will allow to prepare useful treatises in the language. These, in connection with similar works published by the brethren in the peninsula, furnish a continual variety of subjects for their perusal and meditation. By these means many of them are making rapid improvements, the benefit of which is not confined to themselves, but diffused throughout most of the towns and villages in the south of Travancore, in some of which, through the tender mercy of our God, *the day-spring from on high* is enlightening the abodes of former darkness; and pointing the weary traveller to the rest that remains for the people of God.

. It appears from Mr. Mault's letter, that in 1822 the following Readers were transferred to Quilon, in connection with the mission at which place they have since laboured. Of six native Readers *undesigned*, to be engaged in any part of the East Indies where most wanted; two have been engaged at Madras, two at Bangalore, one at Bellary, and one is employed at Combakonum, under Mr. Mead, who removed thither from Nagercoil some time since, on account of the state of his health. The following Readers from Nagercoil have also removed to Combakonum: *Glass Kaye*, *George Clarke*, *William Urwick*, and *B. W. Matthias*, and are under the superintendence of Mr. Mead.

DOMESTIC MISS. INTELLIGENCE.

BAPTISM OF ANOTHER OF THE MADAGASCAR YOUTHS.

On Feb. 8, one of the Madagascar youths, Rolan Balam, who is about to return to his native country, was, at his own request, publicly admitted to the rite of Christian baptism, in the presence of a large congregation assembled in Grosvenor-street chapel, Manchester. Mr. Bradley commenced the service with prayer; after which, Mr. Roby delivered an impressive address on the occasion, and proposed a number of questions to the candidate, which were answered in such a manner as to afford the highest gratification to all present. Mr. Roby then baptized him by the name of *John*, and Dr. Clurie concluded this most interesting service with prayer. We understand that the dear youth has since been unanimously admitted a member of the church at New Windsor, under the pastoral care of the Rev. James Priddie, and that peculiar interest was felt, both at the church-meeting and at the administration of the Lord's supper. May this prove one of "*the first fruits*" of a glorious harvest in Madagascar, for which we earnestly entreat the prayers of all the friends of missions.

In the course of this month it is expected that this interesting youth, accompanied by a missionary and several artisans and their wives, amounting in all to ten persons, will embark for Madagascar.

NOTICES.

On Sunday morning, the 5th Instant, a Sermon will be preached at *Holland Chapel, Brixton*, (Rev. Dr. Styles') by the Rev. Henry Townley, preparatory to a General Meeting, to be held in the same place of worship, on Tuesday evening the 7th instant, for the formation of an *Auxiliary Missionary Society*. William Alers Hankey, Esq. Treasurer of the Parent Society, has engaged to take the Chair, (at Six o'clock). Also one of the Secretaries, and several Missionaries and Ministers, are expected to attend on the occasion.

On Sunday, the 19th instant, the Rev. William Ellis is engaged to preach on behalf of the Missionary Society, at (Rev. J. Fox's chapel,) Bolton, Lancashire, in the morning, and at Darwen in the evening. On the

following day, Mr. Ellis is engaged to attend the Anniversary of the Branch Missionary Society, at Rev. Mr. Slate's, Stand, near Manchester.

On Wednesday, the 22d instant, the Anniversary of the Bedfordshire Association, in aid of Missions, will be held at Bedford, when the Rev. Henry Townley is engaged to preach in the morning, and some minister (not yet appointed) of the Baptist denomination in the evening.

On Sunday, the 26th, Sermons will be preached in Sheffield, on behalf of the Society, when Rev. William Ellis, from the Sandwich Islands, is expected, who will also attend a public Missionary Meeting, proposed to be held the following day in that town.

On Tuesday and Wednesday, the 27th and 28th instant, the Anniversary of the Auxiliary Missionary Society, for Leicester, Notts, and Derby, will be held at Derby, when the Rev. George Clayton, of London, and the Rev. William Ellis are engaged to attend.

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 January, to 16 February, 1826.]

IN LONDON AND ITS VICINITY.

A. Z.	10 0 0
Bank of England Note, No. 9855.	10 0 0
Haberdasher's Hall Meeting.—Collections after Sermons, per Rev. Messrs. Townley and Ellis	6 13 6

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Buckinghamshire.—A Friend	2 0 0
Cambridgeshire.—Fordingham Auxiliary Society, per Rev. S. Ransom	4 7 0
Cornwall.—Penzance Juvenile Society.—per Rev. J. Foxell	20 0 0
Devonshire.—Newton Abbott.—Rev. R. Crook. Subscriptions (Balance)	11 16 0
Kent.—Missionary Box, per Mrs. Greay	3 9 0
l. T.	1 1 0
Lancashire.—East Auxiliary Society.—J. H. Heron, Esq. Trans. Bass Lane Chapel.	5 3 2
Bolton.—Duke's Alley Chapel Branch Society. Rev. J. Fox.	78 17 8

Carry forward, .. 84 0 5

Brought forward ..	84 0 5
Mawdsley Street Chapel.—Rev. W. Jones.	2 8 6
Missionary Box, per Mr. Gill	2 16 0
For the Education of Native Females in India, per Mrs. Fox	17 15 0
	106 13 11
Less Expenses ..	8 0 0
	98 13 11
Delph.—Rev. Mr. Holroyd	5 0 0
Haslingden.—Rev. P. Ramsay.	12 0 0
Manchester.—Leaf-square Grammar School Association, per Rev. Dr. Clunie	6 15 0
Stand.—Rev. R. Slate. Subscriptions	11 16 0
Sunday School	2 11 1
Missionary Boxes ..	3 2 9
Coll. after Sermon ..	4 18 0
	22 7 10

144 16 9

Preston Auxiliary Society.—					Brought forward..	50	19	1
Mr. J. Hamer, Treas.					Landover.—Rev. Mr. Powell...	2	16	3
Contributions.....		42	19	3	Collected by Messrs. Thomas			
R. Thornber's Miss.					and Rees	3	11	9
Box		0	11	7	Subscription	1	1	0
				43	Miss Walters, for the Education			
				10	of Females in India (A)	1	0	0
Elswick Branch.—Rev. D. Ed-								8
wards		10	11	10	Lanybre.—Rev. Mr. Rees			3
Clifton ditto.—Rev. J. Bryning ..		6	16	8	Hanover.—Rev. E. Davies			5
Freckleton and Wharton.—Ditto.		2	12	0	Telech.—Rev. Messrs. M. and E.			0
Kirkland.....Ditto.		6	8	8	Jones.....	4	12	2
				70	Juvenile Society	4	3	3
				0	Lanrhyd ditto	2	9	2
				0	Lanvinnio ditto	1	7	10
Middlesex.—Whetstone and Totteridge Aux-					Menveneth ditto	1	15	1
iliary Society, per Mr. Lines		4	14	8	Cruganfach ditto	1	6	2
Shropshire.—Wollerton.—Friends, per Rev. D.					Capel Uau	4	0	0
Davies		2	9	0	Llwynyrhwdd	1	15	6
Somerset.—Barton St. David's.—Rev. W. Rey-					Blaenycæd	1	13	0
nolds and Congregation		2	0	0	Juvenile Society	3	12	3
Warwickshire.—H. I		1	0	0	Peterwell.—Collection and Ju-			
Wilts and North-East Somerset Auxiliary Mis-					venile Society	2	8	7
sionary Society, W. M. Everett, Esq. Treas.		100	0	0				29
Worcester.—Lady Huntingdon's								8
Chapel.—Rev. E. Lake,								0
Subscriptions		5	5	0	Narberth			0
Penny Society		17	12	7				97
Legacy		0	5	0				4
				23				1
				2				92
				7				1
Wales, North, Auxiliary Society.—W. Wil-								0
liamson, Esq. Treas.		145	0	0				
Wales, South, Auxiliary Society.—								
Rev. D. Peter, Treas.								
Rhodai and St. David's, by Rev.								
J. Griffiths		7	0	4				
Subscription		1	1	0				
				8				
				1				
				4				
Bridgend.—Rev. Messrs. Skeel and								
Davies		3	3	3				
Sunday School		0	14	0				
Sion Hill		1	6	0				
Subscription		1	0	0				
				6				
				3				
Talybont.—Rev. Mr. Ellis		0	12	8				
Sunday School and Branches ..		6	1	7				
Salem Chapel		1	0	9				
Produce of a Hen		0	10	0				
				8				
				5				
				0				
Brecon.—Coll. by Miss Morgan ..		9	4	8				
Ditto, Miss Dunn ..		1	13	4				
Subscription		1	1	0				
				12				
				4				
				0				
Bethlehem.—Rev. Mr. Philipps ..		4	9	2				
Sunday School		2	5	9				
St. Clears		0	10	9				
Sunday School		3	8	10				
Rhydyceisian		2	2	0				
Sunday School		3	9	0				
				16				
				5				
				6				
Carried forward..		50	19	1				

Fund for the Widows and Orphans of Missionaries.

J. Kinnard, Esq.	10	10	0
D. Lister, Esq.	10	0	0
Rev. Dr. Steinkopf ..	5	0	0
Mr. Nash	1	1	0

For the Anglo-Chinese College.

Ireland.—Richmond Lodge.—F. Turnley, Esq.	5	5	0
Misses S. and J. A. Morton, per Rev. Dr. Morrison ..	10	10	0
Miss M. Morton. ditto.	2	2	0

Madras Female Free School.

Produce of a Missionary Box	5	0	0
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For the Education of Native Females in India.

Mrs. Adams	3	0	0
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Donations towards Building the New Chapel at Pinang.

	<i>Span.</i>	<i>Doll.</i>
John Palmer, Esq.	50	—
Rev. Mr. Burn	50	—
Gunner Robinson	5	—
—— Baddeley	4	—

Legacies.

Mr. B. Melville	48	50
Mr. G. Burton	20	—
	177	50

The Thanks of the Directors are respectfully presented to the following :—

Miss Mary Ann Cowie, for Whitfield's Works, 7 vols., Ambrose's ditto, Green's ditto.—Mrs. Wood, for a parcel of books.—Mr. Ireland, for sundry Reports.—T. W. for a Bible with Notes, folio.—Messrs. Cranbrook, Moxley, Painé, Slack, Capt. Killwick, T. and G. F., and Anonymous; Messdmes. Hill, Price, Weeks, and Adams, for 5 vols. and 1,222 Nos. of the Evan. Mag. and other periodical publications.

THE INFANT.

I saw an infant ; health, and joy, and light
 Bloomed on its cheek, and sparkled in its
 eye,
 And its fond mother stood delighted by,
 To see its morn of being dawn so bright.
 Again I saw it, when the withering blight
 Of pale disease had fallen, moaning lie
 On that sad mother's breast—stern death
 was nigh,
 And life's young wings were fluttering for
 their flight.
 Last, I beheld it stretched upon the bier,
 Like a fair flower untimely snatched away,
 Calm and unconscious of its mother's tear,
 Which on its placid cheek unheeded lay ;
 But on its lip the unearthly smile ex-
 pressed,
 " Oh ! happy child, untried, and early
 bless'd ! "

A FATHER'S PRAYER,

On the Birth of his First Born.

Hail ! thou dear infant pledge of love
 mature !
 Long may'st thou live, and may thy life be
 pure.
 May God, who gave thee being, plant within
 Thy breast His grace,—an antidote to sin ;
 So shalt thou, then, in truth a blessing prove,
 Secure of godly and parental love.
 Lord of my life ! with gratitude replete
 Prostrate I fall before thy mercy seat,
 Whence issues every comfort, every sweet. }
 What shall I render to my God, I cry
 For all his mercy. Lord do thou draw nigh ;
 Accept a thankful tribute for this gift,
 And bless the infant, while to thee I lift
 My heart in prayerful rapture, praise sincere,
 And smile upon us while we're waiting here.
 M. B.





WILLIAM HENRY HARRIS

LATE OF CARDIGANSHIRE

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

APRIL, 1826.

MEMOIR OF THE LATE REV. EBENEZER MORRIS,
OF TWRGWYN, CARDIGANSHIRE.

THE REV. E. MORRIS was born in the parish of Lledrod, in the county of Cardigan. His father, the Rev. David Morris, was a preacher of considerable celebrity among the Welsh Calvinistic Methodists;—an honoured instrument of bringing many to the knowledge of the truth. Ebenezer was the eldest of four children. Nothing particularly worthy of mention is related of his early youth. When about seventeen years of age, he removed from his father's house in Cardiganshire, to Trecastle, in Breconshire, and kept a school there for some time. To this period, he remained ignorant of the things that pertained to his peace, and unimpressed respecting his spiritual state; but a sermon of a pious and useful itinerant, D. W. Rees, was now exceedingly blessed to him, and he very shortly became a member of the Calvinistic Methodist Society at the abovementioned place. Having given satisfactory evidences of piety and suitable ability, he was permitted and encouraged, when about nineteen years of age, to commence preaching; and it appears, accompanied the Rev. D. Parry, of Breconshire,

to North Wales not long after, and preached with that eminent and much beloved minister throughout his journey in that part of the principality. Upon the death of his father, two years subsequently, he finally left Trecastle, and became the occupant of the paternal house and farm in the parish of Troedyr aur, in Cardiganshire.

Integrity, firmness, and unfearing promptitude to act, when his judgment was satisfied of the necessity and expediency of any measure, were always prominent traits of his character; and they were early manifested in exertions to procure and support the exercise of due church discipline, when prejudice and corruption, with the utmost pertinacity, opposed all such efforts. In his more public province also, his talents were gradually developing, and his sermons were attended with frequent evidences of divine influence on many in the multitudes who flocked to hear them. From the commencement of his ministry, his popularity was unusually great; and continued unabated in every part of Wales to its close.

Those natural advantages and qualifications, which serve to render a public speaker popular, Mr. Morris enjoyed in extraordinary variety and amplitude. His voice was remarkable for its power, capability of modulation, and melody. His style of speaking never failed to rivet the attention by its diversity, eloquence, and energy. His retentiveness of memory and his readiness and copiousness of expression often appeared to astonishment, in carrying him through sentences of great length, comprehension, and vehemence, with perfect perspicuity and precision. His ardency was uncommon, but seemed fully justified, and, indeed, demanded by the obvious importance of that which he inculcated. His action was considerable, but at all times dignified and becoming; and his countenance generally wore a striking expression appertaining to the nature of the topic he might be treating.

Mr. M. was no pulpit trifter. From the beginning of his discourse to its conclusion, he strove with all his ardour to awaken the conscience, and to affect the heart. He discovered much skill in accommodating his ideas to every capacity; placing them in various aspects before the mind with admirable readiness. Few sermons could be listened to, equally intelligible as were his to the obtuse and vulgar, that were at once so theological, so replete with sentiment, so free from truisms, and so accordant in imagery and diction with good taste. He was happy in familiarly illustrating the passages of Scripture he quoted to bear on his point, without perversion or sophistry. His mode of paraphrasing was clear, apposite, and highly interesting. If he could be esteemed more excellent in treating one subject than another, it was when expatiating upon the person of Christ; and when he proceeded with closeness and pathos,

“To prove, that without Christ all gain is
loss,
All hope despair, that stands not on his
cross!”

The predominant, and most striking feature of his preaching was *force*. The elevation of his thoughts—the grandeur and nervousness of, his language—subdued and filled the minds, and solemnized the feelings of his audience. In addressing the careless and irreligious, constituting a majority of his numerous hearers, his abilities appeared particularly to adapt him; and the bursts of his oratory had an indescribably petrifying and overpowering effect. To adopt a scriptural phrase—“His heart was moved, and the heart of his people as the trees of the wood are moved with the wind!”

Mr. M. was of middle stature, but very corpulent. His address was frank and familiar. At the first, it might be occasionally deemed wanting in friendliness and warmth; but upon further intimacy it was found peculiarly calculated to inspire confidence; and he would promptly prove that he deserved the confidence he had inspired, by discovering himself a much interested friend and a valuable adviser. He was shrewd and humorous in familiar intercourse. Although he had much ready wit, yet he never lowered the minister by indulging in sarcasm or levity. In conversation of a religious nature, he would present an important truth—urge a serious consideration, with address and irresistible effect. No sentiment dropped from his lips unheeded. The deepest solemnity, the most intense fervour, were his constant powerful auxiliaries, to shew what he uttered to be in no common degree worthy of regard, and to impress it on the mind strongly and permanently.

The pulmonary disorder, which brought the life of this valuable man to a close, attacked him shortly after his return, last spring, from the me-

tropolis, where he had been for a few Sabbaths supplying the Welch Chapel in Jewin-street. When experiencing much indisposition, his anxiety to do good incited him to travel and exert himself beyond his capability. His complaint soon assumed an alarming aspect, and at length the hope of his recovery could hardly be cherished. The last sermon he preached at *Turgwyn* Chapel, (the place of worship near his house, the society which he belonged to,) was from Psal. xxx. 5, "For His anger endureth but a moment; in His favour is life," &c. The next text of Scripture he intended discoursing upon was, according to a mark he has left on a note book, the 9th verse of the 71st Psalm,— "Cast me not off in the time of old age; forsake me not when my strength faileth." He never preached from the words: but it will appear from what follows, that he died enjoying an answer to the prayer therein contained. The great and general esteem and love he was the deserving object of, was strikingly exemplified throughout the whole period of his illness, by the multitudes that were each day hastening from all the surrounding neighbourhood to make enquiries respecting him. He was in the habit of conversing freely and familiarly with most in his own and the adjacent societies. He took a lively interest in all that concerned them, and was unto them *as a father*. They sympathized with him and now bewail him *as such*.

He often lamented, that spiritually supported and solaced as he experienced himself to be, he should be unable to do good to his fellow men. 'I have no degree of solicitude to live,' he would say, 'but yet would wish to be of some service in the great work.' It had been of late his repeated request in prayer, that he might not live when his work was ended; reiterating laconically — 'When out of employment, out of

the world.' About nine days before his decease he was desired to speak of the state of his mind; and he exclaimed,—'My greatest desire is now to depart, and to be with Christ.' Upon its being remarked that he was highly favoured in possessing that experience in an hour so trying, he said—'Yes, it is a high privilege for a sinner so great as I am;' and rejoined—'I have for some time been kept to view mine unworthiness and wretchedness, and have been much dispirited, when at the same time I considered the important and responsible office the Lord has been pleased to place me in. Oh! I have felt ashamed at the little good I have effected in the great cause of my Redeemer. I scorn to think of any service I have done my Master; but I am quite certain that, by the assistance of the Holy Spirit, I have endeavoured to perform some.'

Upon two of his friends visiting him, on their way to an Association at Cardigan, he said—'Remember me affectionately to all the brethren, and desire them not to be unmindful of me. I pray that "the shout of a king *be* among them."

It gladdens my heart that there have been indications of it in late meetings. May the manifestations of the Lord's presence which have been recently enjoyed stimulate ardent desires for more.' And he added emphatically, —'When the Lord draws nigh unto his people he seems to ask them,— "Will ye that I come yet nearer?"'

He was, on one occasion, desired to express his views of the state of religion in the churches in general, and he spoke to this effect,—'The present appearance, and I fear the real state of the churches, is a lukewarm and slumbering one, and it has of late been a subject of painful reflection to me. What is still more lamentable is, we seldom hear that desirable cry—"Oh! that I knew where I might find him!"'

The resigned and acquiescent frame

of his mind, with the supporting assurance of his spiritual state, appeared obviously from several observations, such as the following, when suffering acutely from difficulty of breathing:—‘The present circumstance of suffering is very grievous, but good enough for a wretched sinner: the only thing of much consequence is to know the Lord.’ ‘I draw hard to the end of my journey, and am on the point of entering eternity, but without the least alarm or uneasiness.’

One morning, upon awaking, he called Mrs. M., and said,—‘All the last night I found myself with some of the holy brethren, who years since departed in Jesus; (Mr. Lloyd, of Henllan, and Mr. Jones, of Langan, he named,) and very sweet, indeed, was our society. I have tasted, yes, I have tasted of the fruit of the land.’ A short time after, he said, ‘No one ever felt a stronger attachment to his wife and family, than I have felt to mine; but now, from the view I have had of the heavenly felicity, and from the wonderful things that have been revealed to me, I feel no attraction to any thing here, nor any wish to remain in the body. I have had a more glorious sight, than I ever before enjoyed, of that far better country which I shall soon arrive at.’ He then, with a sweet, extatic smile, exclaimed,—‘I now behold it: Oh! wonderful country! Oh! what a surpassing enjoyment I have even now, yea, even in the agonies of death!’

The last day of his life, his pain and difficulty of breathing, with the indistinctness of his articulation having much increased, but little of what he said was intelligible. He spoke much, and made every exertion to be understood, repeating the same phrase several times. The following words were at length distinct,—‘Oh! may the knowledge of the Lord increase in the land!’ This remained on his lips the whole of the

morning. In the evening he was heard to say, again and again,—‘Where is the Holy Ghost?’ ‘Where is the Holy Ghost?’ His last words, lifting up his hand with the exclamation, were,—‘Oh! Holy Ghost!’ In a few minutes after he expired, Monday, August 15, 1825, in the 56th year of his age.

Such, and far surpassing our ability to represent him, was, through grace, in life and in death, the man, whose loss hundreds of Christian societies in thirteen counties, and elsewhere, are now bewailing:—the man of whom the tears of friendship, as they descend many a face, inscribed,—‘My brother: very pleasant wert thou unto me!’ Adieu for a little while, happy spirit!

On Thursday, the day of his interment, the Rev. E. Richards, of Tregaron, and the Rev. D. Charles, of Carmarthen, preached in a field near his residence to a vast concourse, assembled from various distances, who mourned for him ‘with a great and very sore lamentation,’ from John ii. 11, (middle clause) and from Heb. xiii. 7.

LINES

To the Memory of the Rev. E. Morris.

HE is gone to the land where his heart was set,
 ’Twas thither his course had been tending:
 The lov’d ones he’d wept for, again he has met,
 And their lasting Hosannahs are blending.
 The faithful Ambassador’s gone to his Lord,
 He serv’d him with zeal and affection,
 His toiling is o’er, and he reaps his reward,
 He rests, and inherits perfection.
 We grieve for our loss, while he bows at the throne,
 Adoring Jehovah who lov’d him,—
 The Lamb who expir’d for his sins to atone,
 And the Spirit who bless’d and approv’d him.
 Tho’ the grave hides the face and the form so dear,
 Yet a day is to dawn, when the ‘mortal
 Shall put immortality on,’ and appear;
 And ‘Victory,’ shout to Heav’n’s portal!
 Carmarthen,

ON MILTON'S TREATISE

ON

CHRISTIAN DOCTRINE.

ESSAY III.

The Abrogation of the Law.

THAT the Law given by Moses was superseded, and, in some sense, abolished by the Gospel of grace and truth, is a position which all Christians hold. The point of difficulty is to determine to what extent this abolition reached. Did it apply only to the Political Constitution and Ceremonial Rites of the Levitical dispensation? Or did it include the whole body of the Precepts enjoined by God upon the Israelites, as his selected and peculiar people?

The generality of English and Scots divines have adopted the former of these hypotheses: but the latter is maintained by many of the most distinguished Protestant divines of the Continent, both Lutheran and Calvinistic; and to this class our illustrious author joined himself. Had he been governed by reverence for names, he might have boasted of his society; for Luther himself and Melancthon, Musculus and Zanchius, besides others of no little consideration, had been the advocates of the same doctrine.

We select a few paragraphs, in which Milton expresses his sentiments, in his characteristically plain and lucid manner.

"The Mosaic LAW was a written code, consisting of many precepts, intended for the Israelites alone, with a promise of life to such as should keep them, and a curse on such as should be disobedient; to the end that they, being led thereby to an acknowledgment of the depravity of mankind, and consequently of their own, might have recourse to the righteousness of the promised SAVIOUR; and that they, and in process of time all other nations, might be led, under the Gospel, from the weak and servile rudiments of this elementary institution, to the full strength of the new creature, and a manly liberty worthy of the sons of God. The GOSPEL is the new dispensation of the Covenant of Grace, far more excellent and perfect than the Law, announced first obscurely by Moses and the prophets, afterwards in

the clearest terms by Christ himself and his apostles and evangelists, written since by the HOLY SPIRIT in the hearts of believers, and ordained to continue even to the end of the world; containing a promise of eternal life to all, in all nations, who shall believe in Christ when revealed to them, and a threat of eternal death to such as shall not believe. On the introduction of the gospel, or new covenant, through faith in Christ, the whole of the preceding covenant, in other words the entire Mosaic law, was abolished. We are absolved from subjection to the Decalogue as fully as to the rest of the law. Under the gospel, good works must be defined to be of faith, not of the Decalogue; whence it follows that conformity, not with the written but with the unwritten law, that is, with the law of the Spirit given by the Father to lead us into all truth, is to be accounted the true essential form of good works. With regard to the doctrine of those who consider the Decalogue as a code of universal morality, I am at a loss to understand how such an opinion should ever have prevailed; these commandments being evidently nothing more than a summary of the whole Mosaic Law, as the fourth in particular is of the whole ceremonial law, which, therefore, can contain nothing applicable to the gospel-worship."

Upon these statements we submit the following remarks.

I. The doctrine thus brought before us is altogether distinct from the coarse and licentious Antinomianism of modern times. Though Milton considered the whole Mosaic law as abolished, both as a covenant and as a rule of life, he admits not the smallest relaxation of the obligations and the motives to religious obedience. Indeed, his views were the very contrary. He regarded the practical holiness of believers under the gospel as being as much superior to the literal obedience of the Sinai covenant, as he looked upon the righteousness of Christ to transcend the outward service of one who observed that covenant merely to obtain the good things of the land flowing with milk and honey. Many chapters of the volume are occupied in laying down the principles and the precepts of Evangelical Obedience, in all its branches; and this object is accomplished in a very satisfactory and impressive man-

ner. We do not include in this general character the writer's opinions concerning marriage, the sabbath, and some other ethical questions. It is proposed to make them the subject of a future Essay. At present we only remark, that it is evident the great author did not regard those opinions as, in the smallest degree, tending to licentiousness. As a brief specimen of his general sentiments on Christian duty, we subjoin a few sentences.

"Since we are commanded, under the gospel as well as under the law, to love and serve God with all our strength and with all our mind, and since, consequently, there can be no excess in piety and charity, it follows that no act which we are capable of performing can be of such excellence as to fulfil, still less to transcend, the requisitions of duty. *Good Works* are those which we perform by the Spirit of God working in us, through true faith, to the glory of God, the assured hope of our own salvation, and the edification of our neighbour. *Wisdom* is that [virtue] whereby we earnestly search after the will of God, learn it with all diligence, and govern all our actions according to its rule. *Love* is a general virtue, infused into believers by God the Father, in Christ, through the Spirit, and comprehending the whole duty of love, owing from each individual to himself and his neighbour."

Upon these and similar foundations of principle, the author urges the particular requirements of duty, in the most forcible application of scripture-precepts, warnings, and threatenings, under a great variety of heads. They are treated in the following order:—

"Devout affections towards God,—Love, Trust, Hope, Gratitude, Fear, Humility, Patience, Obedience:—the Worshipping of God with sincerity, after the form and manner which himself has prescribed:—Supplication—whereby, under the guidance of the Holy Spirit, we reverently ask of God things lawful, either for ourselves or others, through faith in Christ. Virtues towards ourselves;—Sobriety, Chastity, Modesty, Decency; Contentment, Frugality, Industry, a Liberal Spirit, Lowliness of Mind, Magnanimity; Fortitude, Patience. Duties to our neighbour;—loving him as ourselves;—Brotherly or Christian Love, the strongest of all affections, whereby believers mutually

love and assist each other as members of Christ, and are as far as possible of one mind, bearing at the same time to the utmost of their power with the weaker brethren, and with such as are of a different opinion;—Innocence, Meekness, Placability;—Respect to our neighbour's personal modesty, and his reputation;—Ingenuous and open Dealing, Faithfulness, Gravity, Taciturnity, Courteousness, Admonition;—Integrity, Beneficence, Gratitude;—Domestic Duties;—Almsgiving, Hospitality;—Public Duties."

To deem the man who scripturally and fervently inculcates this range of duty, and uniformly represents a conformity to it as essential to the Christian character; to deem such a man an Antinomian, would be the height of injustice and absurdity!

II. The controversy essentially turns upon the right understanding of the nature and design of the Ten Commandments, and the legitimate interpretation of each commandment in particular. Milton, and those of similar views on this point, regarded the Decalogue as *merely* the *formula*, or brief expression on the part of the Granter, of the condition of the Covenant of Peculiarity made with Israel, a temporal constitution with temporal sanctions: and they interpret its particular precepts as "requiring only those external actions which are literally specified, which might be performed without any principle of inward holiness, and of which this servile and outward observance would entitle to the plenty and temporal prosperity of the land of Canaan." But they are far from supposing that, under the Levitical dispensation, mankind in general, or the Hebrew nation in particular, were destitute of the means of just moral knowledge. They believe that the great principles of moral obligation were originally revealed to the first parents of mankind; that, partly from tradition and partly from their consonance with natural feelings and reason, those principles are sufficiently obvious to all by the light of nature, (see Rom. i. 19—25. ii. 14, 15.); that to the great patriarchal families much concerning the rule of obedience was made known by divine communication; that the Israelites had the benefit of the accumulated moral knowledge of former ages; that this knowledge ran through their dis-

pensation of peculiarity, though not forming a part of it; that frequent hints and evidences of it were interspersed by the Most High, in his various revelations of righteousness and mercy made to that favoured people.

On these subjects, the reader may consult to great advantage, the late Dr. Erskine's *Theological Dissertations*;—Diss. I. The Nature of the Sinai Covenant; and, II. The Law of Nature sufficiently promulgated to the Heathen.

Other divines, with whom we humbly class ourselves, admit these views to be true, so far as they go; but conceive that they do not exhibit the whole truth. The Decalogue they look upon as answering a double purpose: the one, that it served in the bare letter as the formula of the Sinaitic Constitution; but the other, that it is a real compendium of universal righteousness. To explain and justify our understanding the Ten Commandments in this extended sense, we suppose that each commandment, (following the characteristic mode of very early style, whether spoken or written) is the specification of a *principal case*, either of obedience or of transgression, and that this principal case, whether of injunction or of prohibition, is the *representative* or *exponent* of the whole class of duties or of sins. Upon this ground we maintain that the "commandment is exceeding broad;" that "the law is spiritual;" that it fully comprehended the grand essentials of duty, perfect love to God and to man; that it "is holy, just, and good;" and that it "is perfect, converting the soul," as the instrument of the Almighty Spirit.

We must restrain ourselves from enlarging: but the whole of the point in difference may be expressed in one word. Both parties hold the Moral Law to be the *entire* preceptive will of God, apart from all ritual and temporary institutions; and that it always was, and ever must remain in full force, and of unchangeable obligation. But the one party regards the Decalogue as not being the expression of that Law; and the other affirms that it was so. The former party insists upon restraining the meaning and design of the Decalogue to a bare literality; while the other contends for an extensive latitude and spirituality of interpretation. Difficulties lie upon both sides. The for-

mer is opposed by the manner in which Christ and the Apostle Paul refer to the Decalogue, declaring its spirituality and confirming its authority: the latter is pressed by the precise phraseology of the record, and by the acknowledged mixture of Israelitic peculiarity in the fourth and fifth commandments.

It is, perhaps, sufficiently manifest to impartial consideration that the difference which we have endeavoured to state is not of much importance, and that a great part of it is occasioned by the parties not taking care to agree beforehand upon their definitions of terms. Our own opinion is, that such a precaution, accurately managed, would either annihilate the controversy, or reduce it within very narrow bounds. How near to a coincidence the two lines of sentiment are, may appear with tolerable clearness in a few passages, with which we shall conclude, from a divine, whose temper and judgment none will question, and who belonged to the class to which we see the most reason to be attached.

"Heb. vii. 18, 19. *For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect; but the bringing of a better hope did, by the which we draw nigh unto God.* The whole system of Mosaical Institutions is intended. The Apostle proceeds to prove—that the *whole* Law was also to be in like manner abolished and removed. Nor is it the whole Ceremonial Law only that is intended by "the commandment" in this place; but the Moral Law also, so far as it was compacted with the other into one body of precepts, for the same end. Because the whole Law had its end, these were appointed only until that end might be or was attained. So saith our apostle, "They were imposed until the time of reformation." ch. ix. 10. Wherefore, two things did accompany this Law in its first institution:—1. That an obedience unto its commands would not produce the good which is directed unto, as formally respecting the Law itself:—2. That the duties it required had a limited time for their performance and acceptance allotted unto them. Wherefore, without the least disparagement unto it, as to the authority whereby it was given, or as to its own holiness or goodness, it might be "dis-

annulled" as unto its actual obligation unto practice and observance of its commands. For the end of its being fully accomplished, it is no less established than if the observance of it had been continued to the end of the world. It was, therefore, *established* by Christ and the gospel, as unto its end, use, and scope; it was *disannulled* as unto its obligatory power unto the observance of its commands." OWEN, *on the Epistle to the Hebrews*, vol. iii. p. 194, 196; folio ed.

THE IDOLATRY OF WEALTH.

An Extract from Dr. Chalmers' Discourses on the Application of Christianity to the Commercial Affairs of Life.

"WEALTH is the goddess whom all the world worshippeth. There is many a city in our empire, of which, with an eye of apostolical discernment, it may be seen, that it is almost wholly given over to idolatry. If a man look no higher than to his money for his enjoyments, then money is the god. It is the god of his dependence, and the god upon whom his heart is staid. Or if, apart from other enjoyments, it, by some magical power of his own, has gotten the ascendancy, then still it is followed after as the supreme good; and there is an actual supplanting of the living God. He is robbed of the gratitude that we owe him for our daily sustenance; for, instead of receiving it as if it came direct out of his hand, we receive it as if it came from the hand of a secondary agent, to whom we ascribe all the stability and independence of God. This wealth, in fact, obscures to us the character of God, as the real though unseen author of our various blessings; and as if by a material intervention, does it hide from the perception of nature, the hand which feeds, and clothes, and maintains us in life, and in all the comforts and necessities of life. It just has the effect of thickening still more that impalpable veil which lies between God and the eye of the senses. We lose all discernment of him as the giver of our comforts; and coming, as they appear to do, from that wealth which our fancies have raised into a living personification, does this idol stand before us, not as a deputy but as a substitute for

that Being, with whom it is that we really have to do. All this goes both to widen and to fortify that disruption which has taken place between God and the world. It adds the power of one great master idol to the seducing influence of all the lesser idolatries. When the liking and the confidence of men are towards money, there is no direct intercourse, either by the one or the other of these affections towards God; and, in proportion as he sends forth his desires, and rests his security on the former, in that very proportion does he renounce God as his hope, and God as his dependence.

"And to advert, for one moment, to the misery of this affection, as well as to its sinfulness. He, over whom it reigns, feels a worthlessness in his present wealth, after it is gotten; and when to this we add the restlessness of a yet unsated appetite, lording it over all his convictions, and panting for more; when, to the dulness of his actual satisfaction in all the riches that he has, we add his still unquenched, and, indeed, unquenchable desire for the riches that he has not; when we reflect that as, in the pursuit of wealth, he widens the circle of his operation, so he lengthens out the line of his open and hazardous exposure, and multiplies, along the extent of it, those vulnerable points from which another and another dart of anxiety may enter into his heart; when he feels himself as if floating on an ocean of contingency, on which, perhaps, he is only borne up by the breath of a credit that is fictitious, and which, liable to burst every moment, may leave him to sink under the weight of his overladen speculation; when, suspended on the doubtful result of his bold and uncertain adventure, he dreads the tidings of disaster in every arrival, and lives in a continual agony of feeling, kept up by the crowd and turmoil of his manifold distractions, and so overspreading the whole compass of his thoughts, as to leave not one narrow space for the thought of eternity;—will any beholder just look to the mind of this unhappy man, thus tost and bewildered, and thrown into a general unceasing frenzy, made out of many fears and many agitations, and not say, that the bird of the air which sends forth its unreflecting song, and lives on the fortuitous bounty of Providence, is not higher in the scale of en-

joyment than he? And how much more, then, the quiet Christian beside him, who, in possession of food and raiment, has that godliness with contentment which is great gain—who, with the peace of heaven in his heart, and the glories of heaven in his eye, has found out the true philosophy of existence; has sought a portion where alone a portion can be found, and, in bidding away from his mind the love of money, has bidden away all the cross and all the carefulness along with it.”

CLERICAL LIBERALITY.

An Extract from a Pamphlet, written by a Clergyman, in consequence of an attempt, on the part of another Reverend Gentlemen at Lichfield, to widen the difference already existing between the various divisions of the Christian Church. It is addressed to the Rev. Thomas Gisborne, M. A., Prebendary of Durham, who had been censured for his liberality.

“I AM well aware, Sir, that I am treading at the outset, on very tender ground, when I remind your readers of the surprise awakened in many quarters, during the recent discussion, by the utterly disproportionate importance attached to the Episcopal form of government; and, with this, an apparent endeavour to confine the power of discriminating soundness of doctrine to our National Establishment. I am no Dissenter myself; neither have I the honour nor disgrace—an opponent may take his choice of the term—of numbering five Nonconformists among my personal acquaintance. It may procure me a more favourable hearing with their enemies, if I state that I am a Clergyman myself; lineally descended, for nearly two centuries, from clerical ancestors; some of whom were, in their degree, confessors for the Church of England, during the ascendancy of Cromwell, and the reign of James the Second. But, as a member and minister of the universal church of Christ, I dare not be so ungrateful to the Dissenting body, as to forget their past and present services to the general cause of Christianity. Many of their community have shone, in their respective eras, as the light and glory of the Catholic Church. As exponents of

what Dr. Johnson calls hortatory theology, their claims to our gratitude may be equalled, but never have been surpassed, by Episcopalian writers. No library can make any pretensions to completeness, in the department of practical divinity, unless it be enriched by the works of Howe, Owen, Edwards, Baxter, Henry, Doddridge, Watts, and many others of scarcely less inferior name. Of our most useful and popular commentaries on the entire Scriptures, the greater number has proceeded from the pens of Nonconformists. In theological science, the names of Lardner, Chandler, Campbell, Macknight, Leland, and (Jeremiah) Jones, appear among our standard divines. Of living writers, it is sufficient to enumerate Ewing, Townley, Watson, Douglas, Adam Clarke, Wardlaw, Fletcher, Boothroyd, Foster, and Chalmers,*—for he too, according to the exclusive hypothesis, must share in the guilt of Dissent. Let it farther be considered, that the doctrinal system of their practical writers is substantially the same with the formularies of our church. In truth, the leading divines in both communions have, for centuries, made common cause against the direct enemies or perverters of the Gospel. They have fought in the same ranks, and partaken of the same conquests. And it is but an act of grateful acknowledgment to Dr. J. P. Smith, to remark, that his recent work on the Scripture Testimony to the Messiah, in reply to Mr. Belsham, is, as a competent judge (Mr. Hartwell Horne) has pronounced it to be, “one of those biblical works of which the student will never regret the purchase; and unquestionably the most elaborate defence and proof of the Deity of Jesus Christ extant in our language.” With regard, indeed, to Belsham, Priestley, and Taylor of Norwich, I can positively assure the most sceptical reader, that they are no more favourites with the general body of separatists, than with Archbishop Magee, Dr. Nares, (and the other examiners of the “Improved Version of the New Testament,”) and the mass of the Clergy on both sides the Tweed.—I imagined, Sir, that all this was

* The names mentioned in the text include those of Scottish and American writers, unconnected with episcopal churches.

sufficiently notorious, even to those who had taken a low degree in the schools of theology. I imagined also your own astonishment on discovering, that a divine educated at the same University with yourself, living amidst the lights of the nineteenth century, and surviving the date of your speech at Lichfield, should seem to be unconscious of the existence of any church, or community of religious persons, except ourselves, possessed of a pure scheme of doctrine! One might almost suspect that Dissenters from our hierarchy were supposed, in reference both to their physical and moral organization, to be a distinct species of the human race. It has not, however, been alleged, that our demonstrators in anatomy have detected any mal-conformation in the brain, heart, and tongue of anti-episcopalians. The poor Dissenter might plead, Sir, in the language of your own Poet,—

I was born of woman, and drew milk
As sweet as charity from human breasts.
I think, articulate, I laugh and weep,
And exercise all functions of a man.

* * * * * Pierce my vein,
Take of the crimson stream, meand'ring
there,

And catechise it well : apply the glass,
Search it, and know now if it be not blood
Congenial with thine own ; and, if it be,
What edge of subtility canst thou suppose
Keen enough, wise and skilful as thou art,
To cut the link of brotherhood, by which
One common Maker bound me to the kind !

But, in sober truth, from my own acquaintance with the writings of Dissenters, I gather that they are quite as good judges as ourselves, of the nature and obligations of Christianity, and of the order and discipline of the Christian Church. They have access to the same means of information ; and of these, they have availed themselves with extraordinary assiduity and success. This circumstance deserves the more honourable mention, as they are necessarily excluded from the privileged seats of learning. It will, however, be recollected that Bishop Warburton, the greatest master of human learning that in modern times has adorned the English Episcopacy, went to no University. The author of the Divine Legation of Moses began life as an attorney's clerk, and continued in the legal profession till he was twenty-five years of age ! But, in reality, *we* who have been nur-

tured under the shelter of academic bowers have no secrets in our exclusive possession. The temple of truth is open to all who solicit admission ; and persons who have always quarrelled in the vestibule have harmoniously mingled in the interior, and worshipped at the same shrine.—In this place it may be advisable to remind such as need the information, that two of our most eminent prelates, Archbishop Secker, and that unequalled analogist Bishop Butler, were severally the offspring of Dissenters ; and by Dissenters were they *baptized*. They were also educated, together with Archbishop Hort, by a Nonconformist minister, whose investigation of the canon of the New Testament is the established work on its subject ; and, as such, has been published at the Clarendon press.—See our *Review* for this month.

THE PULPIT.

MR. EDITOR,

MUCH of the vice and misery which exist in the world, has arisen from human beings assuming a sacredness which profane *tongues* should not impeach ; a sanctity or privilege, which no *thought* should suspect ; a retirement and inscrutability which no *fellow mortal* might examine, or expose. Hence *Asiatic* monarchs and *pagan* priests are so secure, however licentious ; and the poor multitude are expected to idolize, instead of criticize, the one and the other. Now, Sir, do you think that the people of Asia, (for in this question we, for the present, leave out miserable Africa and presumptuous America)—do you think, Sir, the people of Asia, are the only people, who wink at the sins of the sacred caste ? Are there no *Brahmins* think you, in Europe ?

Being myself a Scotchman, I did of course drink in, with my mother's milk, a strong aversion to all matters prelatial : still I have so far overcome early prejudices as to go sometimes to my Episcopal parish church in England ; and to those "*wild* people, called Methodists and Dissenters." I go to worship, and also to hear what the minister may be pleased to say "*frae his ain mooth*," in what are called *sermons* ; for the English Clergyman and Dissenting Ministers, (as the phrase is,)

generally sermonize, and but seldom, "open and allege" *directly* "from the Scriptures;" generally taking from the Bible or Apocrypha merely a motto, as the Essayists do in the Spectator and Rambler, to place at the top of their discourse. Now, Sir, some of these sermons are so *meagre*; some are so *destitute* of the *good tidings*, contained in the New Testament;—and some are so contrary thereto; that, I really wish the PRESS would come forward to *correct* the PULPIT.

It has done so in the Senate of the land; it has done so in the "Courts of Justice," (that is, Courts of *Law*,) and why should it not do so in the Churches and Chapels of the United Kingdom? It is miserable, Sir! it is heart-rending, to listen to the insane, mindless things; the anti-christianisms put forth from Sabbath to Sabbath, by the well and ill-educated Clergy and Ministers of this country. And I see no remedy, unless, Brahminical notions of the sacredness of the "order" be put aside, and faithful *Christian Reporters* do *expose* to the Bench of Bishops, to the General Assembly, and to the Independent Bishops, and also to the *whole people*, the mass of weakness and heterodoxy, which every Sunday, throughout the United Kingdom, is being declaimed from the PULPIT.

Your's truly,
AMICUS.

P. S. If Clergymen and others may read their Sermons; and Printers may cast manuscript letters, for the purpose of imitating written sermons—where is the harm of reading, in public, sermons printed in the usual manner?

It has occurred to me, Mr. Editor, that it would be a useful thing, to print weekly, in different parts of the kingdom, new-made homilies, suited to, and "necessary for these times;" to be read in villages and hamlets by pious laymen. Then would it be known what village preachers taught—and since Mechanic's Lectures, and Scientific Lectures, and Anti-christian Lectures, may all be delivered, without licence; it is to be hoped no authority, civil or ecclesiastical, would interfere to prevent the reading of Christian homilies; "containing godly and wholesome doctrine." Are not fresh well-written homilies, likely to convey more instruction to the people, than the sermons of those who have not leisure, nor learning sufficient to enable them to speak for half an hour, on the subject of religion in an edifying manner. Pious young men, of real

zeal and modest pretensions, would thus be enabled to scatter widely the seeds of Divine Truth.

ON DISSENTING BAPTISMS.

(In answer to a Correspondent.)

MR. EDITOR,

IN reply to the inquiry of your Correspondent, (W—A.) in your Number for last Month, I send the following statement of the *Law*, upon the subject of Registers of Baptisms, which I hope will be satisfactory to your Correspondent.

Your Correspondent is rightly informed that the Register of a Baptism, by a Dissenting Minister, would not be admitted as legal evidence in a Court of Justice for the recovery of an Estate; but he must have misunderstood the intimation of his Man of Business in supposing that nothing short of actual registration in the Parish Church would be sufficient for this purpose should any legal difficulties arise.

Parish Registers are clearly evidence of Baptisms, Marriages, and Burials, and an extract from a Parish Register of a particular baptism, marriage, or burial, proved to be a true copy of the original Register, by a witness who has compared the extract with the original register, is admitted as legal evidence of such baptism, marriage, or burial. The registers kept by Dissenting Ministers of Baptisms performed by them are not allowed to be in any way legal evidence, but there is no obligation to have a baptism performed or registered in a Parish Church, nor, indeed, is there any *legal* obligation to have a child baptised at all:—and no impediment can arise from the want thereof, in the prosecution of the legal claims of the party, except such as may be occasioned by the difficulty that may be found at a distant period in procuring other admissible evidence as to his pedigree.

Our law requires the best evidence of any fact necessary to be proved, which the nature of the case will admit of; and where a Parish Register of a Baptism, Marriage, or Burial, which is required to be proved, is in existence, that is ordinarily had recourse to as being at once the easiest and most satisfactory proof. Such register, however, is not the only evidence which is

admitted, and if no such register can be had, the law receives the next best evidence that can be procured. Entries made by a parent in a Family Bible, &c. of the birth of his children, are constantly allowed as evidence of such fact where other evidence cannot be procured, and the advice contained in the following observation of Lord Mansfield deserves much attention. He says, "A father, who will be at the trouble of registering the birth of each child in his Bible, and also of mentioning the place at which such child was baptised, may prevent much litigation among his posterity. The time of the birth is in all cases necessary to be noted by the parent, for as to this the public register proves nothing, and it often becomes material to ascertain it."

I am, Sir,

Your most obedient Servant,
March 6, 1826. GEO. H.

SIR JOHN NICOLL'S OPINION OF DISSENTING BAPTISMS.

MR. EDITOR,

I BEG your insertion of the following in reply to a letter in your last Number, at page 97, on Dissenting Baptisms.

The Right Honorable Sir John Nicoll, official principal of the Arches Court of Canterbury, in the case of Kemps against Wickes, Clerk, lays down the law in relation to Dissenting Ministers and their baptisms, thus:—

"Now," says that learned civilian, "the Ministers and Preachers of Dissenters being allowed by law, and so far as that goes, they are *lawful ministers* for the purposes of their own worship; their worship being permitted by law—their non-conformity being tolerated, could it any longer be said, that *rites and ceremonies* performed by them are not such as the law can recognise, in any of *His Majesty's Courts of Justice*?"

"Indeed the legislature itself has recognised baptism of Dissenters, for, Stat. 23, of George III. chap. 67, which laid a duty upon registers of baptisms by the Church, was extended by Stat. 25, Geo. III. chap. 75, to the registers of baptisms of Protestant Dissenters. Both are now repealed, but the passing of that statute is a recognition of baptism by Protestant Dissenters." See

Sketch of Deputies appointed to protect Civil Rights of Protestant Dissenters.

Does, Mr. Editor, any one of your correspondents know an instance, in which a Dissenter's register of baptism was ever refused in a Court of Law? A "*Man of Business*," to whom your correspondent refers, you are aware, Sir, is not always a man of law. But if this should have been the case, the time is, indeed, arrived for the whole body of Dissenters to petition Parliament to have this matter completely set at rest: the time never was more auspicious for so doing.

I am, Sir, &c.

M. CASTLEDEN.

ON CHINESE METALLIC TYPE.

MR. EDITOR,

I OBSERVED in your periodical, a few months since, a short paragraph upon Chinese metallic types, in which the writer promises further communications, when anticipated information is obtained. I shall be glad to see the subject resumed by him; and, in the mean time, hope a few remarks will not be unacceptable to your readers.

Some months since, I drew up a paper, shewing the comparative expenses of printing books in the Chinese method (upon blocks) and that used in Europe; whereby it appeared, that our method was decidedly superior, notwithstanding the *peculiar* difficulty of extending it to CHINESE. As, however, I have become better acquainted with the subject, I shall, as my other engagements will allow, revise the statement, making such alterations and improvements, as may be suggested to me; and shall submit it to your approbation and insertion.

Among my inquiries, I have found a very respectable person, who is willing to furnish matrices for 3,600* Chinese characters for from 1,500*l.* to 1,800*l.*; a sum, but a mere name compared with the charge which several other individuals required.

The principal difficulty to contend with is, whence is this 1,800*l.* to come.

* Three gentlemen having counted the variety of characters used in the Chinese Scriptures, find that 3,600 is sufficient to print Dr. Morrison's version,

One main reason I have in writing this paper, is to inform benevolent Christians that the sum of 2,000*l.* is wanted to set the press actively at work for more than one third of the heathen world. I am not authorized to give the names of individuals who will receive subscriptions for this object, but I know that any person connected with the Chinese Mission, will willingly assist in the work. What is most wanted, is, some generous Christian to stand

forth, and, in real earnest about the undertaking, to set a splendid example: and is there not one to be found? no! Not one, among the thousands who, having the promise of salvation, out of gratitude to the Saviour, have dedicated themselves, their all to him? O! when will Christians awake to the precept of their master—"Freely ye have received, freely give?"

March 7, 1826. TAE-W**-U**.

POETRY.

THE UNIVERSAL HALLELÜJAH.

See the books of judgment closing,
Fast creation's embers die;
Happy souls, on Christ reposing,
Wing their flight above the sky.

CHORUS.

Round the throne, ye ransom'd, gather!
Strike your harps, ye heav'nly host:
Glory give to God the Father,
God the Son, and Holy Ghost!

Kindred, joyous kindred greeting,
Pain and grief behind them cast;
Lost in this ecstatic meeting,
All remembrance of the past.

Round the throne, &c.

Soaring still, the glad immortals,
Zion's gates with transport win;
Lift your heads, ye golden portals,
Lift, and let the pardon'd in!

Round the throne, &c.

Now, how chang'd is their condition,
From these earthly scenes of night!
Hope—become most bless'd fruition,
Faith—converted into sight!

Round the throne, &c.

Silenc'd ev'ry dark foreboding,
Midst the radiant realms of day,
Doubts no more, the heart corroding,
Strew with frequent thorns the way.

Round the throne, &c.

Care, nor want, nor woe shall enter,
Death ne'er blights those regions fair;
Joy, and bliss, and glory centre
All in this, that CHRIST IS THERE!

Round the throne, ye ransom'd, gather!
Strike your harps, ye heav'nly host!
Glory give to God the Father,
God the Son, and Holy Ghost!

H. E.

AN HYMN.

1.

We sinners of the Gentiles, Lord,
Would claim the promise of thy word,
And plead that men in every land,
May bow their wills at thy command.

2.

Hast thou not promis'd to thy Son,
To make the heathen world his own?
To cancel guilt; their souls renew,
And fit them for thy kingdom too?

3.

Lord, whilst thy servants loudly cry,
O come, ye thirsty souls, and buy,
Buy without money,—grace is free
For all who feel their poverty.

4.

Send forth thy spirit with thy word,
To turn the nations to the Lord;
That pagan voices may proclaim
The great Jehovah's sacred name.

5.

With them may Israel's scattered seed
Be taught to know the Lord indeed!
Glad to Messiah's standard haste,
And of his full salvation taste;

6.

May see their need of Jesu's blood,
And learn the only way to God;
Lay down their rebel arms, and fall
Low at his feet, who's Lord of all.

AMANDA.

REVIEW OF RELIGIOUS PUBLICATIONS.

The State of the Protestant Religion, in Germany; in a Series of Discourses Preached before the University of Cambridge. By the Rev. H. J. Rose, M. A. Rivingtons. 8vo. pp. 200. 8s.

THIS work brings before the British public a mass of very important but melancholy information. It is entitled to much attention, as an exhibition of the lengths of inconsistency, absurdity, and impiety, to which men may go, under the cover of a vast load of philological learning. We have long known that the most audacious infidelity has been, during the last thirty years, openly taught by the press, in the chair of theological professorships, and from the parish pulpits, by great numbers of the scholars and clergy of Germany. Various striking particulars, on the principles and interpretations of that class of divines occur in different parts of Smith's *Scripture Testimony to the Messiah*. The author of the volume on our table makes a very candid and honourable mention of that work, though it was written by a Dissenter; and he adds confirmation and much enlargement to the statements which it contains.

We cannot indeed agree with the author in his ideas of the causes or of the remedies of the frightful evil; and we are sorry to observe appearances of haste and inaccuracy, which a little more time and pains might have removed; but we earnestly recommend the volume to biblical students. It will suggest some highly necessary cautions in the use of Schleusner's two valuable Lexicons, which have been reprinted, and are very extensively used in our own country; and still more in relation to Gesenius, the younger Rosenmüller, (the author of the *Scholia* upon the Old Testament) and Schleiermacher, whose writings have obtained, or are obtaining, currency among us. The principle of this disgusting system, is the masked denial of any supernatural revelation; and the details of it represent the Hebrew historians as the national fabulists, the prophets as mere poets, and Jesus as a man, wise and good, far above his contemporaries, and employing a variety of artifices and accommodations (all of the nature of fraud, or countenancing fraud!) in order to procure acceptance to his improved moral doctrine among a superstitious and prejudiced people.

Mr. Rose, in these four Sermons, enlarges upon the occasions, the instruments, the diversified operations, and the effects of this monstrous system, artfully and undeservedly denominated Rationalism; and he has annexed a body of Notes in justification of his

general remarks. He lays down, as the chief cause of the evil, the want of a restrictive authority, or a power of controul, over the speculations of men, by means of creeds, articles, and other instruments of ecclesiastical authority. We fear that a still deeper and more powerful cause lies in the practice, which has been so unhappily prevalent in almost all Christian countries, of regarding the ministry as a genteel and literary profession, and training up young men to it who were destitute of real, vital, practical religion. We are grieved to find Mr. R. expressing himself in terms of disapprobation bordering upon contempt, on the position which he attributes to Spener,—“that only a *converted* or *regenerated* theologian could attain any true knowledge of his science.” (p. 36.) We do not doubt that Spener and his followers did much harm by the mixture of enthusiasm and quietism with their orthodoxy and piety, and by a very injudicious phraseology in stating and defending the gospel. But the sentiment, that none but a *real* and *experimental* Christian can be a *sincere* scriptural theologian, is, in fact, no more than Mr. R.'s own description implies, when he requires, in “the ministers of God, a heart raised above the ordinary thoughts of ordinary life, hallowed, sanctified, and spiritualized.” (p. 111.) He speaks of the religious tracts circulated by the English and the Bâle Societies, as “trash” and “enthusiastic.” We hope that he has taken up his opinion upon hearsay; for indeed the principles maintained in those tracts are the sincere doctrines of the Reformers, and of the Church of England, and their prevalence has been ever found the only efficient instrument of repelling dangerous error, and leading men to their only Redeemer, and to that “holiness without which no man can see the Lord.” It is remarkable, that the learned author does not point out the distinction between the elder Rosenmüller (who compiled from Grotius, and others, his *Scholia* on the New Testament) and his far more objectionable son, the Arabic professor at Leipsig. A still more serious oversight, is the total silence concerning Dathe's valuable *Metaphrase* of the Old Testament, and concerning the venerable, learned, and pious Dr. Knapp, of Halle. His *Scripta Varii Argumenti* (2 vols. 1805) are not only written in very masterly Latin, but they support the great essentials of the pure Christian faith in the most amiable spirit, and with solid reasons. An interesting letter from that excellent man is in our Magazine, Old Series, vol. xv. 1807, page 610. It would have been also well if, to his excellent detail of the daring

innovations, the rash and impious assertions, the wild and mischievous inventions of Semler, Mr. Rose had added some account of his tergiversation and time-serving, when Frederick William II. issued his edict against the Neologists, in 1788. In that celebrated instrument, the king declared his regret that "many of the clergy are not ashamed to serve up again the wretched and often refuted errors of Socinians, Naturalists, Deists, and other sects; and, with much boldness and impudence, to spread them among the people, under the extremely abused name of *enlightening*; to depreciate the authority of the Bible as the revealed will of God; to corrupt, explain away, or utterly reject, the sacred records; to represent faith in mysteries, and particularly in the Redeemer's atonement, as ill-founded or superfluous, and thus to reproach our common Christianity." His late Prussian majesty, therefore, and very consistently as the head of a national establishment, prohibited the professors and clergy from disseminating these errors, under the penalties of deprivation, and other punishments. It would have been happy if the king's personal character had been in harmony with these professions of concern for the spiritual interests of his subjects. Little substantial good, we fear, proceeded from the royal lesson; but it afforded Semler the opportunity of shewing how foreign to his principles and feelings was the integrity of a confessor. Oh, what a contrast did he exhibit to the honesty and heroism of apostles, martyrs, and reformers!

The picture which protestant Germany presents is most truly adapted to rouse our deepest feelings of indignation at the dishonesty of men dressed and decorated as Christian divines, but who are *avowedly* as really infidels as Hume or Paine. But let us rather turn our emotions into commiseration and prayer. This is our duty from every principle of charity and of hope; for fervent and persevering prayer, joined with the use of Scriptural methods of argument and exhortation, will be found connected with the blessing of the Almighty Spirit. We have some reasons for our hope that a salutary revulsion is taking place. The increased diffusion of the Scriptures has had apparently an arousing and purifying effect. The flagrant Antisupernaturalism, so usurpingly called Rationalism, is manifest to any upright mind; and we have been informed, that good sense and piety are arraying themselves against it in various parts of Germany and Switzerland. Soon may the triumph of truth and holiness, by the only arms worthy of them, appeal to the conscience and to the word of God, become complete! This volume is, in many respects, an interesting monument of the state of religion in Germany.

Sermons. By the Rev. JOHN BRUCE. Frederick Westley and A. H. Davis. 8vo. pp. 492. 1825. 10s. 6d.

WE are sincerely grieved that this volume has lain so long on our table, and that now we cannot give it a length of notice correspondent to its merits. The Sermons are twenty-one in number, and were preached to the author's congregation in the Isle of Wight, before his lamented loss of health compelled his resignation of the pastoral office. "The solemn and important truths which are exhibited in this volume," says the inestimable author, "have been to me a source of inexpressible support and consolation, in seasons of deep personal affliction and severe relative bereavement. When every other refuge failed me,—when the fairest foundations of earthly happiness gave way, and seemed only as moving sands,—and when the events which happened to me threw a mystery over the divine procedure, which in vain I attempted to penetrate,—I found a solace in the revealed character of God, the covenant of his grace, and the finished work of his Son. The hours which entombed the precious remains of our darling child, with all the anguish that hour occasioned, can never be forgotten; nor can it ever be erased from our recollection, that the bitterness of that anguish was relieved by a peace and consolation arising from the humble hope, not only of our own personal interest in the blessings of the gospel, but that of the dear deceased. As she drew near to the closing scene, the cross of Christ seemed to absorb her thoughts, and shed a sweet and heavenly influence over her mind. Her departure more resembled a translation than death; so sudden and so peaceful was the transit from this vale of tears, we trust to a blissful immortality. We are now left desolate in a world teeming with life, and feel ourselves strangers, although surrounded by the friends of youth, whose attentions may soothe, but cannot heal, a wound which the grave only can close. And yet, under the pressure of accumulated griefs, and especially under the weight of our last and heaviest trial, we have found a sweet relief and firm resting-place in the TRUTH and promises of our God. Those distinguishing views of the gospel which have been exhibited to you, and which are now presented statedly in a more permanent form, have been our only solace,—the spring of present comfort, and the foundation of future hope. Having felt their power, and proved their excellence, in the most darksome seasons, I again recommend them to your serious consideration and cordial belief. If approved by the judgment, and received as principles into the heart, you will find them the best safeguard in temptation, and the richest source of consolation in distress."

The subjects of these discourses are all of

the most interesting kind, and they are treated with great judgment. The marks of close study, affectionate piety, and ardent zeal to be useful in the highest sense, are very conspicuous. This volume is a valuable addition to our stock of superior family-sermons.

Sermons Preached on several occasions in the Island of Barbadoes. By WILLIAM J. SHREWSBURY. Butterworth. 8vo. 7s.

THE detail of the history, progress, and growing success, of Missionary labours, must be considered as one of the most interesting departments of the plan of our Magazine; and we ever hail, with peculiar joy, the benevolent exertions of those zealous labourers in the vineyard of the Lord, who have gone far hence to call the ignorant idolater "from darkness to light, and from the power of Satan unto God." The spiritual welfare of immortal souls in servile bondage, in our West India colonies, was never more duly appreciated, or more zealously promoted, than of late years, of which the work before us gives pleasing and ample testimony.

The discourses, which are fourteen in number, embrace the following range of subjects:—Naaman Cleansed; Moses' Last Words; The Awakened Sinner's Struggles; Elijah's Translation; On the Pleasures of Sin; God's Everlasting Decree; A Fast-day Sermon; Methodism Explained; On having the Spirit of Christ; Lazarus' Resurrection; On Humility; Hope for the Penitent; The Gospel Command; Christ our Saviour, Example, and Judge.

In the treatment of these various topics, the author exhibits a clear and lucid style of exposition, which without circumlocution brings the subject at once before the mind of the hearer, and interests the feelings, while the topics of application, drawn from the facts detailed, are so obvious, as at once to find their way to the heart, and prepare it for the operation of that Eternal Spirit whose teaching alone can make men wise unto salvation. These essential characteristics of pulpit eloquence are peculiarly visible in "The Cleansing of Naaman," and "Methodism Explained;" in the latter of which, the tenets of the Society are laid down with the greatest perspicuity, and shew the full conviction of the author, that "plainness of speech" should constitute one of the fundamental qualifications of a Christian Missionary. Indeed this is the uniform spirit which pervades this interesting volume, while a divine unction of fervent piety and exalted feeling breathes through every discourse, which cannot but be highly edifying to the mind of the reader. With some of the peculiar sentiments of the author,—peculiar,

we mean, to his denomination,—we shall not meddle; as a whole, the volume affords a pleasing display of talent and fidelity.

It appears that Mr. S. preached most of these Sermons in the chapel in Bridgetown, Barbadoes, which was burnt down by wilful incendiaries, as the public know. Expelled, therefore, as he was, by this storm of persecution, we think he has done wisely in publishing these sermons, [that the public may judge how far these christianized barbarians were justifiable in their hostility to so laborious and so faithful a labourer in that barren and ungrateful vineyard.

The Ordinance of the Lord's Supper Illustrated, with a view to Explain its Nature, to Point out its Practical Influence, and to Establish its Obligation. By WILLIAM ORME. Frederick Westley and A. H. Davis. Price 5s.

If the author of this volume has appeared before the public, on former occasions, in more learned guise, never, perhaps, did he exhibit himself to greater advantage, as a practical divine and an experimental Christian. There is certainly a scarcity of concise, well-written, devotional works, on the solemn ordinance to which the Essay before us relates; and, without throwing any disparagement on the few that exist, we may be permitted to say, that Mr. Orme has evidently aimed at producing something perfect of its kind, in which he has succeeded to a very enviable extent. The whole subject is here investigated in the spirit of enlightened and patient research, and in a manner calculated to aid legitimate enquiry, and to awaken the devoutest affections of the heart. There is great comprehensiveness in Mr. O.'s plan, which induces one, in rising up from the perusal of the treatise, to conclude, that little could with advantage have been added.

Those who wish to see the argument for weekly communion stated with candour and force, should read this interesting volume. Mr. O. wields the weapons of controversy with great power. If he be right, the churches in this country, in general, are wrong, and are called upon to revise their practices. For our own part, we have not been accustomed to look upon the weekly observance of the Lord's Supper in that strong light in which our author does. Yet we do not charge him with an approach even to a censorious spirit to his brethren who differ from him. Perhaps the argument is mainly on his side; and Mr. O. is not one of those writers who can hold one sentiment and publish another.

The table of contents will sufficiently demonstrate the comprehensive character of this volume:—Chapter I. Introduction. II. Observations on the Passover. III. The Insti-

tation and first Observance of the Lord's Supper. IV. Names Descriptive of the Ordinance. V. The Ordinance considered as an Act of Religious Worship. VI. The Ordinance considered as Symbolical and Commemorative. VII. The Fellowship enjoyed in the Ordinance. VIII. The Ordinance considered as the Testimony of the Church to the World. IX. The Perpetual and Universal Obligation of the Ordinance. X. The Sabbatical observance of the Ordinance. XI. Difficulties and Mistakes which occasion the Neglect of the Ordinance. XII. Changes undergone by the Ordinance. CONCLUSION.

We should not do justice to ourselves or to Mr. Orme, did we not express our conviction, that this volume deserves to rank as a standard work in theology. Indeed we are satisfied it will do so as soon as its merits are known. It is an admirable work to put into the hands of intelligent youth, especially such of them as may have entered upon a course of devout enquiry. We hope that Ministers will avail themselves of this able performance, and that they will warmly recommend it to their flocks. We would say, in one word, of it, that it is learned, argumentative, remarkably scriptural, and, withal, full of unction and experimental appeal.

Discourses on the Lord's Prayer; in a Series of Lectures. By SAMUEL SAUNDERS. B. J. Holdsworth. pp. 439. 10s. 6d.

SERMONS are a kind of production depending for public notice almost entirely on the previous celebrity of their author. Whether they are called sermons, discourses, lectures, or even orations, they are still such addresses as come from the pulpit, and pertaining to the same class, sink to the same level of indifference, unless ushered in by a popular name. It is admitted, that the familiar illustration of truth, designated sermons, to preserve their true and their highly important characters, must partake to a considerable extent of sameness, both in modes of thinking and illustration. But it must, at the same time be conceded, that there is something bordering on childishness or vanity in the feeling which consigns every such volume to neglect from the mere sight of its name. The reader of voyages and travels may have visited every region of the globe, once and again; but aware that his information is yet of necessity imperfect, he is prepared to go forth even to its most familiar localities with the very next hopeful adventurer. And he who has learnt to judge rightly of that world of truth which the Bible contains, must think very highly of his own acquaintance with it, or very humbly indeed of that traveller's skill from whose excursions, whether in search of

the known or the unknown, nothing worthy of notice is to be anticipated.

The Discourses before us we have read with unusual interest, and their appearance is one among many proofs, that the portion of Scripture on which they are founded is not so far overlooked by Protestant Dissenters as some heated advocates for forms of prayer have been known to insinuate. We are free also to state, that among the volumes which have been written on it, we know not of one so fitted as this under our notice, to awaken the varied feelings which the formula itself was intended to excite. The prayer it is evident contains not the remotest allusion to the atonement, or to the mediation of Christ. These, however, are topics which the preacher, who is not fastidiously textual, will readily bring to it, and in the present volume they are amply adduced. The author, though he has long filled a respectable station in the ministry, has not, we believe, been hitherto known to the public as a writer. The style of the work now submitted to its notice, is correct and pleasing, often partaking of elegance; its statements of truth are just and luminous; its reasonings, which are not unfrequent, are conducted with care and with the happiest effect, while over the whole there is a warmth of feeling diffused, which cannot fail to produce a most favourable opinion of the author, both as a man and a Christian. We could have wished for more frequent appeals to the conscience, especially as the preacher appears to possess that rare combination of strict fidelity and kind feeling so important to the proper discharge of this momentous obligation in pulpit service. For this cause we the more regret the unusual length of these Discourses. Had the ten, which now make up this volume, been divided into twenty, each would have been extended enough for family perusal, and this division would naturally have brought the mind of the preacher more frequently to the work of application.

The following passage is not selected for its style, so much as on account of the spirit of just observation which it discloses, and as one the truth of which has been powerfully confirmed by recent events.

"As our text supposes a strictly honourable method of improving our circumstances, it virtually censures the conduct of those persons who enter on concerns to which their pecuniary resources are totally inadequate. Strongly excited, perhaps, by the successes of a commercial adventurer, a man of sanguine temper, who dreams of nothing but of realizing a competency, and of closing his days in dignity and ease, is induced to commence an enterprise to which his means bear no reasonable proportion. Animated with the prospect of advantage, he obtains assistance from his friends, or credit from an unsuspecting trader, whom he

flatters with the assurance of a speedy and ample recompense.

"Presuming on success in every movement, he adopts a style of living suitable rather to the affluence which he anticipates, than to the slender capital which he possesses; and what is the result? Such as the unhappy man himself might have foreseen, had he made a judicious calculation. Contingencies on which he never reckoned, but for which a little sagacity might have prepared him, defeat his purposes; the painted bubble on which he had long and fondly gazed, bursts while it is floating before him; and his brightest hopes, wrought up almost to ecstasy, vanish in a moment. Unable to make his accustomed returns, he is assailed by clamorous creditors; to silence them he has recourse to unmanly subterfuges, gives a false colouring to his circumstances, and perhaps plunges into new expences, with the design of removing the suspicions of his neighbours, and of imposing on the credulity of those who cannot penetrate beyond the surface of his affairs. At length the dreadful crisis arrives—the inevitable moment of the disclosure of his errors. Contempt and poverty, with all their attendant horrors, stare him in the face, and suggest to his tortured mind a thousand schemes no less dishonourable than wild and vain. Long used to maintain his station by artificial means, he attempts now to avail himself of similar address in his humiliating descent; till, from being imprudent, he becomes criminal, and thoroughly practised in all the arts of prevarication, fraud, and deliberate villainy."—pp. 204—6.

Narrative of a Tour through Hawaii, or, Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By WILLIAM ELLIS, Missionary from the Society and Sandwich Islands. 12s. By all Booksellers.

FROM the knowledge we possessed of the talent, acquirements, industry, and missionary accomplishments, of Mr. Ellis, we were fully prepared for receiving from his pen, an interesting narrative of the scenes which, in common with his American companions, he had witnessed amidst the far distant islands of the Southern Pacific. But high as were the expectations to which personal intercourse had given birth, we are ready to acknowledge that the work before us, has far surpassed them; and we are fully persuaded that wherever it is read, with that measure of attention which is due to it, it cannot fail to awaken profound respect for the office of the Christian Missionary, and to exhibit the esteemed author as a man of correct observation, calm and unprejudiced

enquiry, practical wisdom, and enlightened philanthropy. "The greater part of the narrative, (observes Mr. E.) was written in the Sandwich Islands, from notes taken by my fellow travellers and myself, while engaged in the tour it describes. At my request, a member of the American mission was associated in preparing it; but circumstances requiring his presence in another island, the task devolved on myself alone. The journal, when prepared, was submitted to most of the missionaries, and approved. "As the chief object of the tour,—a survey of the religious state of the inhabitants of the island,—was one in which the *American Society* had an equal interest with the *London Missionary Society*, with which I am connected, a copy of the journal approved in the islands, was left by me in America, and I believe will be published by them. The continued narrative form, as more agreeable than that of a daily journal, has been adopted in the present publication; and the writer appears in the first person, instead of the third. I have not felt it incumbent on me to confine myself to the mere contents of the document left in America; but have, in various parts, made large additions from my own private observations."

The drawings, seven in number, were sketched on the spot, and present a striking view of the face of the island, and of the rugged outline of its mountains. The map has been copied from Vancouver's survey, but with such improvements as Mr. E.'s personal observation suggested. The geographical divisions were inserted during the tours, and the greatest pains taken to secure accuracy.

"It is hoped," says Mr. Ellis, "that in various points of view, the following narrative will be found interesting. It will introduce to the more accurate knowledge of our country, a portion of the human race, with which they have been hitherto very imperfectly acquainted; and tend to remove some prejudices which may have existed respecting the supposed invincible ferocity of the Sandwich Islanders. It will prove that they are rapidly emerging from their former condition, and preparing to maintain a higher rank in the scale of nations. Above all, it will furnish a decisive and triumphant illustration of the direct tendency of Christian principles, and Christian institutions, to promote the true amelioration of mankind in all the relations of social life, without depreciating the value of those efforts, which mere political philanthropists may employ, for the interests of humanity; such facts as those presented to the world, in the recent history of the Society and Sandwich Islands, prove that CHRISTIANITY ALONE supplies the most powerful motives, and the most effective machinery for originating and accomplishing the processes of civilization."

We most cordially believe the excellent author, when he says:—"I have invariably represented the natives as we found them, exhibiting freely the lights and shadows of their character, without exaggeration, and can assure my readers, that it has been my constant aim to offer nothing, the accuracy of which may not be relied upon; and, in many descriptions, have rather diminished than enlarged the objects described."

In our next number we shall enter more fully into the review of the different parts of this interesting narrative: and in the mean time, recommend our readers to lose no time in obtaining one of the ablest works ever produced by a Christian Missionary.

(To be continued.)

BRIEF SKETCHES OF BOOKS.

1. *The Spirit and Manners of the Age*: Edited by the Author of "The Evangelical Rambler." Part I. price 1s. Westley and Davis.

It is not often that we notice any Periodical Work, but the design of the present publication is so excellent, and its merit so great, that we feel it a duty incumbent upon us to recommend it to the special attention of the heads of families. The previous works of the Editor have been very acceptable among persons of all religious denominations, and we can only say, that, so far as we can judge, by the first part of his new publication, it deserves more than equal success. When so many cheap publications are issuing weekly from the press, many of them possessing peculiar attractions for the young, but combining with them, false views of religion; we hail with unfeigned pleasure the appearance of this work, which, from its cheapness, will be accessible to most persons; it is admirably well got up, and we trust it will be instrumental in accomplishing its avowed purpose—"to form the taste, and mould the character of the most important and most influential part of the rising generation." Its Poetry is Original, and we are reminded by it of some of Kirke White's best pieces.

2. *Reflections on Recent Occurrences at Lichfield*: including an illustration of the opinions of Samuel Johnson, LL. D., on Slavery, and the General Distribution of the Scriptures: addressed to the Rev. THOMAS GISBORNE, M. A., Prebendary of Durham, Hatchard and Son. This is a splendid instance, in this cautious age, of clerical liberality, and an able advocacy of the glorious cause of Christian missions. We should deem it an honour to know the author of a production so unique, and at the same time so apostolic.

3. *A Vindication of Christian Missions in India*: from a recent attack in the Quarterly Review. By JOHN HOWARD HINTON, M. A. Wightman and Cramp. "Few things," says Mr. Hinton, "can be more surprising, even in this age of wonders, than an attack on Missions from the Quarterly Review." This remark the author illustrates in a manner little creditable to the character of that changeable journal. Mr. H. is an able writer, and the friends of missions are greatly indebted to him.

4. Rev. J. D. SCHOMBERG'S *Discourses on the Temptation of Christ*. Gifford, Paternoster-row. These four Sermons are short, evangelical, and remarkably adapted to family purposes. To members of the Church of England, they will be, in the season of Lent, highly acceptable.

LITERARY NOTICES.

We are extremely glad to learn that the late venerable Mr. Townsend has left, among his papers, a very minute Journal of the leading events of his important life; and that the Rev. W. B. Collyer, D. D. LL. D., is preparing this interesting memorial for the Public.

The Rev. J. G. Foyster, M. A., Minister of Trinity Chapel, has a Volume of Sermons in the Press.

Professor Lee is preparing for publication "Farther Remarks on the subject of the Turkish Version of the New Testament," printed at Paris in 1819, in reply to certain positions advanced by Dr. Henderson, in defence of his "Appeal to the Bible Society."

In the Press.—1. A new and improved Edition of *Morris's Life* of the Rev. Andrew Fuller, with an Appendix, containing some Pieces never before printed.—2. A Brief descriptive History of Holland, in Letters from Grandfather to Marianne, during an Excursion in the Summer of 1819.—3. A Course of Lectures, contemplating the Christian—in Christ—in the Closet—in the Family—in the Church—in the World—in Prosperity—in Adversity—in his spiritual Sorrows—in his spiritual Joys—in Death—in the Grave—and in Glory. By William Jay.

SELECT LIST.

The Doctrine of Eternal Reprobation disproved. By the Rev. J. Hargreaves. Second Edition. 12mo. boards. 3s.

March's Sabbaths at Home. Third Edition. 8vo. boards. 6s.

Conversations on some leading points in Natural Philosophy, designed for Schools and Families, to illustrate the perfections of the Deity, and to expand the youthful mind. By the Rev. B. H. Draper. 18mo. half bound. 2s.

The Baptist Family: translated from the French. By Charlotte Southwood. 18mo. stitched, 8d.

History of Methodism in the Town and Neighbourhood of Great Yarmouth; including Biographical Sketches of some of the leading Characters who have been among the Methodists at that place. By A. Watmough. 18mo. 2s. 6d. bds.

The Labyrinth, or Popish Circle: being a Confutation of the assumed Infallibility of the Church of Rome. Translated from the Latin of Simon Episcopius. By Richard Watson, Author of "Theological Institutes," &c. 8vo. 6d.

A Preservative against the Errors of Socinianism; in Answer to the Rev. J. Crundy's Lectures, on the principal Doctrines of Christianity. By the late Rev. Edward Hare. New Edition. 1 vol. 8vo., 9s. boards.

Second Edition, price 1s. 6d. A Sermon on Colonial Slavery. By John Nelson Gouty, of Brighton.

A Volume of Sermons, upon public Occasions, all formerly published by the late Rev. John Love, D. D. Anderston, Glasgow, and of Artillery-street, London.

We cannot but congratulate the Publisher of Dr. Owen's Works, (R. Baynes), on the completion of this meritorious undertaking: the Life has been written by the Rev. W. Orme, and the whole work occupies 21 thick 8vo. volumes. Price 12l. 12s.

A Letter, addressed to Robert Haldane, Esq., containing some Remarks on his Strictures, relative to the Continent and to Continental Bible Societies. By Dr. Stenmopfi.

The Glorious Mystery; a Discourse on the Departure of J. H. Bovet, Esq. of Taunton. By Thomas Golding. Price 1s. 6d.

RELIGIOUS INTELLIGENCE.

LONDON.

MONTHLY MEETING.

WE are desired to inform the public, that the next monthly meeting of Congregational Ministers and Churches will be held at Claremont Chapel, Pentonville, on which occasion the Rev. J. Stratten, of Paddington Chapel, is engaged to preach. *See the List of Lectures on the Cover.*

ANTI-SLAVERY SOCIETY.

THIS humane and vigilant Institution has just issued a very sensible and appropriate circular, in which they very feelingly express their regret that the colonial assemblies should again be referred to by parliament to redress those "grievances of which they themselves have been the authors, and which they have hitherto so pertinaciously refused to redress." The circular shews the fallacy of depending on those reports of improvement which have recently reached this country, and pronounces them to be positively incorrect.

"In none of the colonies, subject to the direct legislative power of the crown, has any order of his Majesty in council been promulgated, since that for Trinidad was issued, excepting in Demerara. The order there issued is defective in some most important particulars contained in the Trinidad order. These defects, however, it is understood to be the intention of his Majesty's government forthwith to supply. The colonies to which no orders in council have yet been transmitted are, Berbice, St. Lucia, Honduras, the Mauritius, and the Cape of Good Hope. The orders for these colonies are said, however, to be in a state of forward preparation.

"But besides the seven colonies which have just been mentioned, there are thirteen colonies having legislatures of their own. In three or four of these a few very partial improvements have taken place. In the others, though there has been, it is true, much discussion respecting the reforms recommended by his Majesty; and though bills have, at different times, been proposed for carrying them more or less partially into effect; the Committee have not been able to discover any evidence that, at the end of November last, any thing had yet been done to carry into effect the meliorating provisions of the Trinidad order in council.

"In short, with a few slight exceptions, nothing appears to have been done in any of

these colonies since 1823, for securing the repose of the Sabbath, or the property of the slave; for admitting his evidence, or legalizing his marriage; for enabling him to purchase his freedom, or for modifying the severity of his arbitrary punishment; for preventing the detachment of slaves from the estate, or the separation of families, by sale; or for abolishing the driving whip, or the flogging of females.

"Under these circumstances, it would seem to be a dereliction of their duty, if, without an effort to induce parliament to pursue a different course, the friends of justice and humanity were again to leave the condition of our unhappy fellow-subjects, the slaves in our colonies, to be regulated by the colonial assemblies. Accordingly, Mr. Brougham has given notice of his intention, on the 20th of April next, to bring the general question of slavery before the House of Commons, with a view to the adoption of some more efficacious means of its mitigation and final extinction, than are likely to be called into action by the local legislatures.

"After this brief detail, exhibiting how little has yet been effected, and how much there is yet to do, it seems hardly necessary to remark, that it could not but prove most injurious to their cause if the Committee, or its friends, were to admit the slightest remission of their efforts, or if, on account of any thing that may have passed within its walls, a single petition should be withheld from parliament, which would otherwise have been addressed to it. Such petitions as remain to be presented ought to be forwarded to London before the 20th of April next.

"As there is every prospect of an early dissolution of parliament, the Committee would further remind their friends throughout the country, that much will depend, with a view to the final consummation of their wishes, on the manner in which their elective franchise and influence may be employed on that occasion. Let us be firm, vigilant, and persevering, and we may indulge the hope that, with the blessing of God crowning our efforts, we shall ere long witness the final extinction of slavery,—that foul blot on the character, as well as serious impediment to the prosperity of our country; and which the concurrent voice of the nation has pronounced to be no less opposed to every maxim of sound policy, and every feeling of justice and humanity, than it is repugnant to the whole spirit and genius of the Christian religion.

"By order of the Committee.

"RICHARD MATTHEWS, Sec."

EDINBURGH BIBLE SOCIETY AND THE APOCRYPHA.

WE have just read a second statement from the Committee of this truly respectable Institution, on the subject of circulating the apocrypha on the Continent, in which they express high dissatisfaction with the committee of the British and Foreign Bible Society, on account of the last resolution they adopted on that very painful and perplexing question. We have no wish to stand forward in the character of party advocates; for we know full well that societies often err, and that committees are often incautious. But we do very earnestly, though with feelings of sincere deference, enter our humble protest against the line of conduct which our Edinburgh friends have in this instance adopted. We fear that some of their positions are wrong, and we have no scruple in saying, that the *spirit* they have displayed is in a high degree so. The whole pamphlet would go to impress a stranger to the state of facts, that the LONDON COMMITTEE are all, with a few happy exceptions, completely intoxicated with the love of the Apocrypha, that they have actually longed for opportunities of augmenting its circulation, that they are either ignorant of its errors or regardless of their effects, and that, on these accounts, they are a body of men "not to be trusted." They are even represented as having racked their ingenuity in order to find means of imparting to the continent of Europe their favourite boon. Now we do venture to ask the public—and even that portion of the public who may disapprove of circulating the apocrypha as much as the Edinburgh committee—whether such representations as these be framed with a due regard to simple and unvarnished truth? In reality, the public should know, that there is not a *single member* of the Bible committee, so mightily fond of Tobit and his Apocryphal companions, as the Edinburgh statement represents them to be. The REAL or SUPPOSED state of the Continent has been the *only* motive upon which the committee have acted. If they have been mis-informed on this subject, or if they have acted on a wrong and unjustifiable policy, still let it not be gravely insinuated—or if insinuated, let it not be believed, that a committee so enlightened—so Protestant—so truly Christian, has been almost "compassing sea and land," to obtain currency for the miserable fictions of the Apocrypha. It is no such thing; and the Edinburgh committee have acted most unwisely and unkindly in attempting to fix such a stigma upon men whose long continued, enlightened, and disinterested efforts in the cause of our common Lord, ought to have raised them above a suspicion so unworthy.

In the pamphlet before us, we are ready to acknowledge, there is a great deal of

valuable matter, which would certainly go far to prove to any impartial Protestant, that it is dangerous work to implicate ourselves in the circulation of the Apocrypha. We always doubted of the propriety of the Bible Society lending its direct sanction to the popish prejudices of the continent. But we are not prepared to go the length which we perceive the Edinburgh people are, of refusing all aid to every Foreign Society which may think fit to distribute the apocrypha. We are of opinion, that as the London Committee has come to the resolution of sending all its books **BOUND** to the Continental Societies, it has thereby done all that can warrantably be done to escape the charge of adding to the Infallible Records. Should it turn out, according to the Edinburgh prediction, that the people on the other side of the water will unbind all the Bibles we send to them, and commingle and identify them with the Apocrypha, even then it will surely be obvious to the common sense of a child, that the British and Foreign Bible Society have no sympathy whatever in the unhappy mutilation. If nobody else has sagacity enough to discover this, the Continental bookbinder surely will.

Upon the whole, we dare not blame the Committee of the Bible Society for their late decision; and even if we did, we could not have acted towards them as the Edinburgh gentlemen have done. The statement has doubtless been made their own by adoption; but no one can read it without recognizing the accustomed fervour of the Rev. Gentleman who was employed to draw it up. We wish it contained a larger portion of Christian candour and charity. We hope it will not tend to divide or distract the great Bible cause. There has been too much zeal in the circulation of this pamphlet. We take it for granted, that the funds of the Edinburgh Society have not been expended on this merely human production!

NEGRO SLAVERY.

At a Meeting of the Committee of "The Protestant Society for the Protection of Religious Liberty," held February 14, 1826.

ROBERT STEVEN, Esq. Treasurer,
In the Chair.

Resolved,

I. That this Committee, including liberal members of the Established Church, and representing several hundred congregations of Protestant Dissenters in England and Wales, cannot receive with indifference an application that they should express their sentiments on the nature and effects of negro slavery in the British colonies, and co-operate in efforts, by which its evils may be lessened

or removed. II. That as men taught to regard all men as brethren, and to deem nothing unimportant that may mitigate the woes and improve the destiny of man—as Britons proud of a country indebted to freedom for her wealth, her dominion, and her fame—as Christians, professing to be disciples of Him who came to teach, to illustrate, and diffuse pure and heavenly charity—and as Protestant Dissenters descended from forefathers who, in the cause of civil and religious liberty, did not fear to suffer and to die—they must deplore and deprecate the continuance of that negro slavery, which all right-thinking and right-feeling men—Britons—Christians—and Dissenters must unfeignedly condemn. III. That while this Committee would reverence the law—would censure rash and injurious interposition with property—and would maintain for the colonists all rights which constitutionally they ought to claim—they cannot regard the personal slavery of eight hundred thousand fellow subjects, human and immortal beings, without feeling an intense desire, not only for their better education, for the mitigation of their toils, for the amelioration of their state, for their encouragement to partake the blessings of wedded and parental love, and for their growth in Christian knowledge; but also that the *existence* of their slavery should universally and for ever end. IV. That if such just and best desire cannot be immediately attained, they would, at least on behalf of the present and future generations of afflicted slaves, endeavour to impel forward the other measures which may diminish their calamities, and progressively improve their doom; and that, as the colonists appear strangely hostile to those means which the wisdom and benevolence of his Majesty's government have deigned to recommend, this Committee will address a petition to both houses of parliament, imploring their early interposition, and urging them to direct, that at least all such measures shall be carried into prompt and benign effect. And that this Committee entreat the Congregations with whom they are connected, either separately to petition the legislature, or to concur in any local exertions that can possibly promote those much-needed and beneficent results.

THOMAS PELLATT, } Secs.
JOHN WILKS, }

ABOLITION OF TESTS.

It is a pleasing evidence, amongst many others, of the increasing liberality of the times, that the Honourable Society of Gray's Inn have lately abrogated an order, or bye-law, which excluded Dissenters from being by them called to the bar. That regulation required every candidate to produce a certi-

ficate of having taken the sacramental test. By a spontaneous order, issued by the benchers on the 16th of November last, this exceptionable bye-law was abolished, and the admission to the bar, of the students of this Inn, placed on the same impartial footing as in other inns of court.

STOKE-NEWINGTON.

We have much pleasure in stating, that the Independent Church at Stoke-Newington have at length succeeded in obtaining their much-esteemed minister, Dr. Harris, in the relation of pastor. The Doctor's connection with the Hoxton Academy, as resident tutor, has hitherto prevented his undertaking that office, so long desired by them. But arrangements having been made, by which their wishes are accomplished without detriment to the Institution, the happiest results are anticipated by the church and congregation.

The village of Stoke-Newington will long be remembered as the residence of the learned and pious Watts; and we cannot but rejoice that such a man as Dr. Harris is appointed to labour where he spent so many years of his valuable life.

REMOVAL.

THE Rev. R. Philip (late of Liverpool) has undertaken the pastoral charge of the new congregation, at Maberly Chapel, Kingsland. We welcome him to the metropolis, and hope that our seamen will engage his attention as much as those of Liverpool did.

BILLS OF MORTALITY.

From the annual account of christenings and burials within the bills of mortality for the last year, we learn that the numbers are as follow;—

Christened, 25,634
Buried, 21,026

The ages of the deceased are thus stated :

		Number buried.
Under 2 years of age		6413
Between 2 and	5	2061
	5	10
	10	20
	20	30
	30	40
	40	50
	50	60
	60	70
	70	80
	80	90
	90	100
One person 100 years of age.		76
And one	101	

PROVINCIAL.

EXILED SWISS MINISTERS.

ORDINATIONS.

We are happy to find that the Rev. James Munro, late of Long Sutton, Lincolnshire, has entered upon the pastoral charge of the Independent Church and Congregation at Plaistow, in Essex, under circumstances highly encouraging to himself and his flock. On Wednesday evening, February the 14th, the union, formed between him and his people, was solemnly recognised, in the presence of a numerous and deeply impressed auditory. The Rev. Joseph Fletcher, of Stepney, delivered the introductory discourse, in which he traced, with peculiar effect, the nature of a Christian Church, on the apostolic model; the Rev. J. Morison, of Chelsea, asked such questions as led to a disclosure of the interesting steps which occasioned Mr. Munro's settlement, and offered up the designation prayer; and the Rev. Dr. Harris, of Hoxton, addressed the minister and people. The presence of the Master was evidently vouchsafed.

Nov. 2, the Rev. Joseph Hyatt, of Axminster Academy, was ordained at Wilton. The Rev. M. Good, of Salisbury, delivered the introductory discourse and proposed the ordinary questions; the Rev. Mr. Kent, of Trowbridge, presented the ordination prayer; the Rev. Mr. Elliott, of Devizes, gave the charge; the Rev. Mr. Tidman, of Frome, preached to the people; the Rev. Messrs. Evans, Richards, Saffery, Powell, and Best, performed the other parts of the service. The Lord send now prosperity!

On Tuesday, June 14, 1825, the Rev. William Richards, late of Axminster Academy, was ordained over the Independent Church at Melborne Port, Somersetshire. The Rev. J. Semper, of Stalbridge, delivered the introductory discourse. The Rev. J. Troubridge, of Cerne, engaged in prayer, and asked the questions. The Rev. M. Caston, of Sherborne, in the absence of the Rev. T. Golding, offered the ordination prayer. The Rev. W. H. Lewis, of Glastonbury, delivered the charge, and in the evening, the Rev. J. Jukes, of Yeovil, preached to the people.

FOREIGN.

PARIS RELIGIOUS ANNIVERSARIES.

THE Anniversaries of the Religious Societies of Paris are to be held as follows — The Religious Tract Society, on Tuesday, April 11; The Protestant Bible Society, on Wednesday, April 12; The Paris Foreign Missionary Society, on Thursday, April 13.

We regret that the press of other matter compelled us, in our last month's Magazine, to decline inserting the *Letter of Thanks* from those faithful servants of Christ, addressed to their beneficent friends in England and Scotland. One of them declined receiving the sum which the London and Paris Committees had assigned to him; since, though his sufferings and losses had been great, there were others who were less able to sustain their burdens. That sum was therefore transferred to another minister of eminent piety and worth, who had resigned his charge in the national establishment at the commencement of the persecution, and whose privations and afflictions have been very heavy, though he has not been banished.

Brought from the last statement	£146 18 2
Mr. Anthony Kidd	1 0 0
Mr. Pilling, Manchester, in addition to his former donations of 3l. and 5.	5 0 0
Rev. John Wilson, Matlock	2 2 0
Roger Lee, Esq.	1 1 0
A Friend, by Rev. H. Evison	3 0 0
Mrs. Silver, Walsham, by Rev. Dr. Winter	2 0 0
A Disciple	5 0 0
A Friend	0 2 6
Rev. D. Holmes and Friends, Farringdon, Berkshire	3 7 6
A Friend, "Hâtez-vous vite."	1 1 0
Ditto, by Rev. J. Liefchild	1 0 0
	170 12 2
Second Remittance to Paris, for distribution to sufferers, described in the last Report. Further particulars are expected soon	110 0 6
	60 12 2

BRIEF HISTORY OF THE CONTINENTAL SOCIETY.

THE Continental Society, exclusive of the claim which it has upon the attention of the friends to the advancement of the Redeemer's kingdom, in common with all other institutions, whose object it is to spread the gospel in the world, has characteristics of a very distinct kind, which are highly interesting to every pious mind. It is its professed design to attempt the spiritual improvement of Christendom, to convert nominal Christians to the saving knowledge of the truth, and rekindle the light of the gospel among the churches of the continent, which had been nearly extinguished. Its intention is the establishment of no sect or party, the setting up of no distinct or separate form of church order or discipline, but the revival of that vital godliness which is essential to true religion, and without which the clearest creed and the purest discipline are but the form of godliness without the power.

Not only is the progress of the gospel on the Continent opposed by a debasing super-

stition, as among the Catholics, but a dreadful species of infidelity almost everywhere prevails among the Protestants in Germany, called Neology, which, while it professes to acknowledge the Christian doctrine, and appeals to the Christian records, does every thing to reason away the one, and to deprive the other of their infallibility, denying their most important facts and miracles. (See Statement, 1st and 4th Rep. at the beginning; 6th Rep. p. 8.; Extracts, No. 15.) In France and Switzerland, until lately, almost all the Protestant pastors were Socinians, or Arians at the best, preaching mere dry morality instead of the gospel of Christ: and the populace, led by them, entertain the most inveterate prejudices, and have frequently manifested the most persecuting spirit against the preachers of the gospel, and those who followed them. (See 1st Rep. p. 9 and 10; beginning of 4th Rep.; 6th Rep. p. 9, 10, 13.; 5th Rep. App. No. 1.; 6th Rep. App. Nos. 6, 8, 9.; 7th Rep. App. Nos. 2, 8, &c.)

At the time of its formation in Paris, in the month of May, 1818, the Society began its operations by employing one Missionary, (a native, for such only are employed) to whom others were soon added, all of them preachers, and most of them ordained ministers of the French and Swiss reformed churches; so that during more than seven years, not fewer than forty persons have been at different times labouring on the continent under its auspices. At present the number of its agents is twenty-four, who are engaged in preaching the gospel, and distributing the Scriptures in the following countries:—

Two ministers in Paris, one of whom was banished from the Pays de Vaud not long since, for his adherence to the doctrines of the gospel, are preaching the truth with some success to both Protestants and Catholics. One of them, Mr. Mejanil, has made very extensive and useful tours through different parts of France; the other is Mr. F. Olivier, an ordained minister of the Swiss church. (See 7th Rep. App. No. 14.; Extract, No. 22, p. 202.)

In the north of France, at Lémé, a worthy pastor, Mr. Colany Née, is assisted by the Society with a small annual grant, to enable him to preach in the villages round his numerous parishes,—at least fifteen or sixteen, and some of them eight or ten leagues distant from others. Since his conversion, he has been blessed to several hundreds of souls. (See 5th Rep. p. 42, 43.; Extracts, No. 13, p. 149; No. 24, p. 225, 226; No. 25, p. 234, &c.)

In Flanders, Mr. De Faye, pastor of the reformed church at Tournay, by the aid of a small annual grant, is enabled to make excursions in the villages round, and in the adjacent parts of France. (For the success of

his labours, see 7th Rep. App. No. 12.; Extracts, No. 24, p. 224, &c.; No. 25, p. 233, 234.)

In the neighbourhood of Orleans one of the Society's agents is stationed, who was some time one of the colporteurs, (a description of agents employed now for several years in distributing the Scriptures and conversing with the people about them), and now a very useful preacher of the gospel. His name is F. Caulier. In these countries there is great need of such exertions, as there are many protestant churches altogether without pastors; and a great number of the Catholic population are desirous of hearing the gospel. (See 4th Rep. p. 38, 39.; 7th Rep. App. No. 4.; Extracts, No. 16, p. 161, 162.; No. 21, p. 193, 194.; No. 22, p. 205.; No. 24, p. 229.; No. 25, p. 237.)

One of the Society's agents, Mr. Falle, labours with diligence and success at Calmont, a town 24 miles south of Toulouse, as suffragan to an aged minister there, and under the eye of the venerable Mr. Chabrand, pastor of Toulouse. (See Extracts, No. 9, p. 119.; No. 10, p. 128, 129.; No. 22, p. 203, 204.)

The Society has an agent very successfully employed in the valley of Piedmont, preaching the gospel, and endeavouring to revive the almost extinguished zeal of the Waldensian churches. His name is Neff; he is a man of remarkable energy and self-denial. (See 7th Rep. p. 29, 30.; Extract, No. 25, p. 236, &c.)

Another of the Society's agents, Mr. Barbey, one of the exiled ministers of the Canton de Vaud, is now labouring in the neighbourhood of Lyons, a very interesting district, where recently great numbers have been brought to renounce the Roman Catholic, and publicly to profess the Protestant faith. He succeeds, in this work, a most valuable man, lately an agent, but who left the Society in consequence of becoming a stated pastor. (See Extract, No. 24, p. 228, 229.)

At Colmar, and the neighbouring towns and villages, the Society has an active young preacher stationed, named Louis Bott, who from time to time sends very interesting accounts of his success, and of the revivals the Lord is accomplishing through his means. (See Extracts, No. 10, p. 126, 127.; No. 12.; p. 145, 146.; No. 21, p. 197, 198.)

Another is stationed at Strasburg, on the Rhine, Martin Fuchs, and labours in the surrounding villages. He is an unlettered man, but mighty in the Scriptures, and has been a powerful instrument in the hands of God in producing a great revival of religion in those parts. These two last agents have been recommended to the Society by a most laborious, intrepid, and successful minister, who was in the Society's employ from the beginning of its operations until very lately, when he took charge of a church at Geneva.

His name is Ami Bast, and he is well known to many friends in this country. (See 3d. Rep. p. 6, 7, 8.; 7th Rep. App. p. 29.; Extracts, No. 10, p. 135, 136.; No. 11, p. 141.; No. 15, p. 157.; No. 17, p. 167.; No. 22, p. 208.)

In the north of Germany, the Society has in its employ at Hamburgh, a young man, Mr. Oncken, who is extremely diligent, and his ministry is crowned with considerable success. (See 6th Report, App. 49, &c.; 7th Rep. p. 16, 17, &c.; Extracts, No. 21, p. 196.; No. 22, p. 206, &c.; No. 25, p. 244, &c.)

Besides these, the Society has other labours, (colporteurs) who are employed in selling the holy Scriptures, and distributing them gratis, and conversing with those who receive them. Most of the ministers above mentioned have a colporteur under their direction; and in the north of France, two or three are labouring, who often furnish the Committee with very interesting journals of their proceedings and success, particularly Ladam and Wacquier. (See 3rd Rep. p. 17, &c.; 7th Rep. App. p. 25, &c.; Extracts, No. 9, p. 114, &c.; No. 10, p. 133.)

The Society has also an agent travelling through parts of the Continent not yet visited, who watches the openings that may occur for making known the gospel, and forming a correspondence with truly pious Christians, wherever they are to be found. His name is Mayers. (See Extracts, No. 23, p. 211, &c.; No. 24, p. 219, &c.; No. 25, p. 241.)

The Committee has engaged a gentleman of high respectability, a doctor of medicine, recently converted to the Protestant faith, Dr. Naudi, of Malta, to visit Italy, and other parts where the same language is spoken. (See Extract, No. 25, p. 241.)

They have also agreed to undertake a mission to the coast of Norway, under the direction of a Danish baron, named Von Bulow. (See beginning of Extracts No. 23, 24, 25.)

One agent more should be mentioned, whom the Committee have recently engaged, a learned professor in one of the northern universities, (Gottingen) who, for a small annual sum, has promised to devote a great portion of his time to preaching and lecturing among the students and others in order to check the progress of the Neological infidelity, that so awfully prevails in those seats of literature.

The Society's income has been gradually increasing every year; but owing to the numerous calls on its funds, it has never been able to make any reserve; the large donations, on which it subsisted during its first years, could not be husbanded. It is therefore still called to go forward, trusting, that the resources it has always found in the hearts of a generous public will never fail it.

The documents referred to in the above

paper may be had by application at the Society's office.

AMERICA.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE Sixteenth Report of this distinguished organ of Missionary enterprise has just reached us, and the tidings it contains are of the most animating description. It has established missions at Bombay, at Ceylon, among the Cherokees, among the Choctaws, among the Cherokees of the Arkansas, in the Sandwich Islands, and in Palestine. All these missions seem to promise a plentiful harvest; but the one established at the Sandwich Islands seem to be the most highly encouraging. "One of the most obvious reflections on the state of this mission is, that the providence of God, in securing to it the favour of all the chiefs who have any considerable weight, either on account of their rank or their sagacity, is to be acknowledged with wonder and delight." This truly distinguished institution has now *thirty* effective auxiliaries, and more than *six hundred* associations.

COUNTY OF JERSEY.

(Extract of a Letter.)

"ALTHOUGH the heavens have, as it were, become brass, and the earth iron, the Lord is pouring out his Spirit in this county in plentiful showers. Rockaway, Succasunno Plains, Caldwell, Bloomfield, and Parcipany, are all, at the present time, enjoying the convicting and saving influence of the Holy Spirit. A Minister of the presbytery of Newark informed me, that there was not a church within its bounds which has not been visited, within a year past, with this great blessing. Among them all, none, perhaps, have witnessed such displays of grace as the church at Parcipany. Professors who had grown cold, have been re-animated, and gone forth to converse and pray with their neighbours, with a zeal scarcely to be repressed. Young and old have acknowledged the work to be of God. Several heads of families have been brought hopefully into the kingdom, and some of them among the most influential in the place. Although some oppose, the work is evidently the Lord's, and it is marvellous in the eyes of his people.

AMERICAN CONGRESS.

It is understood that the subject of the colonization of blacks is to be presented to the consideration of the next congress; and

that one of the leading members of the New England delegation has pledged himself to support a distinguished and influential southern member, in advocating the adoption of *national* measures for the accomplishment of the same end.

NEW ORLEANS.

MR. EDITOR,

I THINK it to be of considerable moment that the mind should be impressed with a knowledge of the importance which often results from even an attempt at public benefit. I am frequently reminded of this when I see the vast extent of influence which example and precedent will sometimes have. A few years back, and there appeared no direct attention paid to the religious instruction of seamen; but the idea of affording instruction, by preaching to them on their own element being promulgated in London, scarcely was the benevolent thought matured to practice by the Port of London Society's Floating Chapel, but its manifest utility induced the outports of the United Kingdom, and our distant possessions, and even foreign ports, to imitate the novel and beneficent scheme.

I have now before me information, that "Benevolent merchants, and others, in New Orleans, on learning what has been done in London, Liverpool, New York, and elsewhere, for seamen, have, in order to co-operate in the same work, formed themselves into a Mariner's-Church Society;" and the object of this band of Christians is declared to be, that "the efforts made for mariners in other sea-ports may not be counteracted, but sustained, in New Orleans;" and that, "while the Bethel flag is already waving over the Thames, the Mersey, the Clyde, and the Hudson, it may also be unfurled over the dark, and hitherto neglected, waters of the Mississippi."

New Orleans has but few native seamen; but there are, however, from seven to ten thousand seamen, *principally natives of Great Britain*, and of the northern States of America, who visit that port annually, for whom, as it respects religious instruction, no provision whatever is made. During a great part of every year there are in that port from fifteen to twenty large British ships, and many from the United States, whose seamen speak the same language. Thus, those who derive benefit from the establishment of a mariner's church at New Orleans, will not be the natives, but persons who visit the port from abroad. Hence it appears reasonable, that application should be made to those countries whence come those for whose benefit the institution is intended. The resident merchants of New Orleans have subscribed about *three thousand dollars*; and, in real earnestness for the success of the measure, have authorized the Rev. William

Shedd, agent for the Louisiana Bible Society, to visit the United States of America, and also the principal maritime cities of Britain, to solicit further pecuniary aid. Liverpool has already given testimony to the value of a mariner's church at Orleans, in a certificate from Samuel Hope, Esq. chairman of the Liverpool Seaman's Friend Society, and in an assurance from the members of that society, that they would find unfeigned pleasure in hearing that Mr. Shedd's success shall be fully equal to his own wishes; to which the Reverend Ministers in Edinburgh and in Glasgow have also added their warm recommendations.

I cannot, Mr. Editor, conceive otherwise, but that every seriously thoughtful shipmaster must, if only for his pecuniary interest's sake, be friendly in whatever shall tend to promote morality and subordination in a seaman. Nor can I conceive it possible for parents, sisters, brothers, or other relations of seamen, having proper regard for their own souls, and a grateful feeling for their own religious privileges, not to be anxious that they also should be favoured with religious instruction, and frequent exhortation to the performance of their moral duties.

I have felt a great pleasure in seeing such a good spirit diffusing through the world, and an aim so high at the distant port of New Orleans. I am not in the least connected with that port, except as having affinity for Christians every where; yet I have ventured on the liberty of requesting you, by giving insertion to this information, to afford the same pleasure to, and to solicit a favourable attention from, every one who is honoured to bear the name, and possesses the spirit, of

A CHRISTIAN.

GREECE.

It is rumoured that the Duke of Wellington's mission to Russia had mainly for its object the preservation of unbroken tranquillity throughout Europe, and that he carried with him credentials from France, Austria, Prussia, as well as Great Britain, calculated to impress upon the cabinet at St. Petersburg, that all these powers are unanimous in their purpose of protecting the Greeks against the Ottomans, and of securing the latter against an attack from Russia. It is further rumoured, that the Duke has received full satisfaction from the Emperor Nicholas of his concurrence in both objects. The five most powerful states of Christendom are now, it is added, to unite in a common and peremptory declaration to the GRAND SEIGNOR, that Greece shall no longer be occupied or invaded by his armies; that he must give up all pretensions to the sovereignty of that people, and cease in any manner to molest them.

OBITUARY.

LINDLEY MURRAY, ESQ.

It is with feelings of deep regret, that we announce the death of the highly respected Lindley Murray, the author of an English Grammar, and of many other most approved works on education. His last illness was of short duration, scarcely exceeding two days: but his whole life may be said to have been a constant preparation for his final change, so that death could, scarcely at any time, have come upon him unawares. He expired very peacefully, on Thursday morning, February 16, at his house at Holdgate, near York; in the eighty-first year of his age, and in the full possession of all his mental faculties.

Mr. Murray was a native of Pennsylvania, in North America; but he resided for a great part of his life at New York. His father was a distinguished merchant in that city. Both his parents were persons of respectable character; and were solicitous to imbue his mind with pious and virtuous principles. He was carefully and regularly educated; and made a rapid progress in learning. At the age of nineteen, he commenced the study of the law, under the auspices of a gentleman eminent in the profession; and he had the pleasure of having for his fellow student the celebrated Mr. Jay. At the expiration of four years, Mr. Murray was admitted to the bar, and received a license to practise, both as counsel and attorney, in all the courts of the state of New York. In this profession he continued, with increasing reputation and success, till the troubles in America interrupted all business of this nature. He then engaged in the mercantile line; in which, by his diligence, abilities, and respectable connexions, he soon acquired a handsome competency.

Having been afflicted with a fever which left a great weakness in his limbs, and his general health being much impaired, he was induced, in the year 1784, by the advice of his physicians and friends, to remove into a more temperate climate. He accordingly came to this country, accompanied by his faithful and beloved wife; and though not restored to his former health and strength, he received so much benefit as induced him to remain in England. He settled in Yorkshire; and purchased a house pleasantly situated at Holdgate, a small village about a mile from the city of York, where he continued to reside. The weakness of his limbs gradually increased, so that he soon found himself incapable of walking more than a few steps in the course of a day, without great inconvenience. He was, however, able to ride in his carriage an hour or two every day; he regularly attended public

worship; and in summer, he was frequently drawn about his garden in a chair made for that purpose. But for many years previous to his decease, he was wholly confined to his house; for he found that even a very small degree of bodily exertion increased the debility of his frame; and that exposure to the air occasioned frequent and severe colds, together with other indisposition. To a person distinguished as Mr. Murray had been for health, strength, and agility, confinement was at first a severe trial; but during the whole course of it, a murmur or complaint was never known to escape from his lips. Time, and religious considerations perfectly reconciled him to his situation.

Deprived of the usual occupations and amusements of life, and of the common occasions of doing good to others, he very happily and generously turned his attention to compose literary works for the benefit, chiefly, of the rising generation. In this benevolent employ, he found great satisfaction, and met with uncommon success. His English Grammar, with the Exercises and the Key, has been much approved by the public, and adopted in most of the principal seminaries in Great Britain and in America. It has passed through many large editions in this country, and been frequently reprinted in America. His French and English Reader, his Abridgment of his Grammar, and his Spelling Book, have also received very high encomiums; and they are most extensively circulated both in this country and in his native land. Having begun his literary career from disinterested motives, he constantly devoted all the profits of his publications to charitable and benevolent purposes. The work which he first published, and which appeared to afford him peculiar satisfaction, was, "The Power of Religion on the Mind." This book has passed through many editions. The first impression was made wholly at Mr. Murray's own expense; and given away by him, chiefly in the neighbourhood of his own residence.

Time thus employed, and the rewards of labour thus distributed, prevented that depression and gloom which ill health and long confinement are so apt to produce; and contributed to render Mr. Murray cheerful and happy, in a situation that many would think must have been highly distressing. He was a member of the Society of Friends; and was much respected and esteemed by them; but in his writings, designed for general use, he scrupulously avoided introducing, in any shape, the peculiar tenets of the sect. On moral and religious subjects, he confined himself to the leading principles of piety and virtue, and to the general spirit and pre-

cepts of Christianity. For this judicious care, as well as for the exemplary chasteness of his works, he has received particular commendation.

Mr. Murray married, early in life, a very amiable woman, about three years younger than himself. They had no children. They lived together in uninterrupted harmony for nearly sixty years. Mrs. Murray is a person of great worth and respectability. She was most faithfully and tenderly attached to her husband. The loss which she has sustained is unspeakable. She is deeply afflicted; but resigned to the Divine will, and thankful that the inestimable blessing which is now taken away, was vouchsafed to her during so long a course of years.

Sound judgment, an amiable disposition, and great piety, were striking characteristics of the subject of this memoir. Of him it may be truly said, he did justly, loved mercy, and walked humbly with his God. He was a most affectionate husband, a sincere friend, a kind neighbour, a cheerful and instructive companion. His manners and conversation were peculiarly pleasing and impressive; his sentiments were refined and liberal; and the whole tenor of his life beautifully exemplified the moral and religious principles which his writings uniformly inculcate. But however excellent his character and conduct, all his

hopes of acceptance with God were founded, not on himself, or on his own doings, but on the merits and atonement of the ever-blessed Redeemer.

Further particulars respecting this estimable man, and highly distinguished author, would, no doubt, be acceptable to the public, especially to those who have derived benefit from his literary labours. It is, therefore, with much satisfaction, that the writer of this article adds, from indisputable authority, that "Memoirs of his Life and Writings," will shortly be published; which, from their authenticity, and other circumstances, will, it is presumed, prove peculiarly interesting and instructive.

RECENT DEATHS.

February 15th, died at Whitechurch, Hants, the Rev. Thoms Bingham, thirty-six years the pastor of the Independent Congregation of that town. A brief Memoir of this worthy man may be shortly expected.

At Waterford, on the 1st inst., Mr. Alexander Leiper, Manager of the Irish Provincial Bank's Branch there, and formerly Accountant of the Stirling Bank. We hope to be able, in a future number, to lay before our readers a brief Obituary of this excellent individual.

MISCELLANEA.

REMARKABLE CONVERSION.

A YOUNG man who had been graduated at one of our first colleges, and was celebrated for his literary attainments, particularly his knowledge of mathematics, settled in a village where a faithful minister of the gospel was stationed. It was not long before the clergyman met with him in one of his evening walks, and after some conversation, as they were about to part, addressed him as follows:—"I have heard you are celebrated for your mathematical skill; I have a problem which I wish you to solve." "What is it?" eagerly inquired the young man. The clergyman answered with a solemn tone of voice, "What shall it profit a man if he gain the whole world, and lose his own soul?" The youth returned home, and endeavoured to shake off the impression fastened on him by the problem proposed to him, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question still forcibly returned to him, What shall a man profit if he gain the whole world, and lose his own soul? It finally resulted in his conversion, and he is now an able advocate and preacher of that gospel which he once rejected.—*N. Y. Obs.*

EDUCATION IN COLOMBIA.

MR. LANCASTER, the celebrated inventor of the system of monitorial instruction, has been for some time in the territory of the

Colombian Republic, whither he went with the benevolent view of introducing his favourite mode of teaching. The government of Peru having in vain offered to General Bolivar a million of dollars as an acknowledgment of the services which he has rendered them in their struggles for independence, gave it to him for the benefit of the Colombians, his countrymen. The following sentences, contained in a letter from him to Mr. Lancaster, indicate at once the success of the latter, and the character of the Liberator.

"You seem to think assistance necessary to the realization of your beneficial intentions; I therefore hasten to offer you 20,000 dollars, to be employed in advancing the education of the children of Caraccas.

"I have further to add, that I will with pleasure advance you a larger sum with the like view, should you think that it can be usefully employed."

This act, which is perfectly consonant to the character of Bolivar, does him more honour than all his victories. Any man may, in particular cases, be brave, and many possess talents adequate to deeds of splendid achievement; but to do good for the sake of doing it, belongs to such men as Washington, Bolivar, and La Fayette. General Bolivar modestly disclaims all merit in this donation, and says that public education shall receive his first attention in the distribution of whatever he has at his disposal.

MISSIONARY CHRONICLE

FOR APRIL, 1826.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

ANNIVERSARY IN MAY.

THE Directors have pleasure in informing their friends, that the Rev. WILLIAM JAY, of Bath, has engaged to preach the Sermon to the *Members of Juvenile Auxiliary Missionary Societies at the Poultry Chapel*; (Rev. John Clayton's,) the use of which has been kindly granted, on the MONDAY EVENING, in the *Missionary Week*, instead of Friday Evening. This alteration of the time, will afford the numerous *Young Friends* of the Society, who are certainly its rising hope, an opportunity of attending what was specially appointed for them, without any interference with the Sacramental Services of the Anniversary.

NOTICE TO THE SECRETARIES OF AUXILIARY SOCIETIES.

It being very desirable that the Expenditure for Printing should be reduced as much as possible, the Secretaries of the several Auxiliary Societies and Associations are respectfully requested to state, whether the Printing in the Annual Report of the names of the Societies, and those of their respective Officers, with the aggregate Amount annually remitted by each Society, may not be sufficient.

SOUTH SEAS.

OTAHEITE.

Extract of a Letter from the Rev. Thomas Jones, Missionary at Otaheite, dated Hidiâ, September 19, 1825.

As to this place, Hidiâ, things are more encouraging than I expected they would have been in so short a time, considering the former aspect of the place, and character of the people. It was at this place that the ship Policy was wrecked. Before we came here, the natives of the other parts of the island frequently said, "If you go to Hidiâ you will not be safe, especially at night." Since we came thither, however, two stern chiefs, two who were very tenacious of their ancient rites, and who headed the party called *tutae auri*,* have come to us to have their names written down as candidates for baptism, and when they came, the neighbourhood were struck with astonishment. Their names are *Humu* and *Tiaë*. The number of adults who have offered themselves for baptism, is 247, of whom I have baptised 139. Our church consists of 69 members, 40 of whom were received into communion at other stations. The attendance of the people on the Sabbath-day is good. Nearly all inhabiting a space of 20 miles (viz. 10 miles on each side of the station) attend, in number between 500 and 600. A spacious chapel is building; it is plastered and nearly floored, but not seated. The school is increased from 100 to nearly 200. In the adult school, which assembles every morning excepting Saturday, from 200 to 300 attend. I am going on with my Tahitian Dictionary, and I have begun the translation of the Prophecy of Hosea.

EIMEO.

Extracts of a Letter from the Rev. William Henry, Missionary at Eimeo, dated September 3, 1825.

THE attendance on the means of grace at this station has been much the same as for some time past: but there has been of late an awakening among the aged people of both sexes, who before seemed very insensible and careless. They had been baptized, and seemed contented with a profession. They are now, however, eagerly seeking admittance into the church. It is not a little gratifying and encouraging to me to see these poor aged creatures, some of them nearly deaf, and others blind, and otherwise infirm or diseased, feeble and tottering as

* Literally, iron rust; metaphorically, the offscouring of the people, or banditti.

they go, coming to me, one after another, and earnestly soliciting me to insert their names in the list of candidates for communion, and reproaching themselves for their past neglect, &c. As several of them are hard of hearing, and also dull of apprehension, I find no little difficulty in instructing them in the nature, design, &c. of the ordinance; but it affords me much pleasure to do it, and it warms my heart to hear these poor old creatures, like children, lisping the Saviour's name, and expressing their trust and confidence in him alone for salvation. It is however, matter of much concern to myself and Mrs. Henry (who diligently continues her labours among the females) that there is scarcely one among the *young people* of either sex, at this station, who seems truly and seriously impressed with the truths they hear and are taught from time to time; and in the church, consisting of about 270 members, there is not more than four or five who can be called *young persons*, and until lately there were few who could be considered *old*, the church being composed chiefly of persons of middle age.

It will be doubtless gratifying to the Directors to learn, that the school for the children of the Missionaries, under the management of brother and sister Orsmond, is in full operation, and likely to prosper; it will also give them pleasure to learn that the young king, Pomare, has been entered as a pupil. His obtaining a good education is a matter of great importance. Pomare is a fine, smart boy, and seems quite at home in the institution.

Cloth has been, at length, made at the Cotton Factory, of the cotton of the island, the first web having been commenced this week. The carding-engine has been at work for some time, and a number of women employed in spinning.

The following occurrence was communicated to me, a day or two ago, by brother Davies, from Papara.

The chief Tali's little cutter being lately to the eastward, touched, by previous advice of Brother Davies, at the island Rapa, (or as it is written in the charts, Oporo, or Opara), in Lat. 27°, 3° S., and Long. 144°, 16' W., and brought from thence two of the natives. It is an island with which vessels have had little intercourse, and has been scarcely visited at all since it was discovered. The two men have been kindly treated at Papara, where the worthy chief, whose vessel brought them, resides; and they are soon to be sent back to their island with presents, (among which are to be hogs, cats, dogs, and poultry, of which their island is destitute,) for their chiefs. This, it is hoped, will prove a speedy means of opening a door for the introduction of the gospel. The island is supposed, in extent, to be equal to Eimeo, (which is about forty miles in circumference)

and is reported to be very populous. It produces plenty of yams, taro, and plantains, but has neither bread fruit, nor cocoa-nuts. It is now likely to be visited by vessels pretty frequently, for some time to come, as it is found to contain sandal-wood.

P.S. The brig *Haweis* being to sail from hence for the colony of Port Jackson, on the 20th instant, I was up until past one o'clock that morning, writing letters to friends in that colony, and about half-past one, I discovered, in the constellation Taurus, which was then near the meridian, a comet, apparently of considerable magnitude, with the beard or tail, (which seemed to me of great length) towards the south-west. It was near the head of Taurus, forming a rather acute angle with Pleiades and Aldebaran. Through my common spy-glass, such as is commonly used on board ships, (for I had no better instrument) its head resembled the bright spot on the sword of Orion, though not so luminous. It is now a considerable distance, nearly due south, from its former situation, but there being no celestial globe nearer to me than *Afareaitu*, I cannot ascertain its exact position. A comet of similar appearance was discovered here on the night of the 26th of September, 1807. It was the night on which the Rev. Mr. Jefferson died, and the natives, when they saw it, said the *fetia huruê*, (or strange star) was Mr. Jefferson's spirit!

SANDWICH ISLANDS.

Extract of a Letter from the Rev. Mr. Bingham, American Missionary at the Sandwich Islands, to the Rev. W. P. Crook, Missionary at Otaheite, dated June 10, 1825.

At a late national council, when the Right Hon. Captain Lord Byron was present, the young brother of the late Rhiorhio was acknowledged as the rightful successor, and King of the Sandwich Islands, and a very decided stand was taken by the higher chiefs unitedly, in favour of the cause of Christianity. They desired to secure to the young king a Christian education, and to all his chiefs and people the benefit of instruction. Several of the high chiefs have offered themselves as candidates for admission to the church, and are placed in special probation for that purpose, and will probably, in the course of three or four months, be admitted by baptism. The prospects of the mission were never more favourable than at present. We regret the absence of Mr. Ellis, and hope he may be permitted to return.

ULTRA GANGES.

MALACCA.

CHINESE MISSION.

WE have lately received a printed report of the College and Mission at Malacca, from which we extract the following particulars:

Dr. Milne's "*Commentary in Chinese on St. Paul's Epistle to the Ephesians*;" also, his "*Essay on the Soul of Man*," both excellently printed, quite in the native style, at the Anglo-Chinese Press, have been published, and copies thereof received in England.

A Tract, forming a small Chinese volume, intended as a "*Help to a Heathen Reader of the Scriptures*," together with a "*Christian Tract for the Use of Schools*," consisting chiefly of selections from Holy Scripture, both composed by the Rev. D. Collie, have afforded great satisfaction to Dr. Morrison, to whom it cannot but be peculiarly gratifying, that edifying Christian books, in the native language, have been written by a successor of Dr. Milne, in a lucid simple style, and elegantly printed at the Society's Chinese press. From that press have already issued thousands of Bibles, of Prayer-books, of Homilies, and of Christian Tracts,—a pledge of more abundant labours, we trust, for the millions of Eastern Asia. Thanks be to God for the aids of his gracious providence!

The blocks for the Commentary were cut at the expense of the Society; for two of the tracts, at the expense of the Tract Society; and a Friend of Youth has himself paid the cost of the School-book. The Prayer-book and Homily Society has defrayed the expense of Prayer-books and Homilies. Thus Christians "*strive together*" to promote the faith of the gospel. May the good seed thus sown produce fruit unto eternal life!

It will be gratifying to the friends of the late Rev. Dr. Bogue to know, that Mr. Collie has made a free translation into Chinese of the "*Essay on the Divine Authority of the New Testament*," and *A Friend to the Heathen* has promised to defray the expense of cutting a set of blocks for it, after it shall have been submitted to the inspection of Dr. Morrison, should he live to reach China, for which country he and his family are expected to embark in the present month.

Although our Christian Chinese press at Malacca sends forth well-printed books, cut on Chinese blocks, and also small tracts printed with engraved moveable types, still the accumulation of blocks, and the great expense of constantly engraving new characters, render very desirable a set of punches for Chinese characters, that they may be

founded, and easily multiplied, as alphabetical letters are. Dr. Morrison hopes, that the friends of China in the United Kingdom will not permit the suggestion to effect this most desirable and practicable object to fall unheeded to the ground.

In the College there are 26 native Chinese students; 16 of whom are on the foundation, and eight more are candidates for admission; one Chinese youth is supported by an individual; a Dutch youth pays his own expenses. Mr. Kidd, a Chinese Missionary, resides at the College, and is educated by Mr. Collie; and Mr. W. C. Hunter, a private gentleman from America, has entered the College as a student of Chinese. The Rev. Mr. Humphreys is well, and actively engaged in the general superintendence of the Institution, as well as in conducting the English part of the education of the native students, writing, arithmetic, geography, &c.

Dr. Morrison has the pleasure of stating to the friends of the College, that *A Gentleman* has procured and given to it a valuable unedited MS. on the grammar and idiomatic phrases of the Chinese language, written in Latin by a learned Catholic Missionary, and has supplied funds to print it at the College. This gentleman, who does not allow his name to be published, has been a munificent contributor to the literary department of the Institution.

The fervent prayers of all good men, for the evangelization of China, are earnestly implored.

R. M.

EAST INDIES.

BENGAL.

Extracts from the Journal of the Rev. Samuel Trauin, Missionary at Calcutta; extracted from the Appendix of the Seventh Annual Report of the Bengal Auxiliary Missionary Society.

Dec. 25, 1824.—After preaching at the Dutch church at Chinsurah, accompanied by the Rev. A. F. Lacroix, of the Netherlands' Missionary Society, we left our friends, and proceeded up the river,* to resume our labours among the heathen.

Departure of the Hon. D. A. Overbeck, late Dutch Governor of Chinsurah.

The past week has witnessed the departure of the Hon. D. A. Overbeck, from Chinsurah. His humane conduct had greatly endeared him to the European and native inhabitants of the Dutch settlement, and long will be held in grateful remembrance by the poor, for whose relief he uniformly

stretched out his paternal hand. On Tuesday last he delivered his parting address. The Government hall was filled on the occasion, when he spoke to the assembly in a most pathetic manner. Towards the close of his speech, he turned to the natives, and addressed them in the following strain:—"My Hindoo friends, I rejoice that, during my residence amongst you, it hath pleased God to send Missionaries to this settlement, by whose instructions you and your children may be benefited, both in this world and in that which is to come. I therefore request you to make a right improvement of those opportunities which are afforded you; and should I live to hear of such improvement, it would cause me to shed tears of joy on your behalf." The feelings of the assembly were considerably moved on the occasion, whilst the most visible marks of sorrow were depicted on the countenance of nearly all present. A gentleman then rose, and in the name of the inhabitants, expressed their deep regret at the governor's departure. A handsome silver vase was then presented, bearing the following inscription:—"A token of love, esteem, and gratitude, presented by the inhabitants of Chinsurah to their highly respected ruler, the Hon. D. A. Overbeck, on his departure to Batavia." The governor signified his acceptance of this affectionate token of regard in the most handsome manner, assuring them, that he should never behold their valuable present without calling his Chinsurah friends to affectionate remembrance.

The conduct of the native inhabitants of Chinsurah, on this occasion, furnishes a pleasing testimony, that the establishment of schools for general science, and the diffusion of Christian Knowledge amongst them, have rather gained their confidence and esteem than provoked their displeasure. They well knew, that their Governor was a most cordial friend of the resident Missionaries, and assisted them on all occasions in the prosecution of their plans. They likewise knew his strong aversion to their superstitious cruelties, and that he would never allow the immolation of a widow on the funeral pile of her deceased husband, within the boundaries of the Dutch settlement, and yet perhaps few gentlemen in India have ever been more highly esteemed by the natives.

Arrival at Berhampore—Preaching to the Natives.

Jan. 1, 1825.—After speaking to the natives as we had opportunity along the banks of the river, we arrived at Berhampore, and were received with great kindness by our friends, Mr. and Mrs. Hill; spent the evening in conversation on missionary subjects, and making arrangements for preaching during our stay here.

* The Hooghly.

2d Sabbath Morning.—We preached to a very numerous congregation of Bengalese in a large bazaar, to the north of Berhampore. The auditors behaved in a most respectful manner, and the major part of the congregation listened with attention until the close of the service. On taking our departure, they said, "The words you have been speaking, Sir, are good and true."

Mr. Hill regularly visits this bazaar for the purpose of preaching the unsearchable riches of Christ to the multitudes that flock thither. On this account he is well known as *the setter forth of a strange God*. The people have occasionally made considerable opposition to his preaching the doctrines of Christ amongst them, although on this occasion they gave us a patient hearing; and we know that every passage of the word of God, when explained and enforced, becomes a ray of light shining in a dark place, and however opaque the benighted minds of the heathen may be, the entrance of divine truth will effect their illumination. The preaching of the gospel is, we are assured, the sowing of the seed of the kingdom; and Jehovah has declared, "My word shall not return unto me void, but it shall accomplish that which I please." It is from this consideration that we always feel delighted, and encouraged in our work, where we gain an attentive hearing from the heathen.

Preaching to a congregation of Fakeers (or Beggars).

At 11 A.M. we preached to about 120 *fukeers*, under a grove of trees in the front of Mr. Hill's house. One of these poor mendicants was observed to weep much during the service, and others showed many signs of grief, when charged with the guilt of their sins, and exhorted to repent and believe the gospel. After preaching, we entered into conversation with them, in order to explain, in a more familiar manner, what we had taught them in our discourse; and we were gratified by seeing at least an apparent desire to be instructed in the things which belong to their everlasting peace. When told that their sufferings are great in this world, and that, if their sins be not pardoned, their sorrows will be infinite and eternal in the next, they appeared deeply affected. The appearance of those miserable outcasts was calculated to excite sympathy, even in the most unfeeling hearts. Some of them, like the poor woman mentioned by St. Luke, were so bowed down with infirmity, that they could by no means lift up themselves. Others were creeping upon their hands and knees; some were covered with leprosy, and not a few were deprived of sight, so that we had literally the poor and the maimed, the halt and the blind, who were

gathered from the highways and hedges, and were now attentively listening to the words of eternal life. Oh! that He who has made a feast of fat things in the gospel for beggars, such as these, may incline them to partake of the rich repast, that they may eat and live for ever. Who knows but some of our congregation, though despised of the people, may yet be chosen of God, become the Saviour's guests, and finally sit down at the marriage-supper of the Lamb.

This forlorn portion of the human family has now regularly attended the preaching of the gospel every Sabbath morning, in the front of Mr. Hill's house for months past; and we may reasonably expect, that such an uninterrupted course of instruction will ere long be crowned with success.

Preaching to Europeans.—Administration of the Lord's Supper, &c.

At two P.M. we had English worship. Our congregation consisted principally of a number of soldiers, who attend divine service in Mr. Hill's hall, twice on the Sabbath, and on Wednesday evenings. Some of them have been brought to a saving knowledge of the truth, under the ministry of Mr. Hill, and are, we believe, walking worthy of their Christian profession. These pious men were formed into a Christian church, on the 13th of September, 1824. After a full explanation of the nature of such a Society, and of the obligations to mutual love and esteem, which are incumbent on the disciples of Christ, each member inserted his name or mark in the church book. This scene is recollected by our friends here with great emotions of joy. Several others have, since the fore-mentioned period, joined themselves to this little company, and others now stand as candidates for admission into the church.

After preaching this afternoon we partook with our friends of the Lord's Supper, and found it a time of refreshing from the presence of the Lord. A sermon in English, and the baptism of Mr. Hill's infant son, closed the solemnities of this sacred day. May God smile upon these feeble attempts to extend his kingdom among the heathen, and especially may he grant, that "instead of the fathers may spring up the children," to occupy their stations in this dark land.

Monday, 3d.—This morning we preached to two congregations, at Kagera Bazaar, north of Berhampore. The people crowded around us in great numbers. They, however, merely assented to the truths that were advanced, and showed no disposition to enter into conversation. We therefore distributed gar tracts, and departed, hoping that God may speedily excite a spirit of inquiry amongst them, that they may cry out with the convicted garter, "Hill, what must we do to be saved?"

Opposition of the Brahmins.—Their general character.—Conversation with a Brahmin.

This afternoon we visited Lukeepore. In this village is one of the Hon. Company's large silk factories, in which, we are informed, more than 300 natives find constant employ. Here we found the people desirous of hearing the word. As a proof of which, eighty or a hundred of them instantly gathered around us on our arrival, and strongly intimated, by their looks and words, that they wished to hear what we had to say. After preaching Christ to them as the only Saviour of the world, two Brahmins, like Elymas the sorcerer of old, withstood us, *endeavouring to turn away the people from the faith.* They disturbed the congregation much, and manifested, by their indignant looks, the deep-rooted enmity of their hearts to the humbling doctrines of the cross. We endeavoured to assuage their wrath in vain, as they were too deeply interested in the worship of idols to listen to our remonstrances. And such is the state of servility in which the inferior castes are kept to these idolatrous priests, that the word of a Brahmin frequently seems like the *law of the Medes and Persians, which altereth not.* A proof of this was now furnished; for when these lofty sons of superstition spoke, the people began to disperse. Two points of resemblance between many of the Brahmins of this country, and the ancient Scribes and Pharisees among the Jews, are very obvious. 1st. The former, like the latter, make clean the outside of the cup and platter, whilst within they are full of iniquity. 2d. They also, like the supercilious Scribes and Pharisees, shut up the kingdom of heaven, as in the case before us; they will neither go in themselves, nor suffer others that are willing to enter in. This, however, is not the conduct of all, for on our return from Lukeepore this evening, a Brahmin accosted us at the door of his house, and after exchanging the usual compliments, respectfully invited us to enter his abode. We complied with his request, and being seated, spoke as follows: "Well, Sir, you have a nice comfortable dwelling-house, but you must soon quit it. Man's stay on earth is short, and when death brings the summons, he must immediately take his departure. Of what vast importance is it, then, that we have a dwelling-place prepared for us in heaven, when we are called to quit this on earth." He said, "If all people were to seek admittance into *Boecoantah*, (the heaven of the Hindoos,) there would not be room to contain them." We told him, we could by no means advise him to seek admittance into that place; for even were it the true heaven, he, according to the doctrine of his own Shastres, could not remain there, but must,

after a limited term of enjoyment, revisit this world, and again endure all its miseries. But should he believe on Christ, he would indeed enter into heaven, and enjoy everlasting life." His attention was then called to the absurdities of idolatry, and when we left him, he seemed pleased with our visit.

Moral apathy of the Natives.—Abbé Dubois. —Guilt of such as throw impediments in the way of the Gospel.

In the evening, we held our missionary prayer-meeting. An address was delivered from Isa. lxvi. 18. At this monthly prayer-meeting, the subscriptions of the Auxiliary Missionary Society, which has been formed among the soldiers, are paid by the collectors into the hands of the treasurer. About nine this evening, a fire broke out, and in a short time a great part of the Bazaar on the banks of the river was reduced to ashes. It was distressing to see the apathy of the natives on the occasion. Each one, indeed, seemed desirous of saving his own dwelling-house, but when that was burnt, he would not move his finger to save the property of his neighbour; and had not the kind assistance of his Majesty's troops been afforded, the whole Bazaar would have been consumed. Oh! how much they need the gospel, to teach them to love their neighbours as themselves, and what a callous heart must that individual possess who, in opposition to the claims of humanity, the voice of conscience, and the command of Almighty God, dares to oppose a bar to the introduction of Christianity among the deluded followers of Hindoo superstition. May the Abbé Dubois, and all persons like-minded with him, repent of this their daring impiety, and recede from this impious attack upon Omnipotence. Let all such individuals attend to the admonitions of the learned doctor of the Jewish Sanhedrim, Acts v. 34, and consider, *that if this counsel or this work were of men, it would, long ere this, have come to nought.* It would, without question, have ceased at the demise of the fishermen of Galilee; but as it is of God, it cannot be overthrown. If Christianity be a revelation from heaven, and if it be the declared will of Jehovah, that his gospel shall be preached to all nations for the obedience of faith, then it follows as a natural consequence, that every attempt to impede its progress is a decided attack upon the Great Supreme; such conduct can be called nothing less than *fighting against God.*

(To be continued.)

AFRICA.

THEOPOLIS.

Concluding Paragraphs of a Letter of Instructions from the Rev. Dr. Philip, to Mr. Roger Edwards, on his removal from Pacaltsdorp to Theopolis, to take charge of the School there; dated Graaf Reynet, 7th August, 1825.

Honourable testimony to the character of the late Mr. Pacalt.

Your residence at Pacaltsdorp has afforded you an opportunity of gaining an acquaintance with the character of the late lamented Pacalt. Copy his example. While every Hottentot in the district looked upon him as a father, there is scarcely a boor within 150 miles of the Institution, who had the slightest acquaintance with him, who does not yet speak of his name with the highest respect and admiration.

Instructions as to the local Authorities.

As, in the absence of the individual whose business it is to carry on the correspondence with the local authorities, you will be occasionally called upon to officiate for him, I must recommend to you prudence, the respect due to the magistracy, and good temper. When the local magistracy request you to procure Hottentots for any particular services, do what you can by persuasion to obtain the number they require—if orders are sent to the Institution, throw no obstructions in the way to prevent the execution of those orders; take no statement of the people concerning oppression, solely on their own word; never try to cover or conceal their faults, if any of them have been guilty of any thing improper, but candidly acknowledge them—and when cases of great oppression are incontrovertibly proved, be firm in their defence, but always mild in your language and respectful to the local authorities, whether they are judges merely, or parties in the affair.

In all cases of difficulty, you will of course see it to be your duty to correspond with the agent of the Society, whose advice and opinions will be readily afforded.

In theory you must see and admit the importance of living in peace with your fellow-labourers, and I hope you have a sufficient share of Christian piety to make the necessary sacrifices, the preservation of such a blessing must always call for; in the present state of imperfection, inherent in individuals in the most advanced state of Christian Society in this world.

It was the favourite remark of the celebrated Elliot, the American Missionary, when called upon to settle differences among his brethren—"Bear and forbear, and all will be well."

Interesting particulars as to the Mission at Theopolis.

In all my visits to Pacaltsdorp, I have been much pleased with the genuine piety of the people, and I am happy to inform you, that you will sustain no loss in this particular by your removal to Theopolis. I was much delighted with the state of religion among the members of the church, on my late visit to the latter station. The church contains many sensible excellent Christians; their exercises at the prayer meetings are highly gratifying—the adult school on the Sabbath, presents a most delightful spectacle. Some individuals have lately been added to the church, who give the most satisfactory evidence that they have felt the power of divine truth; and the respectable and devotional appearance of the congregation at large, on the Lord's day, presents an animating and refreshing sight.

Favourable testimonies from Dutch Boors, as to the improvements at Theopolis.

During my late residence at Theopolis, the settlement was visited by several Dutch Boors, who had seen it in former years, and it was highly gratifying to hear their remarks on the state of the Institution.

They had heard of the improvements which have taken place, but when they saw the place with their own eyes, had visited the school, had been present at the religious meetings, and had conversed with the people, they admitted that *the half had not been told them*. All allowed that they could not have believed, had they not seen it, that it was possible to elevate the Hottentots to such a condition. One of them remarked that it was the most pleasing sight he had ever seen—and a third said, "That would his circumstances permit it, he would be happy to give up his present situation that he might live at Theopolis, to enjoy the privileges of the Hottentots for himself and his children."

The picture I have now given you for your encouragement is certainly pleasing, but I have no apprehensions that on your arrival at Theopolis, you will find it overcharged, and it is my sincere prayer and hope, that your spirit and services at that institution will help forward the great work of God now in progress, and which I have briefly noticed in this hasty communication. I am, my dear sir, yours sincerely in the Lord,

(Signed) JOHN PHILIP.

P.S. As you will have much to do with the children, the following circumstances will not fail to gratify you. From what you have seen in this colony, you must have observed that one of the greatest difficulties to be encountered in promoting the improvement of a rude people is to impress their minds with the importance of the education of their children. The children of the Hot-

tentots are as averse to a disciplinary education as the children of European parents, and in uncultivated society in every part of the globe, the children soon show their superiority in all contests between them and their parents. In Namacqua land, and among the untaught tribes, the children beat their parents, drag them by the hair of the head, and when unable to provide for themselves, they frequently take them to the desert and leave them to starve, or to be devoured by wild beasts.

The teachers at Bethelsdorp and Theopolis, used to have much trouble in getting the people to send their children to school, and they were seldom continued longer than suited the fancy or caprice of the children. When a child took offence or was punished, he refused to return to school, and the parents either wanted inclination or authority to reduce them to obedience.

On a late occasion, when it was proposed that the children should work two hours a day with the schoolmaster, in digging the ground, or making bricks, &c. &c. &c.,* the people spontaneously and unanimously agreed as follows:—

"We have no claims upon our children, nor any thing to do with them while they are at school."

"From the breakfast hour till sunset we consider them as under the authority of the schoolmaster, and we consider that we have no right in any way to interfere with that authority, or find fault with the manner in which it may be agreed among the Missionaries to employ them in school hours."

J. P.

* In pursuance of this design (viz. training up the children in habits of industry) it will be well to superintend them two hours a-day out of school. They might be very usefully employed in the public work, in carrying bricks or stones, in closing up chasms in the fences, or in some parts of gardening and agricultural labour. At Theopolis you will have excellent opportunities in engaging them in the cultivation of the land. The soil is good, and you may have as much garden ground allotted you for the purpose as may be requisite. This plan of instruction has been adopted with success in Switzerland.—*Dr. Philip's Instructions to Mr. R. Edwards.*

WEST INDIES,

BERBICE.

Extract of a Letter from the Rev. John Wray, dated Berbice, 28th of September, 1825, addressed to the Treasurer.

On last Friday evening we experienced a severe shock of an earthquake. The houses of the town were shaken and many of the people ran out of them. On the following day I preached on the subject of the earthquake. The congregation was large and very attentive and serious. On the 5th of September I had the happiness to baptize six adults, three negroes and their wives, who were also previously married. They all declared it was their desire to live to the glory of God. After the administration of baptism forty of us sat down at the table of the Lord, and found it good to be there. On the whole we are encouraged to go on, though we have to lament over two or three who have departed from the Lord and have not returned to him.

Lately a negro slave, whom we formerly taught to read, called to see us. He lives at a great distance in the country, and, therefore, I have not seen him for some years. About two years ago he was almost deprived of his sight, so that now he cannot read his Bible, in which he greatly delights. He has tried many pairs of spectacles, but cannot find one from which he can procure any assistance. I think I never heard a person express greater desire to read the Bible. He calls it his meat, his drink, his all. He said; if I had a bad wife, a bad master, a bad dwelling-house, and only a plantain to eat, and water to drink, it would be to me as nothing, if I could only see to read the precious Bible. He has, however, read some parts of it so often over, that he can repeat them, but he says, for want of being able to see, he begins to forget some words, and with the words he loses the sense. His son, who could read well, died two or three years ago, and now he has no one to read to him. Mrs. Wray having made some remarks on Christ's opening the eyes of the man who was born blind, the poor negro recounted the substance of three or four more of the miracles of our Lord: viz. the raising of Lazarus—The healing of Peter's wife's mother—the centurion's servant, &c. We were deeply affected with this interview, but greatly rejoiced that the poor man felt such sincere love to the word of God, and promised, if possible, to procure for him glasses that will enable him to read it.

LETTERS RECEIVED FROM MISSIONARIES, &c.

Name.	Place.	Date.
Mr. C. Pitman	N. S. Wales	18 May, 1825.
— L. E. Threlkeld	—	23 and 25 April and 1 June, 1825.
— W. Fyvie	Surat	1 July, 1825.
Mrs. Philip	Cape Town	23 September, 1825.
Mr. D. Griffiths	Tananarivou	21 March, 1825.
— J. Lowndes	Corfu	31 October, 1825.
Messrs. Tyerman and Bennett	Sydney	10 June, 1825.
Mr. L. E. Threlkeld	Newcastle, N. S. Wales..	5 July, 1825.
— J. Davies	Demerara	10 November, 1825.
Messrs. Tyerman and Bennet	Sydney	8 February, 1825.
Rev. Dr. Tyerman	—	Ditto.
Mr. T. Beighton	Pinang	30 June, July, and 31 August, 1825.
— S. Trawin	Kidderpore	18 August, 1825.
— M. T. Adam	Benares	19 August, 1825.
— T. Beighton	Pinang	29 August, 1825.
Messrs. Crisp and Taylor	Madras	22 August, 1825.
Mr. E. Crisp	—	25 July and 25 August, 1825.
— W. Taylor	—	Ditto.
— W. H. Medhurst	Batavia	8 September, 1825.
Messrs. Tyerman and Bennet	—	3 September, 1825.
Mr. H. Copeller	Buitenzorg	21 July, 1825.
— L. S. Wilson	Malta	9 November, 1825.
— P. Wright	Cape Town	15 November, 1825.
— J. Hill	Calcutta	30 June, 1825.
Messrs. Taylor and Crip	Madras	25 August, 1825.
Mr. J. Hands	Bellary	26 August, 1825.
— W. Campbell	Bangalore	30 July, 1825.
— C. Mault	Nagercoil	28 July, 1825.
— C. Sass	Griqua Town	13 October, 1825.
— J. Wray	Berbice	16 October, 1825.
— D. Philip	Cape Town	16 November, 1825.
— E. Stallybrass	Selinginsk	11 October, 1825. (N. S.)
— S. S. Wilson	Malta	1 December, 1825.
— J. W. Massie	Bangalore	26 July and 15 September, 1825.
— W. Campbell	—	3 October, 1825.
— W. Beynon	Madras	27 September, 1825.
— C. Mault	Nagercoil	16 September, 1825.
— W. Taylor	Madras	3 October, 1825.
— W. Howell	Cuddapah	21 September, 1825.
Messrs. Jones and Griffiths	Madagascar	30 July and 4 August, 1825.
Mr. S. Kidd	Malacca	1 July and 26 August, 1825.
— C. H. Thomsen	Singapore	16 August, 1825.
Messrs. Humphreys Collic and Kidd	Malacca	October, 1825.
Mr. T. Beighton	Pinang	22 October, 1825.
— G. Gogerly	Calcutta	25 July, 1825.
— J. Le Brun	Mauritius	19 October, 1825.
— J. Lowndes	Corfu	9 January, 1825.
— W. Campbell	Bangalore	8 October, 1825.
— W. Howell	Cuddapah	Ditto.
Messrs. Gordon and Dawson	Vizagapatam	30 August, 1825.
Mr. T. Blossom	Eimeo	27 July and 1 October, 1825.
— E. Armitage	—	1 October, 1825.
— D. Darling	Otaheite	2 June, 1825.
— T. Jones	—	15, 19, and 21 September, 1825.
— C. Wilson	—	3 October, 1825.
— W. P. Crook	—	6 September, 1825.
— W. Henry	Eimeo	30 September, 1825.
— C. Pitman	—	23 September, 1825.
— G. Pritchard	—	26 September, 1825.
— T. Blossom	—	30 September, 1825.
— J. M. Orsmond	—	1 and 2 October, 1825.
Messrs. W. and A. Fyvie	Surat	1 October, 1825.
Mr. C. H. Thomsen	Singapore	30 September, 1825.
— M. Hill	Berhampore	5 February, 1825.
— R. Knill	St. Petersburg	3 and 15 February, 1825.
— D. Collic	Malacca	14 and 25 August, 1825.
— G. Gogerly	Calcutta	6 August, 1825.
— S. Kidd	Malacca	6 September, 1825.
— J. Lowndes	Corfu	17 February, 1826.

DOMESTIC MISS. INTELLIGENCE.

COUNTY AUXILIARY FOR GLAMORGAN,
SOUTH WALES.

On Wednesday, January 4, 1826, a new Auxiliary Missionary Society, was formed for the county of Glamorgan, at Morrison, near Swansea. In the morning, the Rev. T. S. Brittan, of Swansea, late of London, preached in English from 2 Cor. v. 14—15; and the Rev. D. Owens, of Carmel, in the Welsh, from Zech. iv. 7. In the afternoon, a public meeting was held, at which Charles Marten, Esq. presided; when the meeting was addressed by the Rev. R. Howells, of Baran, T. Davies, of Swansea, J. Rolands, of Cwmllynfell, Dr. Evans, of Mynyddback, H. Owens, of Capel Sion, P. Griffith, of Altwen, T. B. Evans, of Ynyogare, D. Jones, of Gwnfe, J. Evans, of Three Crosses, J. Hughes, of White Cross, D. Owens, of Carmel, R. Jones, of Cymmar, E. Griffith of Park Mill, Mr. S. Bordell, and T. S. Brittan, the secretary. The speeches were for the most part exceedingly animated, and they awakened the deepest interest for the Missionary cause. Indeed the emotion excited was surprising, as only a few days before two of the Swansea banks had failed, in which so large a sum was deposited, as to spread a general consternation over the whole face of the country.

On the ensuing day, the people were again convened at Mynyddback, where the Rev. R. Jones of Cymmar, preached from Isaiah lx., 22, and the Rev. J. Rowlands, of Cwmllynfell, preached from Revelations xx. 4; after which, a missionary communion was held, when about six hundred communicants sat down. The Rev. T. S. Brittan presided. J. Williams, of Fyncoed, and J. Davies, of Ebenezer, Swansea, addressed the communicants. Rev. S. Price, of Llanray, concluded with prayer. Hymns were given out by Rev. J. Rowlands, of Cwmllynfell, and various other ministers distributed the elements.

Beside the above meetings, there was preaching at other places upon the same occasion.

HOLLAND CHAPEL.

On Tuesday evening, February 7th, an Auxiliary Missionary Society was formed at Holland Chapel, for North Brixton; William Alers Hankey, Esq., the Treasurer of the Parent Society, took the Chair and opened the business of the meeting by stating the nature, principles, and objects of the Parent institution. The numerous and highly respectable auditors were successively addressed by the Rev. Dr. Collyer, Rev. J. Arundel, Home Secretary; Dr. Morrison, and Rev. J. Philip, Rev. H. Townley, and Rev. W.

Eccles, Rev. W. Ellis, and Rev. W. Reeve, Rev. Jos. Fletcher, A.M. and Rev. Dr. Styles. A spirit of deep interest in the cause of missions, appeared to pervade the assembly, and the amount of subscriptions and donations exceeded *one hundred guineas*.

ORDINATION OF A MISSIONARY.

On Thursday the 14th of February, 1826, the Rev. David Jones, jun., of Newtown Academy, (and late of Gosport) was ordained at Penrhiwgaled, Cardiganshire, as a Missionary to Madagascar. The Rev. J. Jones, Troedyrhiw, commenced with reading and prayer; Rev. D. Peter, Carmarthen, delivered the introductory discourse from Isaiah 60, 15.; Rev. D. Thomas, Penrhiwgaled, asked the usual questions; Rev. M. Jones, Trelech, offered the ordination prayer; Rev. T. Phillips, Neuaddlwyd, gave a most appropriate and impressive charge, founded on Daniel xii. 3. Rev. D. Morgan, Machynlleth, addressed the numerous and attentive auditors, on the encouragements and importance of missionary exertions, from Matthew xxiv. 14, and concluded the service with prayer.

On the preceding afternoon and evening, discourses were delivered by the Rev. T. Griffiths, of Howen, Davies, of Cardigan, Jones of Troedyrhiw, and Jones of Trelech. The devotional parts were conducted by Messrs. Phillips and Rees. The whole was exceedingly interesting, and calculated to raise in the esteem of the people, the importance and utility of the Missionary Cause.

NOTICES.

On Thursday evening, the 13th instant, there will be a special meeting of the friends of the Society held at Hoxton Chapel, for a religious service to commend the Rev. Dr. Morrison and family, and his future labours in China, to the care and blessing of the Great Head of the Church.

The Suffolk Society, in aid of Missions, will be held at Bury St. Edmund's, on Monday, Tuesday, and Wednesday, the 17th, 18th, and 19th of April inst. The Committee to meet at 3 o'clock, on Monday afternoon.

JOHN HAYTER COX, *Secretary*.

The Rev. Dr. Collyer, and the Rev. John Clayton, jun., of London. Rev. J. Thorp, of Chester, and Rev. S. Nichols, have engaged to preach (D. V.) at the next Anniversary of the West Riding Auxiliary Missionary, to be held at Bradford, the 5th, 6th, and 7th days of June next.

ERRATUM.

In Chronicle for March, page 121, column 1, line 13, for *willingness* read *wiliness*.

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 February, to 16 March, 1826.]

IN LONDON AND ITS VICINITY.

.....	3	0	0
.....	0	10	0
.....	5	0	0
of Gratitude, per Mr. J. Nisbet	5	0	0
ditto	0	5	0
en's Friend Society,—per Mr.			
W. Fox, Treas.	10	11	3
scriptions, &c.	1	1	0
the Widow's Fund			
.....	11	12	3
street Chapel.—Rev. T. Wood.—Collec- ..	9	0	0
after Sermon, per Rev. H. Townley....			
manbury Postern Female Association.— ..	10	9	0
Rev. Mr. Dean			
ca.—Young Ladies at School.—per Rev. ..	1	2	0
H. Shepherd.			
eds of Fancy Work, by a Young Lady and ..	10	0	0
Sisters			
street School Missionary Box, by Mrs. ..	1	0	0
rtlevant			
am.—Society in aid of Missions, per Rev. ..	10	0	0
Browne.			
sh Town.—Rev. J. Haslouk.			
lections after Sermons, per Rev. Messrs. ..	23	12	6
ownley and Ellis			

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

rdshire.—Woburn.—Rev. Mr. Castleden. ..	6	4	0
ties' Association, Miss Hall, Treas.			
.....—South Auxiliary Society.— ..			
Burrough, Esq., Treas.			
consfield.—Rev. J. Harsant.	2	14	0
issionary Box	2	6	0
enny-a-week Subscription	2	4	6
itto, by Mrs. Treducey			
chool Children, by Miss Hart- ..	1	0	0
nell	1	0	0
onation			
low.—Rev. T. Styles.—Coll. ..	6	14	0
after Sermon, by Rev. W. ..			
Ellis			
Collected by			
Misses A. and M. Washbourne ..	1	6	6
Young People, employed by ..	2	0	0
Mr. Washbourne			
me.—Rev. H. Wiffin.—Coll. ..	5	12	6
after Sermon, by Rev. W. ..			
Ellis			
oburn.—Rev. J. Harrison.— ..	27	0	0
Coll. after Sermons, by Rev. ..	2	2	0
W. Ellis			
ubscription			
combe.—Collected by Miss ..	5	17	0
Crafts and Miss Grove....	59	16	6
Less Expenses ..	1	12	6
.....	58	4	0
lected at the Chapel of W. Nash, Esq. after ..	13	3	
n Address by Rev. W. Ellis			
ridgeshire.—Peter O'B.	1	0	0

Cheshire.—Beaver Place.—per Mr. ..			
H. Cook.—Subscriptions	8	3	0
Less Expenses ..	0	7	6
.....	7	15	6
Cumberland.—Aldston Ladies' Association.— ..	15	0	0
per Rev. J. Harper ..			
Devonshire.—Ilfracombe.—Coll. after Sermons, ..	13	0	0
per Rev. Dr. Styles and Rev. J. Davies ..			
Plymouth.—Legacy, by the late Mrs. Ann ..	41	2	6
Sayer, 47l. 10s. 10d., 4 per Cent. Reduced ..			
Stock, (less duty, &c.) Mr. G. Sayer, Exor.			
Essex.—Saffron Walden.—Rev. W. Clayton ..	10	10	0
and Friends ..			
Gloucestershire Auxiliary Society.—O. P. Wa- ..	171	2	2
then, Esq. Treas. on Account ..			
Hants.—Odilham Auxiliary Society.			
Mr. Seymour, Treas.	5	17	0
Subscriptions	1	5	0
Missionary Boxes	3	5	0
Collected by Miss A. Hewitt	0	6	6
— Millard	4	9	8
— Monk	15	3	2
Hertfordshire.—Harpenden.—Young Gentle- ..	7	8	6
men at the Grammar School, per Mr. Leo- ..			
nard			
Ware.—New Independent Chapel.—Rev. J. ..	4	0	0
Lockyer			
Kent.—Woolwich Auxiliary Society.			
—J. Read, Esq. Treas.			
Methodist Chapel, Coll. after the ..	11	17	0
Anniversary			
Providence Chapel.— ..			
Rev. J. Bickerdyke.	5	19	6
Subscriptions	5	0	0
Rev. J. Bickerdyke.			
Donation	8	11	1
Miss Association, by ..	5	9	7
Mr. Biskin			
Sunday School, ditto	25	0	2
Salem Chapel.—Rev. ..			
T. James.	11	8	0
Subscriptions	13	0	11
Miss Association ..	4	4	6
Sunday School	1	0	0
Missionary Boxes ..	35	13	5
Union Chapel.—Rev. ..			
T. Sharp.	14	15	6
Subscriptions	7	2	0
Coll. after Sermon, ..	1	15	10
per Rev. Alex. ..			
Fletcher	23	13	4
Missionary Boxes ..	1	0	3
Less Expenses ..	22	13	1
.....	95	3	8
Less Expenses ..	3	9	2

*91 14 6

* 45l. 10s. acknowledged in October Chron.

Lancashire.—West Auxiliary Society.—J. Job,	
Esq. Treas. on Acc.	43 16 10
Lincolnshire.—Gainsbro' Auxiliary Society.—	
J. Tidd, Esq. Treas.	
Collection after Sermon, per	
Rev. W. Reeve.....	6 16 9
Rev. Mr. Scott.....	7 1 7
Public Meeting.....	7 13 3
Collected by Subscriptions.....	10 12 0
Miss Ashby.....	3 4 0
Miss Collingham.....	6 8 1
Miss Crabtree.....	1 3 0
Mrs. Mote.....	1 13 6
Mrs. Rogers.....	4 10 5
Miss Tee.....	2 12 10
Miss. Boxes of Mrs. Cook.....	0 8 0
Repository.....	7 9 10
	59 13 3
Less Expenses ..	4 18 6

	54 14 9
Lincoln Auxiliary Society.—per Mr. J. Hay-	
ward.—Balance.....	
	44 8 4
Middlesex.—Hammersmith Auxiliary Society.	
—D. Nisbet, Esq. Treas.	
	46 0 0
Somersetshire.—Bristol Tabernacle, Adult and	
Juvenile Branch Missionary Society.—Mr.	
R. Ferris, Treas.	
	70 0 0
Bath.—British and Foreign Missionary So-	
ciety, W. Kent, Esq. Treas.	
	80 0 0
Warwickshire.—Birmingham.—Mrs. James, for	
the support of the Native Teacher, Rowland	
Hill, 5th payment.....	
	10 0 0
Wiltshire.—North Wilts. and East Somerset	
Auxiliary Society.—Rev. A. Tidman, Sec.	
On Account (particulars in our next.)	50 0 0
Yorkshire.—Howden Auxiliary So-	
ciety, Rev. J. Wilkinson.	
Collection after Sermon, per Rev.	
W. Reeve.....	4 5 6
Subscriptions.....	2 1 0
Weekly ditto.....	1 13 0
Collected by Miss Ostler	2 2 4
	10 1 10
Less Expenses ..	0 7 6

	9 14 4
Doncaster Auxiliary.—per Rev.	
Mr. Woodward.	
Annual Subscriptions.....	2 0 0
Weekly ditto.....	2 17 7
Missionary Boxes of	
Mrs. J. Burton ..	3 3 10
Miss Pent.....	0 18 0
Collection at the Anniversary ..	21 9 2
	30 8 7
Less Expenses ..	7 14 5

Wales, North, Associated Congrega-
tions of Calvinistic Methodists.
—J. Davies, Esq., Vronheulog,
Treas.

Anglesea.—Aberffraw ..	
	5 6 6
Amlwch ..	8 0 7
Beaumaris ..	4 1 1
Bethlehem ..	6 13 1
Produce of a Sheep, at ditto...	1 15 0
Bethel ..	2 5 0
Bethesda ..	3 0 0
Bodedern ..	4 18 10
Brynsiencin ..	4 12 6
Bryndu ..	4 0 0
Caergybi ..	10 13 0
Missionary Box, on board the	
"Henrietta," Cap. Evan Loyd	
	1 0 0
Caergellig ..	3 2 0
Cappel y Pare ..	2 10 5
Dwyra ..	5 8 9
Ellin ..	4 0 0
Gaerwen ..	2 2 2
Glanfryn ..	4 5 0

Carried forward.. 80 12 11

Brought forward..	89 13 11
Gorslywd ..	3 12 0
Gwaylchmai ..	4 0 0
Hebron ..	1 0 0
Llanerchymedd ..	6 9 6
Llanrhyddlat ..	6 14 0
Llangristiolus ..	8 1 0
Llanfair ..	3 13 0
Gweithdy ..	0 19 0
Borth ..	0 7 1
	4 19 0
Llanfwrog ..	5 0 11
Llanfugail ..	2 7 0
Llangoed ..	1 6 0
Llangefni ..	11 13 0
Llangwyllog ..	4 6 10
Llandegfan ..	2 3 2
Llanallgo ..	2 17 5
Newboro ..	6 2 0
Nebo ..	4 0 9
Pengorhwyssfa ..	1 12 8
Pennynydd ..	0 15 6
Peniel ..	1 17 2
Pengarnedd ..	5 18 0
Rhoswlyn ..	3 0 0
Swan ..	2 0 0
Talwin ..	2 1 3
Tymawr ..	4 8 8
Tyn gonge ..	2 3 1
Anglesea Total ..	187 1
Caernarvonshire.—	
Abererch School ..	1 4 1
Collection ..	0 17 6
	2 1 7
Bontfechan ..	0 15 4
Brynaeron ..	2 11 0
Brynardyn ..	1 13 0
Bwlch ..	0 17 1
Bryn Egan Sunday	
School ..	2 1 2
Collection ..	2 0 8
Monarchy do ..	1 6 0
	5 7 10
Bwlch Derwyn ..	1 3 4
Bryn Mawr Sunday School ..	0 12 7
Clynog ..	2 9 2
Cae Athraw ..	1 2 3
Cwmcorryn ..	0 14 4
Caernewch Sunday School ..	0 15 0
Dinas ..	1 18 2
Edeyrn ..	2 13 9
Four Crosses School ..	1 17 8
Collection ..	1 0 6
	2 18 2
Llanarmon Sunday School ..	0 12 0
Llithfaen ..	0 19 1
Llanor Sunday School ..	1 10 8
Llan Egan ..	3 8 2
Llanbedrog ..	0 16 7
Nant ..	3 5 6
Nevin, Collection ..	2 11 5
Sunday School ..	1 4 2
	3 15 7
Morva Branch ditto ..	0 7 9
Park Sunday School ..	0 12 2
Pistyll ditto ..	0 17 0
Peutre Uchaf ..	4 1 11
Pencoed, Collection ..	1 1 1
Sunday School ..	1 0 8
	2 1 9
Penygraig ..	0 18 0
Penycraean ..	3 7 0
Pentir ..	3 11 8
Pwllheli, Collection ..	5 9 9
Sunday School ..	4 4 10
Denio Branch ..	0 8 4
	10 2 11
Rhydelafwy ..	2 8 6
Refail Newydd ..	0 8 6
Rhydau ..	1 2 0
Rhydllog ..	1 2 0
Rhyddych ..	1 7 10

Carried forward.. 74 2 2 167

Brought forward.. 74 9 2 187 16 10

Rhos Tyfan, Sunday

School.....	1	0	0
Collection.....	0	16	2

	1	16	2
Terfyn.....	0	15	1
Ty Mawr.....	2	9	6
Tydwelling.....	4	4	9
Uwch Mynydd.....	1	15	4
Waunfawr.....	3	0	0
Ysgoldy Llanddeiniolen.....	4	12	8
Ysgoldy Pencaenwedd			
Collection.....	1	6	6
Sunday School..	1	7	1

2 13 7

95 16 3

Less Expenses .. 0 16 3

95 0 0

Aberdunant School 0 12 10

Bryn Melyn 0 12 6

School 0 12 7

1 5 1

Criccieth..... 0 8 0

School..... 0 15 0

1 3 0

Erw Smean 0 8 6

Gyffing 0 13 3

School..... 0 15 0

1 8 3

Ganigwen..... 0 17 6

Garn 1 4 10

School 1 9 10

2 14 8

Tal Sarn 1 10 8

Tre Maddock..... 1 19 0

Sunday School..... 2 19 4

Tan y bwlch..... 0 5 6

Llanllyfne..... 2 17 3

Llanberris..... 4 2 3

Llanrug 2 15 5

Bont Newydd..... 2 5 2

Carnarfon 17 8 5

Bron y fedw..... 0 13 9

Beddgelard 5 15 3

Bangor 12 3 0

Gate House .. 1 9 4

Capel y Graig .. 1 2 6

Dwy Gy filch .. 1 0 7

Llanfair fechan .. 1 0 1

Felin hen 1 12 0

Carneddi 6 7 2

75 16 7

Less Expenses .. 1 3 10

74 12 9

Caernarvonshire Total .. 169 12 9

Denbighshire. — Aber-
gell Missionary
Association.

Male Branch 9 1 3

Female ditto .. 7 11 11

Towyn 1 2 7

Subscriptions... 1 7 0

19 2 9

Bettws 1 7 3

Pontuchel.

Collection... 1 18 2

Sunday School... 2 11 4

Gyffylliog.

Collection..... 0 16 2

Sunday School.. 2 8 1

Factory ditto.. 0 9 5

8 3 2

Bryndionyn 0 8 8

Brynllynwl..... 1 12 6

Cefu Coch 1 8 7

Cefu Meiriadog 1 5 6

Carried forward.. 33 8 5 357 9 7

Brought forward.. 33 8 5 357 9 7

Clawdd newydd.

Collection..... 1 1 7

Sunday School... 1 14 0

Wain ditto... 0 17 6

3 13 1

Conway.

Collection..... 1 3 8

Sunday School... 4 10 2

5 13 10

Denbigh Association.

—Mr. T. Evans,

Treas., Mr. T.

Gee, Sec.

Annual Subscrip. 12 10 0

Denbigh Sunday

School 10 19 9

Brookhouse ditto .. 1 4 0

Coll. at Monthly

Prayer Meetings. 2 17 9

Coll. in the Chapel 1 8 0

Collected by:

Mrs. M. Cart-

wright 1 7 8

Miss H. Davies . 0 5 9

Mrs. Evans and

Miss Edwards 1 7 0

Messrs. Evans,

Gee and Morris 2 11 6

Mr. T. Griffith.. 0 9 0

Mr. J. Griffith .. 0 9 6

Mrs. J. Jones ... 0 9 0

Mrs. S. Williams 1 4 6

Miss E. Williams 0 17 6

Mr. R. Cumming 0 7 0

Mr. W. Mellish .. 0 12 0

Mr. H. Roberts . 0 5 0

Produce of a Pear

Tree, by Mrs.

S. Williams... 0 9 6

Produce of Trees.. 0 4 0

Profit from Sale

of a Poem, by

the late Rev.

T. Jones 0 6 6

Profit from a Hen

by J. Rowlands 1 0 2

Small sums..... 0 8 0

41 13 0

Dyserth..... 0 15 0

Garnedd 1 0 6

Groes.—Collection .. 0 11 7

Subscription 1 0 0

An offering..... 0 2 6

Sunday School... 1 19 3

Ty Coch ditto 0 17 6

Ty Cerrig ditto ... 0 9 1

Ystafellwen ditto.. 0 9 9

5 9 8

Gwtherin.

Collection..... 1 1 0

Sunday School.... 2 1 0

Hafod ditto 0 9 0

A Friend's Gift ... 0 10 0

4 1 0

Heullen 3 15 6

Llandidud.—Coll. ... 0 14 11

Sunday School... 0 10 0

1 4 11

Llanclian 1 17 2

Llan Nefydd.—Coll.. 0 16 4

Sunday School... 1 1 2

1 17 6

Llanrhaidr.

Peuttre.—Coll. 3 10 0

Porth. do. 1 17 9

Do. Sunday School 1 12 3

Prion.—Collection 1 4 3

Do. Sunday School 4 13 7

Bryn ditto 1 1 0

13 18 10

Carried forward.. 118 8 6 357 9 7

Brought forward..		118	8	6	357	9	7
Llanrwst.							
Collected by Cards	2	6	8				
Collection.....	4	3	9				
Sunday School....	4	16	5				
Subscription.....	2	2	0				
Merddyn Sun. School	0	15	0				
				14	3	10	
Llanstffraid. — Miss.							
Association. — Mr.							
J. Williams, Treas.							
Annual Subscrip. .	5	4	0				
Coll. by Cards . .	2	6	0				
Rhydloyd Sunday							
School	0	4	2				
Rhos Goch ditto ..	0	3	2				
Coll. after Sermon	1	1	10				
				8	19	2	
Llansannan.—Coll....	1	9	0				
Subscription	0	10	0				
Sunday School.....	1	4	0				
Brynfelin ditto....	0	5	3				
				3	8	3	
Llanclidan.—Coll. . .	1	2	0				
Subscription	0	10	0				
				1	12	0	
Mochdre.							
Public Collection .	3	3	9				
Subscription	1	0	0				
Sunday School.....	0	13	5				
Brynbugh ditto....	0	4	0				
Bryn Pydew.....	1	0	0				
				6	1	2	
Nantglyn.—Coll....	0	16	10				
Sunday School Mis.							
Box	1	0	6				
Nantyl Sun. School	2	14	0				
Pennant ditto....	0	10	2				
				5	1	6	
Pandy				2	12	9	
Prestatyn.—Coll. . .	0	13	3				
Sunday School . . .	1	12	9				
				2	6	0	
Pwllterfyn.—Coll....	1	14	2				
Sunday School . . .	0	10	0				
				2	4	2	
Rhuddlan.—Coll. . .	2	9	9				
Sunday School.....	2	5	1				
Coll. by a Child . .	0	2	3				
				4	17	1	
Ruthin.—Collection .	1	16	5				
Sun. School							
Collection	2	10	9				
Rhydcilgwyn ditto	0	18	0				
				5	5	2	
Roe.—Collection....	1	2	7				
Sunday School.....	1	6	5				
Subscription	1	0	0				
				3	9	0	
Talybont.—Coll. . .	1	6	6				
Sunday School	0	18	6				
Profit by the sale of							
Bees, per Mrs.							
M. Roberts	0	15	0				
				3	0	0	
Tanyfron.—Coll. . .	0	12	9				
Sunday School	0	15	9				
Cefu Forest ditto..	0	6	1				
Trifanisa.....	0	6	0				
Hafod Dafydd ditto	0	10	1				
				2	10	8	
Trefryw				0	10	0	
Denbighshire Total ..				184	9	3	
Flintshire.—Llangollen	10	5	9				
Babell	1	0	0				

Carried forward.. 11 5 9 541 18 10

Brought forward..		11	5	9	541	18
Rhosellanerchrigog.....		6	12	10		
Wrexham		3	10	0		
Adwy		3	5	0		
Caergurley		2	4	0		
Wydgrug		7	0	0		
Cornel		0	17	7		
Cilcen		1	4	10		
Llyng Pand y Casglead Cyhoeddus						
Subscription		0	14	9		
Rhosnesmor		1	1	2		
Sunday School Collections.		0	8	8		
Mostyn		0	16	2		
Sunday School Collections.		0	11	3		
Lygen		1	6	1		
Trefllyn		8	0	0		
Caerwys		1	19	6		
Maesycod Missionary Box....		1	12	0		
Pen y felyn		1	5	0		
Donations under 5s.....		1	4	11		
Penybryn Subscription		0	7	6		
Bodfary		1	0	0		
Duffryn		0	13	8		
Sunday School Collections.		0	13	0		
Gellifor		2	8	3		
Llandeger		0	11	0		
Bryneglwys		1	3	6		
Llanarmon		1	10	0		
Berthen.—Coll.	0	15	0			
Sunday School	0	5	0			
				1	0	0
Llanergain		1	5	2		
Mynydd Sychtyn.....		0	6	9		
Mynydd Coed Flint.....		0	9	2		
Hanferas		0	16	6		
				67	9	0
St. Asaph.				1	13	3
Missionary Box, Mr. J. Roberts						
Flint		0	8	1		
		0	10	2		
Flintshire Total..						70
Merionethshire. — Bala and its Vicinity.						
Collection	6	6	6			
Sun. School Coll.	11	5	0			
Collected by						
Mr. G. Davies	2	1	0			
Miss Davies Miss. Box	0	11	1			
Fines at Mr. Saunders's Printing-Office.....	0	3	7			
Capel Celyn	0	8	2			
Cefn ddwy graig	1	5	1			
Curntiringuach	0	6	1			
Glyn	1	6	0			
Llandderfel	5	8	0			
Llanuwch Lyn	3	4	4			
Llidiarde	0	16	5			
Llwyn Einion	3	9	7			
Maelygarnedd	0	13	9			
Parc	1	5	2			
Sarnan	0	12	4			
Talybont	1	14	6			
Trebenmean	1	3	6			
Subscriptions.....	4	3	6			
				46	3	9
Barmouth. — Collect.	3	12	4			
Sunday School	5	5	3			
Subscriptions.....	3	12	0			
Miss Meredith Miss. Box	0	7	0			
				12	16	7
Bettws y Caed.....	2	11	2			
Bont ddu	0	11	2			
Bryncugg	1	0	6			
Bryn y gath	0	19	2			
Bwlch	1	5	7			
Capel Garmon	0	9	6			

Carried forward.. 65 9 5 611

Brought forward.. 65 17 5 611 19 4

Capel Cerig	1 4 5
Cefn breth.	0 11 7
Cerig y druidion	2 8 3
Corus and Straceny	1 6 6
Cront.	0 12 9
Cynwpyd	1 5 9
Cwmpryson	0 12 2
Dolgellay	7 11 4
Dalyddelin	2 17 6
Dyffryn	4 11 4
Festiniog.—Coll.	0 13 3
Sunday School.	1 13 7
Cwrnycufel.	0 10 8
Blaenan.	1 10 6

4 8 0

Glanrafon	0 16 2
Gro	0 13 8
Gwynfryn	1 8 0
Handdlech	1 2 8
Llanarmon	2 8 9
Llanegryn	0 5 0
Llanettlud	0 15 5
Llangwen	1 16 9
Llanfechreth	0 10 6
Llanfihangel	0 17 4
Llwyngwne	0 6 0
Maethlon	0 7 0
Maentwrog	1 17 3
Penmarkew	1 11 8
Penrhyn	1 12 9
Penal	0 1 0
Rhinspandyrd	0 12 4
Rhyddlan	0 8 7
Sion	0 15 2
Taiteg	0 7 2
Tatysarnan	0 14 7
Transfynydd	3 1 6
Towyn	1 12 0
Tymawn	2 10 0
Wern	0 12 6
Ysptyty	1 18 8
Corwen	1 14 6
Gwyddelwern	0 17 8
Llandrillo	0 16 6

Merionethshire Total 125 18 1

Montgomeryshire.—Beula	4 9 0
Bont	5 8 10
Dreowen	2 0 0
Myfod	4 12 3
Ceurmes	2 14 3
Saron	2 0 3
Llanbrynmair and Pennant	7 18 0
Tirnewydd	1 1 4
Llandinam	1 17 3
Llawrglyn	0 18 2
Tregynon	2 18 3
Gelly	2 2 6
Gluant	4 10 9
Mallwyd	2 4 2
Llanwyddelen	7 19 6
Machynlleth	7 16 3
Llansddyn	1 4 5
Graig	1 11 9
Carno	2 18 5
Llanfair	4 11 3
Drefnewydd	5 17 11
Sion	3 13 2
Shrewsbury	7 18 0

88 5 4

Llanidloes	14 17 4
Subscription	1 1 0
Missionary Box—	
Miss Matthews	0 7 0

16 5 4

Carried forward.. 104 10 8 737 17 5

Brought forward.. 104 10 8 737 17 5

Brithdir	3 10 10
Crowlven	0 18 5
Mongomeryshire Total.	108 19 11
Lancashire Welch Calvinistic Methodists.—Liverpool—Bedford street Chapel Coll. after Sermon, per Rev. D. Elias	11 7 6
Pail Mall ditto	21 7 6
Great Cross Hall ditto, Rev. J. Jones	10 0 0
Collection by Cards	4 11 8
Miss. Boxes.—Mrs. M. Jones	1 2 0
Mrs. M. Hughes	0 10 0

48 18 2

Less Expenses .. 2 15 0

46 3 2

Total 893 0 6

Remittance 866 3 2 |Expenses 14 3 4 |* Balance 12 14 0 |

893 0 6

Wales, South.—Glamorganshire Auxiliary Society.—per Rev. T. S. Brittan.

On Account 50 0 0 |

Swansea.—Countess of Huntingdon's Chapel,—per Mr. J. Walters.

Juvenile Society 17 6 73 |

Subscriptions 2 2 0 |

Miss. Boxes of

Mrs. Dimond 1 1 0 |

Mrs. Jones 1 8 4 |

Gold Ends 0 4 5 |

2 13 9

22 2 6

Ireland.—Belfast Auxiliary Society.

—per Rev. Dr. Hanna.

Crumlin.—Rev. Mr. Alexander.

Coll. after Sermon, by Profes-

sor Cairns 14 8 6 |

Belfast.—Rev. Dr. Hanna, ditto

Prayer Meeting, conducted by

Rev. Dr. Hanna's students.. 38 11 1 |

Rev. Mr. Brown's Meeting-

House.—Coll. after Sermon

by him 9 10 9 |

Coll. at Prayer Meeting 6 0 4 |

Methodist Chapel.—per Rev.

Stewart 5 10 0 |

Donegal-street ditto.—per Rev.

Mr. Belles 4 13 2 |

Berry-street ditto.—per Rev.

Mr. Carr 5 0 0 |

Alfred-street ditto.—per Rev.

Edgar 5 11 7 |

Missionary Boxes.—per Miss

Jane Hanna 4 6 8 |

Subscriptions 2 0 10 |

Irish 114 9 9 |

Remittance 100 0 0 |

Scotland.—Dunkeld Missionary Society.—per

Rev. J. Black 20 0 0 |

* In Notes of Country Banks that have suspended payment; (to be accounted for next year).

Donations in aid of the Anglo-Chinese College.

D. Gething, Esq.	5	0	0
M. A. A.—per Rev. Dr. Morrison	5	0	0
Mrs. T. ditto	20	0	0
Miss J. Toomer, per Mr. Nisbett.....	2	0	0

Donation in aid of the New Chapel at Malacca.

Mrs. Walker, Clifton, Yorkshire	3	0	0
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Fund for the Widows and Orphans of Missionaries.

Mrs. Walker, Clifton, Yorkshire	2	0	0
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The Thanks of the Directors are presented to the following :—

Mr. Smith, for Murray, on the Trinity.—S. M. for various Books and Sermons.—Messrs. Gale, Humphreys, Anderson, and M. A. P., for 400 Nos. of the Evan. Mag. and 12 Nos. of the Home Miss. Mag.

A HYMN

From several Scriptures.

O Lord, I will praise thee,
 Thou merciful Lord ;
 For thou dost console me,
 With thy written word.
 Though angry thou hast been,
 Thine anger is gone ;
 Thou hast pardon'd my sin
 Through Jesus thy Son.

Thy word is a light
 To guide me to thee ;
 'Twill lead me aright,
 Wherever I be.
 O then may it guide me
 To Jesus the Lamb ;
 At the cross may it hide me,
 From wrath and from shame.

My faith do thou strengthen,
 As onward I go,
 And, as my days lengthen,
 In grace may I grow.
 And when I depart,
 And heart and flesh sever,
 Be the strength of my heart,
 And my portion for ever.

Oct. 23, 1825.

PIERRE,

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MAY, 1826.

MEMOIR OF THE LATE REV. JOHN HYATT,
ONE OF THE PASTORS OF THE TABERNACLE AND TOTTENHAM COURT CHAPEL.

MANY are the venerable men whose departure from our world we have had to record since our Magazine first opened its pages as a depository of their memory. Of these, few Christian Ministers have filled a more ample field of labour, or have been more honoured with success in the conversion of immortal souls, than he whose memoir we now present to our readers.

We do not claim for Mr. Hyatt the kind of usefulness which attached to the character and labours of a Bogue, or of a Townsend; we are aware too, of the difficulty of estimating the extent of ministerial usefulness in any case; yet we venture to state it, as our calm and decided opinion, that as he was peculiarly fitted and eminently qualified for the congregations of immense magnitude, in which for the last twenty years of his life he has had to labour; so we believe he has been honoured with as large a measure of success as any Christian minister we have known in the same space of time.

Mr. Hyatt was born on the 21st of January, 1767, at Sherborne, in Dorsetshire; like the great Founder

of those chapels in which he finished his labours, his parents kept a public house, and, like him, was allied to parents of the Established Church, who, although of respectable character in society, contributed nothing, by their personal piety, or parental influence, to the future happiness and usefulness of their son. He was not, however, favoured, like Mr. Whitfield, with the advantages of a College education. Sherborne yet retains some monuments of its pristine episcopacy, and among others its royal Grammar School, founded by the Sixth Henry, but whether from the indifference of his parents, or their want of ability or influence, their son was never aided by the discipline of the Grammar School. He received such an education only "as a common school in the country could afford." In this he succeeded beyond most of his associates, and discovered talents of no common order.

It cannot be matter of surprise that a youth of commanding abilities and of ardent passions, left almost without either mental or moral discipline, should distinguish himself in the career of youthful follies. In

fact he even became a leader of this kind, and there may be persons yet living who accompanied him in the broad road that leadeth to destruction, who have not yet set out to follow him in the way that leads to life eternal.

At the age of fourteen years he was apprenticed to a Cabinet-maker, in his native town. In this station, "he soon obtained the approbation and confidence of his master, and, when but eighteen years of age, managed the business and kept the books of the trade." In the last year of his term, his master dying, he carried on the concern on his own account, and by his assiduity and attention to his business, not only secured, but greatly enlarged his connexion. There is, indeed, good reason to believe that, had he chosen to remain in business, his talents and industry, sustained by the esteem which he possessed in the town, would have led him to a comfortable, if not even an affluent condition.

At this period of his life, though a dutiful affectionate son, and an industrious tradesman, "he was without God and without Christ in the world," but an event took place which gave a change to his character, and a direction to his future pursuits, even to the close of his life.

He formed an attachment to Miss Westcomb, the niece of the Rev. Mr. Vardy, a Dissenting Minister, of that town, with whose aged widow she lived at that time. He was struck with her pious demeanour, and the kind attention with which she performed her duties to her aunt. He joined her in the worship of the chapel. "In this select and pious family, of which she was a member, he spent many of his evenings. Here he saw, embodied, and exemplified, pure and undefiled religion." On a Lord's day evening he happened to take up a small slip of paper, then lying on the mantel-piece, and unintentionally put it into his pocket. It

contained a short extract from a pious book. Reading it the next morning, he received from it an impression he had never felt before. From that moment the salvation of his soul, hitherto neglected, became to him the business of the greatest importance. By events so trivial, God's providence delights to produce the most important results. On a pivot so small as to escape the notice of the human eye, turn events which influence personal character, relative usefulness, and immortal felicity.

By the same providence of God it happened that the library of Mr. Vardy was yet in the possession of his widow. To that Mr. Hyatt had recourse amidst his doubts and anxieties, and, indeed, his ignorance of the great principles of the Gospel of Christ. What the Egyptians called a library, "the medicine of the soul," Mr. Hyatt actually found Mr. Vardy's to be to himself. The pages of Caryl, of Charnock, and Owen, and others, did not fail to point out to him the balm of Gilead and the physician there. He found help no doubt in the minister whom he heard in the chapel, but it is believed, by competent judges, yet living, that the departed worthies, with whose works he conversed in the study of Mr. Vardy, were the most efficient instruments in directing him to the great refuge, and in forming the elementary principles of his character, both as a Christian and as a Minister.

"From this time he felt it his duty to abandon his former connexions. This step brought upon him a violent opposition, not only from his former associates, but even from his own father."

The change produced, in a ring-leader of youthful follies, became the subject of general conversation, and occasioned a determined opposition from his parents. Mr. Hyatt's mind, however, was fixed. He had counted the cost. He was decidedly on the

Lord's side, and by his well-doing he put to silence the ignorance of foolish men, and conciliated the esteem of the most respectable inhabitants as a man of business.

"About the same time he married the young lady before named, with whom for thirty-nine years he enjoyed as large a share of happiness as falls to the lot of most." He united himself to the same Christian church. Casting his eyes around him, he saw many wandering out of the way of life. He determined to use all the means in his power, "thinking it better that they should hear the gospel, though delivered by an uneducated man, than that they should perish in their sins," he determined to preach in the villages surrounding his native town. "In this humble but useful way he continued to go about doing good for more than two years."

In the neighbourhood of Sherborne this was a novel thing; the labours of the great man, whom he was destined eventually to follow in the ministry of the gospel, had been scarcely known in that county. The ministers among the Dissenters, although men of competent learning, and of respectable character, deemed it irregular to go out into the highways and hedges to invite the outcasts to come in that the house might be filled. At the first they looked upon the efforts of Mr. Hyatt with indifference, or something worse; but a more intimate acquaintance with his character gradually, and even speedily, removed the obstacles to their intercourse. Some of the oldest and most discreet ministers of the county, soon invited him to their pulpits, and expressed their sincere joy at the success of his ministrations.

Under their advice he relinquished his secular pursuits, and had his condition in life been much higher than it was; had he been born to affluence, or bred to a learned pro-

fession, with the most flattering prospects of success, no doubt can be entertained, by those who knew him, that he would have sacrificed all worldly gains, for the sake of devoting himself to the duties of the Christian ministry.

Perhaps it is to be regretted, at this period of his life, that no wise and competent minister of his county, took him under his instruction, at least so far as to point out to him the rich stores of his own language, in the various departments of Christian theology. It seems he was left, with a little cursory advice, to find his own way, as he could, by such assistants as the providence of God put into his hands.

"Among other invitations which he received, one was from Mere, in Wiltshire. In this town religion was in a low condition. To this people he constantly preached on the Sabbath, riding over from Sherborne, on the Saturday, and returning on the Monday, a distance of seventeen miles.

Here he was the instrument of a great revival, in consequence of which a small neat chapel was built. To this place he received an unanimous invitation to become the pastor of this little flock. With this he complied, and was ordained in July, 1798, by the most respectable ministers of the county.

"In looking back to this step, I can never reflect on it, (says his brother,) without thinking that he here displayed most of those traits of character which were afterwards so manifest in him. We here behold a young man, with an increasing family and a prosperous business, sacrificing every other consideration, and disregarding every flattering prospect of a worldly nature, to prosecute the one great object in which all the energies of his mind were bent. Here was no cold calculation of worldly interest—all was love to God and love to man. He entered most religiously into the sentiment that if he was called by the Great Head of the Church to labour in his vineyard, he, in some way or other, would provide for him. With these views he sacrificed his worldly prospects and entered upon the work of the Christian ministry, among a people who

could not at that time raise a stipend of forty pounds a-year."

Having disposed of his business to one who had served his apprenticeship to him, he left a considerable part of his property in his hands; but this person not succeeding in business, all, or nearly all the money was lost. The salary at Mere was too small, alone, to support his family—it became necessary for him to remove to a larger congregation.

The people parted with him with great regret, but with the most cordial feelings of friendship and affection, when he accepted a call to the pastoral office over the church at Zion Chapel, Frome, Somerset. To this place he removed in 1800.

At Frome he had a more numerous and intelligent congregation. It was here he more assiduously devoted himself to his appropriate studies. Here he adopted the plan, which he continued through life, of writing the whole of the sermons which he delivered to his people.

He read and studied some of the best English authors in Christian Theology with considerable application of mind, and with great advantage to himself.

It is probable that his studies, while at Frome, if not directed, were impelled by the talents of a Christian minister, who happened at that time to reside there, whose *Essays*, since published, rank justly among the most intellectual productions of the age. From the conversation of the highly-gifted, and original mind of Mr. Foster, there can be no doubt Mr. Hyatt would reap solid advantages. It is well remembered, that when these *Essays* were first published, Mr. Hyatt said, with his wonted ardour, "I have heard Mr. Foster *talk* over these subjects, and every topic, from *his talk*, is deeply fastened on my mind."

God's blessing accompanied his studies and his labours. The congregation soon increased—the pastor

and the people were happy—peace and prosperity attended them, and in the subsequent part of his life, he ever retained a most lively remembrance of the happy years he spent there, and cherished a most sincere affection towards the people, for the kindness they manifested to him and his family.

Mr. Hyatt, during his residence at Frome, steadily visited the Tabernacle at Bristol, at Haverfordwest, and other places. His labours were highly esteemed, and it appears by the testimony of a competent witness, that at these places, and especially the latter, by his ministry much people was added unto the Lord.

At this period he was invited as a supply to the Tabernacle in London. His talents arrested the attention of the congregations, and the declining health of the Rev. J. A. Knight, induced the managers to consider Mr. Hyatt as a suitable person to become a stated minister in their chapel.

This invitation was given to him with unanimity and accepted on his part with cordiality. On this immense field of labour he entered. It was here his ministerial character and endowments attained their full stature. Here for twenty years he laboured with great acceptance and success, and here he finished his course. We intend, therefore, in our next number, to present our readers with the last and most important part of his Memoir.

ON PUBLIC COLLECTIONS FOR BENEVOLENT INSTITUTIONS.

MR. EDITOR,

I HAVE long intended to communicate my thoughts, through the medium of your Magazine, on the above-mentioned subject; and as this is the time of the year when the Societies in question are accustomed to make an appeal to the religious public, and the present state of the commercial world is likely to throw some obstructions in the way

of charitable exertion, I have resolved no longer to delay putting my thoughts on paper.

I shall take it for granted that those who will read this Essay are of one mind, as to the excellence of the Institutions whose cause it is my wish to promote; and that they consider the Societies, whose object is to circulate through the world the Holy Scriptures, and books and *tracts explanatory* of the contents of those Scriptures;—Societies which send forth evangelists, readers, or schoolmasters into heathen lands, into the benighted corners of the Continent of Europe, into Ireland, and into uninstructed districts of this island; together with all other institutions which attempt by eligible means to do good to mankind, either in their spiritual or temporal interests; as constituting the chief glory of our country, and of our age.

They who are at all concerned in the management of these Societies know, by painful experience, the extreme difficulty there is in persuading ministers and other officers of congregations to allow a collection to be made for such objects. Should you, after applying to four-and-twenty congregations, obtain an affirmative answer from *six*, you may think yourself pretty fortunate. It is extremely probable that from as many as six, you will have no answer at all, or one which shall come too late to be of any use. An omission of this nature, is as much marked by incivility as it is by apathy to the cause of God. Into no small degree of perplexity are those persons thrown, who take the trouble to make arrangements for benevolent institutions, by the numerous instances which occur of no answer, or a late answer, being sent to their letters. But this by the way.

To return to the subject of refusing to have a collection for an avowedly good object. Scarcely does a rabid dog turn away from water with more horror than do some ministers, deacons, and managers of chapels, from the very thought of allowing the congregation, with which they are connected, to give their contributions to a Missionary, or Tract Society. Now, I must confess, that I never could see the reason of this extreme dread of public collections. In the first place, if the service be on a week-day, as such services very com-

monly are, and almost always may be, if it be desired, *no one is obliged to attend*. Secondly, of the persons who voluntarily attend, *no one is obliged to give any thing*. Thirdly, if persons choose to attend and to give, *the amount given* rests entirely with themselves. Fourthly, the sum which *most persons* give at a collection is not so large as to occasion any serious inconvenience. Lastly, in most cases, a full equivalent is received, irrespective of the good done through the medium of the charity in question, by the sermon heard, the information gained, and the kind and happy feelings which are called forth.

Without undervaluing the importance of subscriptions to these Societies, it is my firm conviction that were public collections as frequent as they might be, all our benevolent institutions would obtain an accession to their annual income of from a quarter to one half more than they now receive. I am not supposing that every congregation can make a collection every year for every object. The plan on which the congregation I am connected with acts, is to allow a collection for benevolent societies every year, or every alternate year, or once in three years, or occasionally, according to the claims which such institutions appear to us to have on our assistance. I do not conceive that the funds of our own congregation are much, if at all, affected by our thus permitting more collections to be made than some other congregations allow; and I am persuaded that the spiritual life, the zeal, the benevolence, and, therefore, of course, the happiness of the people, are promoted by this means; for I am not ashamed to say that I am one of those who believe that our great Teacher spoke truth, as at all times, so particularly when he said, "It is more blessed to give than to receive." Nor can I conceal my opinion, that the managers of religious societies, by the extreme caution which they manifest on this subject, are, unintentionally, among *the greatest enemies to the spread of the Gospel*. The hearers of the Gospel, for the most part, are not reluctant to do something towards a benevolent object, after they have heard a man of piety and eloquence state the claims which it has on their regard. The fault rests with the individuals on whom it de-

volves to open or keep shut the door of the chapel, when a request is made that a minister should be allowed to enter to plead the cause of God. I do not contend that all congregations should have an equal number of public collections. Where people have been quite unused to charitable deeds, they must be allowed to acquire the habit of benevolent exertion by degrees: but if a congregation of long standing is accustomed to put a negative on most of the applications which are made to them, the fault must be supposed to attach, in no small degree, to *the Pastor*; at least, if he have laboured in that place for any considerable time. Let but a minister of the gospel instruct his hearers in what their duty is with regard to the spread of religion in the world; let him, as far as his income may allow, teach by precept as well as by example; let him be free from the unbelieving and avaricious dread of diminishing his own professional income by the assistance afforded to foreign objects; and let him second the proposals which benevolent institutions, from time to time, make on the subject in question, as often as he can do so with propriety; and we shall no longer have occasion so frequently to complain that the pulpit door is closed against the agents of Societies, which are destined, we trust, to regenerate the moral world, and thus to bring "glory to God in the highest, and on earth peace."

The present distresses of the times will inevitably occasion a falling off in the guinea and half-guinea subscriptions; and, therefore, instead of considering the commercial embarrassment of the country as constituting a reason why public collections should be *suspended*, I view the matter in a totally different light, and consider that there never was a time when the necessity for such collections was more urgent, in order that the deficiency occasioned by a falling off in the larger and more regular subscriptions may be in part, at least, made up by the more numerous, though smaller sums which are thrown into the plate at the doors of a chapel. Besides, bad as the times are, *all* persons are not impoverished by the general distress. There are not a few Christians who can command their luxuries as heretofore: these persons, instead of making the distresses

of *others* a pretence for *their* discontinuing to give handsomely, should rather deem themselves called upon to make redoubled efforts for the time being, according to the doctrine so plainly taught by the Apostle Paul, 2 Cor. viii. 14. At this crisis, collections are peculiarly desirable, in order that those, whose finances are happily unaffected, or but little affected by the pressure of the times, may be furnished with opportunities of doing what they are able, to make up for "the lack of service" of others.

Missionary Societies have a peculiar claim on the benevolence of the Christian public, even in a season of difficulty like the present, on the mere score of humanity. Let it not be forgotten that there are hundreds of living men, with their wives and children, who, far from their native land, are chiefly dependant on this country, through the medium of Missionary Societies, for wherewith to obtain the necessaries of life. Shall we allow these men, who have generously devoted *themselves* to the good of the human race, to want bread? No, we must not, we will not. There are none of us who would not submit to any privations, short of starvation, rather than wholly decline assisting the Missionary cause. Those who cannot give what they used to give, must give what they can; and those who can, should give more than before.

J. B. S. G.

SOME REFERENCES TO A RECENT REVIEW.

MR. EDITOR,

IT gave to the writer of this letter, in common with many others, very great satisfaction to observe the prudent, impartial, and Christian spirit, that characterized your remarks upon a recent painful controversy, which during the last few months, has so unhappily occupied the members and friends of the British and Foreign Bible Society. In your Feb. Number notice has been taken of another subject of debate, the Turkish Testament. Your remarks in this case, though, doubtless, as well-intentioned as in the other, have given rise, I am sorry to find, to some misapprehension; and appear, to many pious minds, to cast an imputa-

tion upon the Committee of that Institution, which, as I believe, is undeserved. Some important facts, indeed, connected with the matter in question, you have not noticed, or, have only alluded to; but from the whole aspect of the article to which I refer, I feel persuaded, that it is only from the unavoidable brevity with which you have noticed the subject, that any erroneous impression has been produced. You will, I am sure, be most ready to admit any explanation that can be offered; and will, therefore, give insertion to the following remarks; which may, I hope, be found to give a correct account of the present state of the controversy.

The printing of the Turkish Testament was taken in hand at a comparatively early period in the history of the Bible Society, and it certainly appears probable, that the examination of the manuscript was not so careful, nor the directions given to the editors so cautious and explicit, as experience has now shown to be necessary. Be this as it may; when the character of the Turkish version of the Scriptures was brought before the Committee by Dr. Henderson, the New Testament was *already printed*; and the question was not, whether it were expedient to revise it before going to press, but, whether its defects were such, as to render it necessary that the whole edition, *already completed*, and ready for use, should be suppressed and destroyed. Such a step as this, the Committee were naturally most anxious to avoid; and, after long investigation, and a collection of opinions on the subject from various quarters, they came to the conclusion, that the edition in question, after undergoing certain corrections, would not be unfit for circulation. These corrections consisted, in cancelling eight leaves of the book, in which the more important errors occurred, and substituting in their room others in which those errors were corrected, and also, in placing at the end, a table of errata pointing out several other mistakes of less moment.

Thus corrected, the version was sent forth, and it has been received and read, according to recent accounts from Constantinople, with great interest and attention. It is true, indeed, that some objectionable expressions which are of continual recurrence, could not be re-

moved by the methods above described; such as, the addition of a title to the name Jesus, and the phrases used, instead of the simple term *Allah*, God; But with respect to these, though I do not undertake to defend or justify them, yet I cannot but assert, and I believe Dr. Henderson will not contradict the assertion, that to a Turk they convey no other idea whatever, than the words "God" and the "Lord Jesus" would convey to our English ear, whatever may be their etymological signification. As to the expression "Lady Mary," which is mentioned in your last article, it occurred only once, and that leaf is cancelled. Nor do the phrases in question give the work a *Mahometan* character, for they are used by the Christian writers and translators among the Greeks; who, however degenerate in many particulars, may yet upon such a point as this, be appealed to, as of some authority.

One more important fact remains to be noticed. Professor Kieffer, since the publication of the Testament in question, has undertaken an edition of the whole Bible in Turkish from the same manuscript, which is already far advanced. Now, upon what principles is he carrying on this work? He has been directed by a resolution of the Committee in London, "*to purify the text from every thing extraneous or supplementary*, as far as the genius of the Turkish language will permit." And upon this resolution he is acting. He has expunged all the titles and objectionable expressions complained of, and is, in short, bringing out the work in a shape, against which, as it appears, Dr. Henderson himself does not now entertain any serious objections. (See Henderson's "Turkish Testament incapable of Defence," p. 92—95, 294—298.)

Thus, then, Sir, I cannot but hope that the question, so far as the Committee of the Bible Society are concerned, is set at rest. The controversy now lies between Dr. Henderson and Professor Lee, as to the principles of criticism which they have respectively maintained; and, lamentable surely it will be, if such a controversy should be prolonged. Dr. Henderson has now appeared last upon the field; and, if I might presume to offer an opinion, I should say that his antagonist will

but show his wisdom by leaving him there.

As a sincere friend to Professor Lee, I cannot but deeply lament, that, in the warmth of controversy, he has appeared to defend and justify principles and modes of translation, which, it would have been enough to explain, or palliate. In practice, as an editor, he has never acted upon such principles himself; as Dr. Henderson has already observed. In the article, indeed, in your last Number, he is said to have been the principal editor of the very work now in question. But that was not the case; he had no superintendence of it. And I feel confidence in asserting, that in the editions of Scripture which he has himself published for the Society, nothing will be found wanting, which learning, diligence, and piety, could contribute to their perfection.

Remarks have been made, both in the article referred to and in other places, on the unkind and contemptuous language which the Professor is considered to have used towards his antagonist. But I would entreat both Dr. Henderson himself, and his friends, to consider, that the difference in the constitution of men's minds, and in their style of writing, is very great. Some may not have, perhaps, so delicate a sensibility, as to what may appear harsh and uncourteous as others; and may thus sometimes give offence, *without the least intention* of doing so. I feel assured, that Professor Lee has no such intention. Again, it may sometimes happen, that a man of great learning and power of intellect, may yet have a perplexed and indistinct mode of conducting an argument, and when such is the case, he is perhaps himself misunderstood, and he appears, moreover, to misunderstand and misrepresent others. Thus irritation is produced, and sharp contests arise, about matters on which both parties are in the main agreed. Whether any of these observations will apply to the case before us, others must decide.

I have only to add, that no one is responsible for any statement or opinion contained in these lines, but the writer of them alone.

I am, Sir,

Respectfully your's,

V.P.

We have felt it to be our duty, as the ardent supporters of the BRITISH and FOREIGN BIBLE SOCIETY, to permit the insertion of the above article,—an article distinguished by a spirit of exemplary mildness. At the same time, we cannot allow, for a moment, that it meets the case fairly. So far as it tends to correct any slight inaccuracy in our statement, we hail it with gratitude, because we had no wish to misrepresent; but we dare not pronounce it to be a satisfactory justification, either of the Committee of the Bible Society, or of Professor Lee. With regard to the former, we maintain, with affectionate concern for their welfare, that the moment they discovered they had printed an *unworthy* translation of the LIVING ORACLES, they were bound to consign it to oblivion; and, in regard to Professor Lee, we still hold, that his avowed principles of Biblical translation are exceedingly vague, and that his treatment of Dr. Henderson has been very far from courteous. At the same time, we regard Professor Lee and the Bible Committee with sentiments of profound regard, and hope to live and die defenders of the great Biblical cause.—EDITOR.

ON MINISTERS ATTENDING THE ANNUAL MEETINGS OF THE LONDON MISSIONARY SOCIETY.

THE annual meetings of this Society, as they afford an opportunity of laying before its friends and the public a statement of its operations, are at the same time the means of stimulating those who attend, to renewed activity and diligence in promoting the interests of religion, both at home and abroad; and, perhaps, there are none who feel their influence more beneficially than the numerous ministers who are present on these occasions. Whilst listening to the eloquent and affecting appeals which are then addressed to Christian feeling and liberality on behalf of the perishing heathen, both from the pulpit and the platform, their zeal has received a fresh stimulus, and they have returned to their respective scenes of labour, having their hearts fired with a holy determination more than ever to seek the interests of the Redeemer's kingdom.

And as ministers are often the means of influencing their people, who generally partake, in some measure, of the spirit of their religious instructors, their visits to these annual festivals are in this respect productive of the happiest effects. When, on the first Sabbath

after their return home, they have detailed to their congregations the interesting intelligence to which they have listened respecting the progress of the gospel in the world, the hearts of their Christian friends have been cheered by the assurance, that the cause of that Redeemer, whom they love, is extending itself in lands that have been sitting in darkness, and in the shadow of death. Nor does the influence of Ministers visiting the metropolis on these occasions terminate here, but many of their hearers have been led to attend the missionary anniversaries for themselves, and have imbibed a similar spirit of holy concern for the welfare of Zion, which they have been the means of diffusing, in some measure, through their families and connections. Besides this, many of our young people who have been employed in collecting for the missionary cause, have been encouraged to engage in this work with redoubled ardour by the pleasing information to which, on these occasions, they have listened, and, whilst those who have been placed in affluent circumstances have been stimulated to be more liberal in their contributions for the advancement of this great object, the pious poor, who have been able to contribute little more than the widow's mite, have presented, with increased fervour, the "prayer of the righteous, which availeth much;" that the Lord would cause his "way to be known upon the earth,—his saving health among all nations."

This, I believe, will not be found a too highly-coloured description of the beneficial effects resulting from the annual visits of Ministers to the meetings of this Society. It becomes, therefore, a matter of considerable importance, that all Ministers, whom age and infirmity does not prevent, and who are the friends of this Society, should be present on these peculiarly delightful seasons. But there are many excellent men who are under the necessity of being absent; the claims of a numerous family, or a contracted income, render their attendance impossible in the place "whither the tribes go up." But is there no remedy? Yes; it is, that all the congregations who have it in their power, should imitate the example of a congregation with which the writer of this is familiarly acquainted, who annually present their beloved pastor

with a sum to defray the expense of his journey to London during the missionary week, for which affectionate attention they are amply rewarded by the delightful accounts to which they listen on the following Sabbath. May many be disposed to go and do likewise!

A FRIEND TO THE MISSIONS.

HINTS ON OUR PUBLIC MEETINGS.

MR. EDITOR,

AS the great Religious and Charitable FESTIVALS of the Metropolis are about to be celebrated, give me leave, as a warmly attached friend to the benevolent efforts of the day, to drop a hint or two, through the medium of your widely circulated and truly liberal miscellany;—in doing so, allow me, to assure your pious and intelligent readers that I am no cynic, and that the advice I am anxious to tender, is the result of most friendly though anxious observation.

And FIRST, then, as to LONG REPORTS; will you pardon me, if I say, that ninety-nine out of a hundred can scarcely tolerate them; and the reasons are twofold;—*first*, they attend the annual meetings of our Societies principally for the purpose of legitimate excitement; and, *second*, they know full well that they can see the Reports of the different Societies when printed. In this common-sense-view of the subject I cannot but agree with them, and I would fain hope that all Secretaries and Committees will do the same. Might not a judicious *abstract* answer every useful purpose, and exalt the general estimate of the practical wisdom of those who take the lead in the Heaven-directed cause of Charity and Christian beneficence? Should tedious Reports be even deemed necessary, I venture to predict, that the public taste, will, ere long, completely exorcise them; and it is surely proper that the officers of the various Societies which adorn our land, should open their ears to a complaint which is uttered by almost every mouth, and which may be heard from one end of the kingdom to the other.

And, SECONDLY,—as to LONG SPEECHES; though they are more *inexcusable* than long Reports, they are, perhaps, scarcely less *injudicious*. The

finest appeals I ever heard in the House of Commons have been too generally weakened by an insufferable prolixity. And what shall be said of the second or third rate eloquence of a Religious Platform? Unquestionably, as a matter of fact, a speech of half an hour, or three quarters, is a great affliction, where ten or twelve such addresses are to be listened to. I declare, Mr. Editor, that of the many pleasurable emotions which I have felt, on the occasions in question, it has never been one with me, that the speakers were tedious in their addresses; and I am greatly mistaken, indeed, if in this feeling I am alone. It is really most uncourteous, in either a clerical or lay speaker, to occupy such a portion of the time of a Public Meeting, as to render it impossible, or at least highly inexpedient, for his brethren who may be appointed to succeed him, to do any thing more than to read their motion and to effect a graceful retreat. The only individuals to whom common consent would award a specific licence on these occasions, are MISSIONARIES,* and men of UNDISPUTED GENIUS. To them a patient hearing will ever be readily granted; but as to all others, they should act with discretion to the cause, and modesty to their brethren; and should certainly never make a monopoly, either of the time or patience of an assembly. TEN MINUTES might suffice, and more than suffice, for most speakers.

And, THIRDLY, as to LONG MEETINGS; though it must be admitted, that long reports, and long speeches, lead to them; yet, I cannot help remarking that there is another cause more serious, which requires undoubted remedy:—I refer to the arrangements of Committees and Secretaries. They determine on too many resolutions, and, therefore, appoint too many speakers. That miserable *tyrant*,—*custom*, regulates their movements. They have been accustomed to pass so many resolutions, and, therefore, things must remain in their former state. But is this wise?—Is it worthy of reflective men? By what law are we bound to pass six, eight, or ten resolutions at our various anniversaries? If officers must be thanked and elected, may not

* I am grieved to state, that I have seen a Missionary often placed at the very end of a meeting, when the people have been in the act of retiring.

this be done *in a single motion*? What man ever performed his duty the better, in any of our Committees, because he was singled out as the object of individual notice? Is not the whole matter of thanks at these meetings in an unhealthy state? Do we not speak too much of one another, and too little of the Great Master, and his inestimable cause? I could really wish, for both physical and moral causes, that no public religious meeting were protracted beyond the limit of *three hours*, or *three hours and a half* at furthest. And I would most unhesitatingly declare it as my fixed opinion, that every moment a crowded assembly is detained beyond this, it is to the real detriment of the cause. I wish the friends of the BRITISH and FOREIGN BIBLE SOCIETY, the CHURCH MISSIONARY SOCIETY, the HIBERNIAN SOCIETY, and the LONDON MISSIONARY SOCIETY, together with some other Institutions, would take these remarks seriously into their consideration. From the peculiar interest I have felt in the London Missionary Society, from its very commencement, I am most anxious to see it taking the lead in effecting a reformation so pre-eminently desirable. That it loses by its present arrangements, is with me a matter of firm belief.

JOANNES.

TRIFLES.

SIR,

In perusing the Rev. Thomas Adam's Private Thoughts on Religion, I met with the following maxim:

"BE NOT DISTURBED FOR TRIFLES."

By the practice of this rule, we should come in time to think most things too trifling to disturb us.

Sir, I have heard of people paying a hundred pounds for a recipe, to assist in a manufactory, or to cure a disease. Mr. Adam's recipe, Sir, is worth many hundred pounds. I wish I had met with it fifty years ago, and regarded it. I send it for the use of your younger readers *gratis*, and if they regard it, they will thank

SENEX.

LORD'S PRAYER IN CHINESE.

MR. EDITOR,

TOWARDS the close of last year, I was applied to, to give an estimate of the probable expense of making ma-

trices for Chinese characters. As nothing of the kind had been undertaken in this country, I was unable to give the necessary information. To enable me to do so, my son, under the directions of Mr. P. P. Thomas, (Printer of Dr. Morrison's Chinese Dictionary) cut Punches for the Lord's Prayer, of which the following is a specimen.

THE LORD'S PRAYER.

進罪然至吾
誘蓋賜來父
惑吾吾爾在天者
惟亦每旨得爾名
救負吾成于地成
我我日用糧如聖
于者。勿引免在天
凶者。引吾王
惡。引吾王

On impressions of these characters being handed to Dr. Morrison, he was pleased to annex the following testimony.

"Dr. Morrison has the pleasure of certifying that these characters are correctly and elegantly cut; he thanks Mr. Figgins, for having so fully proved the practicability of casting in England, beautiful Chinese Types, and he trusts the friends of Literature and Christianity, will not allow the attempt to stop here."

5, Grove, Hackney,
6th April, 1826.

By referring to your Number for April last, I perceive that your Correspondent Taw, mentions that a person will engage to furnish matrices for 3,600 characters for the sum of 1,800/. From the time that these punches occupied my son, I am sorry to state, that I cannot compete with such a price. Wishing every possible success to the accomplishment of this truly grand and desirable object,

I remain, Sir,

Yours, &c.

VINCENT FIGGINS,
Letter Founder.

London, 17, West-street,
West Smithfield, 13th April, 1826.

POETRY.

A MISSIONARY HYMN,

By the late Miss Sophia Maria Burder.

Rise, Sun of Glory, rise!

And chase those shades of night,
Which now obscure the skies,
And hide thy sacred light.

Oh! chase those dismal shades away,
And bring the bright millennial day.

Behold, how heathens dwell

In gloominess profound,
Where sin, and death, and hell,
Spread their black horrors round;

Behold, and chase that gloom away,
And shed the bright millennial day.

Why, Saviour! why conceal

Thy beams of grace and love?

Some of those rays reveal,

Which cheer the realms above!

Those rays shall chase the night away,
And give the bright millennial day.

Yet, Jesus, should thy will

Defer that sacred morn,

Hear our petition still,

Nor leave the world forlorn:

Jesus! till that resplendent day,
Shine on our souls with powerful ray.

And we'll reflect that light,
 Effulgent and divine;
 As, mid the gloom of night,
 The twinkling planets shine;
 Pleas'd to emit the feeblest ray,
 Till Jesus pours the expected day.

Then as each planet fades
 Before the glorious sun,
 We'll vanish with the shades,
 Our little glimmering done :
 Sink in obscurity away,
 And fade before the rising day.

A HYMN,

Written near a Forest, during Illness.

Like Æolian harp on high,
 The winds seem murmuring;
 They breathe a chastened melody,
 That fallen man might sing,
 Without the portal of the gate,
 Where Stephen's visioned seraphs sate.

Ah list! a lay of those that claim
 Admission to the skies;
 Hosanna to the Saviour's name!
 Is all their sacrifice.
 Triumphant chant! the strain prolong,—
 Sweet foretaste of a kindred song.

But hark! an awful sound I hear;
 An overpowering note
 Hath filled my soul with solemn fear,
 As if the earth was smote.
 Ah now, great God, before thy throne,
 The Saviour will his ransomed own!

The winds are hush'd, the breeze is calm!
 Heavenly accents fall,
 Like holy dew,—the spirit's balm,
 Imparting hope to all.
 He reigns! to earth his peace is given;
 He reigns! the light of all in heaven.

O soar on high, my enwrap soul!
 Cast off this cumb'ring clay;
 Thou wilt not linger from the goal,
 When angels point the way.
 On, on to thy eternal home;—
 Accept my spirit, Lord, I come.

JAQUES.

ON THE

REV. EDWARD IRVING'S

Missionary after the Apostolical School.
 (Published for the benefit of Mrs. Smith, of Demerara.)
 Missionary, I had rent the ties of earth,
 Had I thus met thee, chartered from on
 high,
 With all the bright insignia of the sky,
 And every moving type of mystic birth.
 Resist thee, peerless messenger of light!
 'Twere easier, sure, to stay the breath of
 heaven,---
 To stay the sun in eastern chambers risen,
 From welcome to the pilgrim of the night.
 Beloved Pastor who this transcript gave,
 Of all love's strong capacities to save;
 Full well thy conscious spirit knew to trace
 The fearless conflict of enduring grace;
 To scan the triumphs of the living throne,
 Till life or death,—the crown the cross,—
 are won.
 London, March, 1826. K. K.

PSALM LXVII.

Applied to the Missionary Societies.

O Lord, to thy people thy favour extend;
 On us may the best of thy blessings descend;
 Our souls with the light of thy countenance bless,
 And smile on our labours, and grant us success.

O aid us, that we to the whole human race
 May publish thy counsels of mercy and grace;
 That soon thy salvation on earth may be known,
 And each distant nation thy sceptre may own.

Thy praise let the people unite to proclaim;
 O Lord, let all people give praise to thy name;
 O let all the nations be glad and rejoice,
 And sing unto thee with harmonious voice.

In righteousness thou shalt establish thy throne;
 All realms of the earth thou shalt govern alone;
 Thy praise shall the people unite to proclaim;
 All people, O Lord, shall give praise to thy name.

O then shall the earth with abundance be crowned,
 And God, our own God, scatter blessing around;
 Jehovah shall bless us, and him evermore
 Shall earth's distant regions revere and adore.

Essen.

J. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

Private Remarks during a Journey through France and Italy, A. D. 1816. In a Series of Letters to a Friend. By the Rev. PATRICK PONNDEN, A. M. Rector of Ballinasloe. Dublin, R. M. Tims. London, Hatchard and Son; Nesbit, &c.

THE volume before us gives a very pleasing introduction to those scenes which usually attract the notice of travellers on the Continent. Mr. Ponnden has viewed them with the eye of a Christian, and remarked upon them as became a Christian Minister. From the justness and vividness of his descriptions, we feel assured of his capability of appreciating the beauties both of nature and art wherever they were presented; and we only regret the narrow limits of 200 pages, to which he has confined himself.

Passing by Mr. P.'s notices of the various objects of curiosity at Paris, we shall here give the remarks with which he concludes his last letter from thence. And well would it be for travellers, and those especially who make a profession of the gospel, if they would hold them in continual remembrance.

"Happy should I feel here to finish my remarks on French manners. Charity would, if possible, cast its mantle upon their blemishes, and cover the multitude of their sins; but then charity rejoices in the truth, and must warn the unwary, lest, while the inexperienced traveller thinks all is safety, he fall at once into sudden destruction. Paris is the seat of gilded vice. She spreads her wings far and wide, but she holds her court in the Palais Royale; there, divesting herself of her real deformity to carry on her baneful purposes, she assumes the mask of sense-alluring magnificence. Hither the votaries crowd together;—they find her in the Café with its reflecting mirrors;—they sit with her in the theatres; but they seem to worship her at the gaming-rooms. Nor is this all: she here carries on a siege against religion, and tries to trample on the cross, not by an open assault, but by a sapping,—an undermining influence, chasing away its gravity with an unceasing smile, and pointing against its force the shafts of ridicule.

"Let the stranger remember, then, that here he must especially 'fight the good fight of faith;' and should he visit the metropolis of France, he has to contend against the prevalence of custom, the contagion of example, the effects of false and superficial appearances; in all of which, religion is counteracted by reason unsanctified; its sobriety discountenanced by a plausible sophistry, and all the sacredness of its spirit

set at nought by that faculty peculiar to the Frenchman, which is called the *gaieté de cœur*."

Proceeding through Switzerland into Italy, we meet with many excellent remarks. At Turin we are struck by the external grandeur, contrasted with the misery of the common people. "Turin is a most regular and apparently magnificent metropolis. We enter at once into lofty buildings; no suburban huts deforming the grandeur intended to arrest our notice. The Strada del Po, adorned with porticos on either side, and in which are the royal palaces, give on a superficial view, a favourable opinion of the wealth of the inhabitants; but as far as I can learn, all this ostentation is rather the effect of vanity than of opulence; and behind these splendid façades, are the refuges of want and misery. The retailers of the commonest necessaries of life, sitting beneath those fine arcades, endeavour to earn the daily pittance with which they support their families, who are lodged in the back settlements of these showy palaces."—p. 60.

The magnificence of the church called the Superza, which contains the monuments of the Sardinian kings, is quite in consistency with that of the city; and at Milan, the magnificent gothic cathedral is the first object to which attention is drawn. "It is nearly as extensive as St. Paul's, and built entirely of white marble, ornamented on the exterior with upwards of a thousand statues; and each part of the structure, from the pointed minaret to the stately dome, finished with the most minute and elaborate elegance. The front is quite new, and presents rather an incongruous association of the Grecian and Gothic orders of architecture. Previous to the elevation of Napoleon to the Italian crown, a suitable façade was wanting to complete this stately pile, which was then beginning to suffer from the mouldering hand of time. The enterprising king felt ambitious to adorn his capital, and at once invading the rights of the clergy, he sold the lands belonging to the cathedral, the annual revenue of which had been effecting a gradual advancement of the work, but one too slow for so impetuous a mind as his. Having thus obtained a sufficient sum, he appropriated the whole to the completion of the costly structure."—p. 64.

At Bologna and Parma, the description and reflections on the pictures of Corregio are interesting; but Florence seems to have afforded peculiar delight, which we in some measure partake of while Mr. P. proceeds in the account of the various productions which have been the admiration of ages. But we

must not delay with our traveller in the celebrated gallery; we must hurry towards "that great city," whose extraordinary portion it has been to have held dominion, both temporally and spiritually, over all the nations of the world. Space will not allow us to give numerous quotations from this part of the work, nor is it easy to choose, when every object is interesting. We shall give part of the remarks on the church of St. Peter's. After describing its wondrous magnitude and ornaments, the author proceeds, having entered by one of those five bronze doors which admit the worshippers to as many aisles, each 700 feet in length:—"Here you may perceive the confluence of that wealth which the tributary world has for centuries paid to the insatiable despotism of Rome. Here you may behold the utmost stretch of human skill, pushed almost beyond its limits by the prospects held forth of unlimited indulgence; and here you may discover, in this consummate work of papal ostentation, the genius of a religion which, by dazzling the sense, overpowers the reason, and by throwing round the works of man somewhat of that wonder which belongs to the works of nature, to carry on the great design of sitting in his temple to be worshipped as a God," &c. &c. &c.—p. 116.

"Observing a crowd of people jostling each other with the most eager emulation, I approached to see the object of such intense interest, and behold—they kiss the foot of an idol! The very statue which the heathens adored as Jupiter Tonaus, is now worshipped as the representative of the Roman Peter; the thunderbolt of the one is exchanged for the keys of the other. He is exhibited as sitting; the bronze peculiarly black, the countenance awfully severe, and the projecting foot half worn by the reiterated greetings of its votaries. Here the clown impresses upon it a liquid salutation, and next the beau, politely wiping it with his handkerchief, invites the ladies to take precedence, and then gently touches it himself."—p. 118.

With the addition of our own hearty recommendations of this interesting little volume, we shall here close our remarks.

Essays on the Universal Analogy between the Natural and Spiritual Worlds.
By the Author of "Memoirs of a Deist."
London, Hatchard and Son. Price 8s.

BUTLER'S ANALOGY (as our readers know) is between natural and revealed religion, and the constitution and course of nature. This, however, is a *very different* book, as will be readily perceived from its pretensions. The universal analogy between the natural and spiritual worlds,

is "applicable to the parallels of the following subjects:"—Parallel between the soul and body of man; between the terraqueous globe (including its atmosphere) and the soul and body of man; between AMERICA, North and South, natural and spiritual! between MEXICO and PERU, natural and spiritual! between MAGNETISM and ELECTRICITY, natural and spiritual! between GEOMETRY and PLANE TRIGONOMETRY, natural and spiritual! between CHEMISTRY, natural and spiritual! After this enumeration of parallels, it is, we hope, *needless* to point out the *differences* between this Essay and Butler's Dissertation; they are no more alike

"Than Hyperion to a Satyr."

There is nothing in the Bishop's analogies that could have demonstrated, *a priori*, the interior form and dimensions of the Egyptian pyramids; but the *angle* and *chord* of 60° being an emblem of the *letter* of the law; and the *angle* and *chord* of 90°, of its *spirit*; hence, 60° Egypt. : 90° Jerusalem, spiritually :: 666 legality and self-righteousness : 1000 to the gospel of free grace; therefore, the interior lines, angles, and intersections of the pyramids correspond with those geometrical emblems. *And they did!* The author had not seen *Savary's* sections of the pyramids when he sketched his own by the doctrine of ANALOGY.

But, seriously, it is impossible to characterize this book. The object of it is to prove that the solar system, and all the sciences, are *intended* and exact types of spiritual and moral things; that universal nature is a *material* apocalypse of the law and the gospel; *these*, and their *effects*, being embodied or emblazoned in all the works of God, and in all the science of man.

In a word, this is not a book to be *laughed* at, nor to be *wept* over. It is ingenious when it is most extravagant, and always evangelical in its conclusions. The author is evidently a *visionary*, but so well meaning, so serious, and so solicitous to exalt the revelation of God, that we cannot *despise* him. And as this volume contains only the *first* essay of his announced series, we do hope that the reception it *must* meet with will save his remaining time and strength for some better purpose than his present undertaking.

Remarks on the different Sentiments entertained in Christendom relative to the Weekly Sabbath. By ROBERT BURNSIDE, A.M. London. Seeley and Son, Fleetstreet. Price 5s.

THE Author of this book knows that we respect his talents, erudition, and character. His "Religion of Mankind," won both our esteem and admiration. It is a work as creditable to his *wisdom* as to his *genius*;

but this little book is unworthy of both. We do not impute to him, nor suspect him of any *design* to create perplexity and confusion in the public mind on the subject of the Sabbath, but we tell him, plainly and candidly, that an *ENEMY* of the Sabbath, if dexterous, would just have arrayed the differences of opinion on the subject as he has done. The spirit and purpose of an enemy would of course have been the *reverse* of the Author's, but the *plan* would have been the very same. Mr. Burnside and the Sabbatarians do not believe that the first day of the week is obligatory on Christians as a Sabbath. In this we judge them not. But as their unbelief in this matter is not founded upon the *differences* of opinion which have prevailed in Christendom; as they do not reject the Lord's day, because others have *disagreed* about it, why drag these differences into the question? It is a question of *fact*, not of opinion, and therefore the only appeal is to revelation. The word of God is the real, the formal, the final authority on which Mr. B. professes to ground his own belief in this matter. No agreement of all Christendom, however harmonious, would alter *his* opinion on this, or any other point which he believes that God has spoken against. Why, then, descend to drive a *dust-cart* along the whole track of ecclesiastical history, collecting "differences" of human opinion, "relative to the weekly Sabbath?" They prove nothing; and when grouped and manœuvred, they unfit the mind for estimating direct *proof* on either side.

In regard to the authority and obligation of the Lord's day, as the weekly Sabbath, our opinion may be expressed in very few words. It is the *only* day which (after the resurrection) the apostles sanctified as a Sabbath. We never find, from the Acts, that they sanctified the seventh day by Christian worship or sacraments, but on the *first* day of the week we invariably find them engaged as Christians usually are now. The first day was their Sabbath, or *they kept no Sabbath at all*. Such is the simple fact that lies upon the face of the New Testament. It cannot therefore be proved from the New Testament, that the apostles ever kept the seventh day sabbath after the resurrection of the Lord of the Sabbath, and they were not such men as would have given it up without a divine warrant. All their character, subsequent to the day of Pentecost, is a sacred pledge of their *integrity* in all things pertaining to God and man. Here we rest, as unaffected by the piled *dust* of differences collected by Mr. B. as by "the small dust of the balance."

The real state of the case is this:—It was the Saviour's "*custom*," before his death, to worship in the synagogue on the *seventh* day; after his resurrection, it was "*his*

custom" to honour the *first* day of the week, by meeting his worshipping disciples; and they, like their Lord, changed their "*custom*" in the same way, and at the same time.

Such being the scriptural fact, we decline all discussion of the question with Mr. B. as he has stated it. If he can overthrow, by Scripture alone, the statement we have given of the fact, we pledge ourselves to do justice to his proofs. In the meantime, we deeply deplore that he should have attempted to unsettle the public mind by a *mixed* work like the present. The sanctification of the Sabbath is too much neglected already, without the aid of controversy on the subject. While, therefore, we acquit the author of all design of lessening its obligation or importance, we charge him with attacking both, by illegitimate weapons, and in a way far more calculated to produce perplexity than conviction.

Sabbatarians may say, expose the fallacy of his arguments. We answer, it is not argument to glean and group the differences of human opinion in such a mass, that the real question is encumbered by them, and the real evidence made indistinct by its position. We tell them also, that we see clearly how their champion has been led into this line of argumentation. His natural gentleness and candour made him unwilling to *startle* the public mind by a strong and direct attack upon the Christian Sabbath. He thought it more charitable to manifest all his liberality and lenity, by suggesting doubts, dropping hints, and *edging* in, from time to time, specimens of his own system. To avoid giving unnecessary offence, instead of rolling a stream of eloquent argumentation against the popular Sabbath, he preferred, by constant *dropping*, to wear away the stone. All this was well meant, but unwisely, if not unfairly, planned. This article is severe; it is, however, written far more in grief than in anger.

A New Greek and English Lexicon, principally on the Plan of the Greek and German Lexicon of Schneider; the Words Alphabetically arranged, distinguishing such as are Poetical, of Dialectic variety, or peculiar to certain Writers and classes of Writers; with Examples, literally translated, Selected from the Classical Writers. By JAMES DONNEGAN, M. D. Cowie, Low and Co. Poultry. 11. 16s.

To say that such a work as this was needed, would be to advance a self-evident proposition. It is surely a grievous prejudice to suppose that the Greek tongue ought only to be approached through a Latin medium, and that none should attempt the Greek

language but Latin scholars. We see no reason why a man may not seek an acquaintance with the Greek New Testament, who has no wish to read the Roman Classics. Our continental neighbours, particularly in Germany, have long been accustomed to teach the Greek language through the assistance of their own vernacular; and there can be no reason why we should not follow them, at least to a certain extent.

The plan of the Lexicon now before us, which is, substantially, that of the learned Schneider, has been prosecuted under the eye of scholars of eminence, both British and continental, and is, beyond doubt, greatly calculated to promote the interests of classical learning.

So far as we have been able to bend our attention to the examination of Dr. Donnegan's Lexicon, we have been deeply impressed with the conviction, that he has performed a service to the cause of Grecian literature, which will entitle him to the grateful homage of posterity. To students in divinity, in particular, this work will be extremely valuable. It will greatly assist them in the study of the New Testament. We hope the immense labour of the Author will be abundantly compensated.

The Book of Genesis Considered and illustrated, in a Series of Historical Discourses, preached in the Church of the Holy Trinity, Cheltenham. By the Rev. FRANCIS CLOSE, A.M. Curate. Hatchard and Son. 12s.

THE respectable Author of this unpretending volume has done well in offering it to the attention of the public. It is by no means a work of great research or originality, but it is fitted to aid the devout study of that portion of the Pentateuch to which it relates, and to meet the more common objections of sceptics and infidels. The style, in general, is very chaste and simple; and if it cannot be pronounced to be energetic, it is at least greatly the reverse of dull or insipid: the author's appeal to the conscience is often vivid—always distinct. His views of divine truth are strictly evangelical, and moderately Calvinistic. We wish there were thousands and tens of thousands of such curates in the land. Surely the eyes of the bishops should be directed to such men: their value to the Church of England must be much higher than that of exalted rank or extensive possessions. Mr. C. has our hearty thanks and our cordial good wishes.

Family Lectures, in Three Parts, on the Principles and Practice of the Christian Religion; for the Use of Families, and for General Instruction: with an Address to Serious Inquirers on the Means of obtaining that Knowledge of Divine Truth which leads to Salvation. By JOHN PRIDHAM, M.A. Farrington, Berks. 2 vols. 12s. Second Edition. Seeley and Son.

THESE volumes take in the whole range of divine truth, and are intended "to edify the Christian believer, to awaken the careless and profane, and to furnish plain directions to those who are desirous to know what they 'must do to inherit everlasting life.'" One distinguished recommendation of these Lectures, is their conciseness; at least to these families who may be disposed to use them: this will be looked on as a recommendation. The poor will find them an excellent help, provided they are able to obtain them; but the price is decidedly too exorbitant for the style in which the work is executed. It is a pity that useful works should be sold too dear; principle and policy might suggest a different course. If we might characterise these Lectures, we would say, that they furnish a very satisfactory and instructive body of divinity, clothed in language adapted to the poor, and, at the same time, divested of every symptom of vulgarity.

Sermons intended chiefly for the Use of Families. By the Hon. GERARD T. NOEL, M.A. Curate of Richmond, Surrey, and Vicar of Rainham, Kent. Hatchard and Son, 10s. 6d.

WE are truly happy in introducing to our readers a volume of sermons from the pen of a clergyman, whom the good of all our religious communities "love with a pure heart fervently." We have read the interesting discourses that compose the volume, and it delights us to say, that they realize the taste, the exalted piety, the affectionate spirit, and the manly sense of the author. Every page in this volume is pre-eminently distinguished by its appeal to the heart. Mr. Noel must have studied human nature with profound attention; and hence his arguments, illustrations, remonstrances, and commendations, are all clothed in the attire of nature. He speaks to his fellow men as knowing, in a happy degree, what is in them, and as ever anxious that they should look on him as discoursing on topics of common and universal interest. Mr. N. is tenderly evangelical, without the slightest approach to that luscious mode of enforcing the truth, which, we are sorry to say, is too acceptable, in many quarters, both in and out of the national church. Our author, with a wisdom truly worthy of imitation, expresses himself warmly, pathetically, and spiritually, on every scriptural subject, without one lingering tendency towards the abominations

of Antinomianism. The subject of divine grace is ever prominently exhibited by him; but then it is "grace reigning through righteousness unto eternal life, by Jesus Christ our Lord."

The Sermons are XXV in number. I. The Gospel Remedy for Human Misery. II. St. Paul's Confidence in Christ. III. Religious Anxiety. IV. The Character of God. V. Holiness and Design of the Gospel. VI. The Condition and Prospects of a Christian. VII. The Necessity for Religious Caution. VIII. The Blessedness and Duties of the Gospel, a Sacramental Discourse. IX. The Death of the Righteous. X. The Tenderness and Consistency of Christ. XI. The Character of Enoch. XII. Liberty of Heart productive of Holiness. XIII. The Nature and Importance of Faith. XIV. The Reproach of Christ. XV. Religion attacked under names of reproach. XVI. A Reception of Christ's Love the Effective Source of moral Obedience. XVII. Christian Self-Denial. XVIII. The Connection between Moral Character and Happiness and Misery. XIX. Hunger and Thirst after Righteousness. XX. The Brevity of human Life. XXI. The Long Suffering of God. XXII. The Influence of the Holy Spirit. XXIII. The Ascension of Christ. XXIV. Conviction of Sin. XXV. The Vindication of Christ's Righteousness.

Allan McLeod, the Highland Soldier.

By CHARLOTTE ELIZABETH. Westley and Davis, 1s. 6d.

The Grandfather's Tales. By CHARLOTTE ELIZABETH. Interspersed with Wood cuts. Westley and Davis, 1s. 6d.

Izram: a Mexican Tale, and other Poems. By CHARLOTTE ELIZABETH. J. Nisbet, 6s.

We have unfeigned pleasure in again meeting this glowing writer in her brilliant and truly useful course. The three works before us are of very various merit, but they are all above mediocrity, and sufficiently indicate the intellectual riches, and the devout feelings of the amiable author.

Allan McLeod, is an enchanting little tale, founded, we doubt not, mainly in fact; truly Scotch in its characters, spirit, and phraseology; and eminently illustrative of the sovereignty of divine grace, and the mystery of divine providence. We give it a hearty welcome, as deserving more commendation than any little work of the kind we have seen for a long period.

The Grandfather's Tales, consist of four Parts, 1st the Shepherd's Boy, and the Deluge. 2nd, the Three Jews and David.

VOL. IV.

3rd Abel and Death. 4th Lazarus of Bethany, and Jonah. These Tales are in verse, and are all composed with special reference to the elucidation and enforcement of Scriptural truth. In them all, there are unequivocal indications of the Author's genius, and of the high qualifications she possesses for at once pleasing and instructing the young.

Izram, is a Poem of considerable length, and is entirely Mexican in the scenes and imagery which it introduces. It will truly reward an attentive perusal. Character, especially Spanish character, is admirably drawn in it, and every statement, and every illustration, is rendered subservient to the cross. Some of the fugitive Poems in this most charming volume, are highly interesting: we quote the following:

TO J. W. B. BAPTISED, DEC. 1825.

Thou know'st not, my boy, while we lowly
are kneeling

Before the sole Refuge where sinners can
flee,

For thee is the sigh of solicitude stealing,
The voice of devotion is rising for thee.

Sweet bud, in thy beauty and innocence
swelling!

Believing, yet trembling, we come to
receive

A promise, a covert of safety, repelling

The blaze of the noon and the blast of the
eve.

The bosom where now thou reclinest may
yield thee

A shelter, a rest, through thine infancy's
span;

But all unavailing and helpless to shield thee
From ills that must darken the pathway
of man.

The snare is before thee, the pang, and the
sorrow,

The breath of the syren, the voice of the
rod,

The crime of to-day, the despair of to-
morrow,

And all that can sever the soul from its
God.

Thou smilest, my babe, on the stream that
is stealing

Like dew o'er the rose of thy innocent
face:—

Oh, thus may the Saviour, his mercy reveal-
ing,

Thy spirit refresh with the waters of grace!
And thus, unresisting and meek as we view
thee,

Receive thou the unction that comes from
above;

And welcome thy Lord if he deign to renew
thee

An heir of his kingdom, a child of his love,
T

Now, triumph and honour, thanksgiving and blessing,

To him who was slain that the sinner might live!

The gift of his grace, which we joy in possessing,

He died to receive, and receives but to give.

This armour of proof we are girding around thee;

For we have been wounded and foiled in the fray—

And oh! may the helm of salvation have crowned thee,

A glory and guard through life's perilous day.

A Practical View of the present state of Slavery in the West Indies; or, an examination of Mr. Stephen's "Slavery of the British West India Colonies;" containing more particularly an account of the actual condition of the Negroes in Jamaica: with observations on the decrease of the Slaves since the abolition of the Slave-Trade, and on the probable effects of legislative emancipation: also, Strictures on the Edinburgh Review, and on the Pamphlets of Mr. Cooper and Mr. Bickell. By ALEXANDER BARCLAY, lately, and for twenty-one years, resident in Jamaica. Smith and Elder, Cornhill.

WE have nothing to do with the motives which have occasioned the composition of such a volume as this; but we strongly suspect it has made its appearance at least twenty years too late. Mr. B. affects surprise at the discovery of Mr. Stephen's ignorance of the comparatively happy state of Slaves, and the spirit of misrepresentation which runs through the whole of his work entitled "The Slavery of the West Indian Colonies." In fact, no one who reads this volume can doubt for a moment that the author is an ardent supporter of the Colonial interest—an interest no longer to be served by patching up and palliating the nefarious system of Slavery, but by the more wise and virtuous method of calling upon those, more immediately interested in it, to aid the Government and the British Public in sweeping such a nuisance from the face of the earth. We will not deny that Mr. B.'s work contains a large portion of information, nor will we affirm that it is altogether devoid of just sentiment; but we must say, upon the whole, that its perusal has created much pain without affording us any corresponding pleasure. Were Mr. B.'s views to become universally influential, Slavery would in a few years be as rampant as ever.

On Cruelty to Animals: a Sermon, preached in Edinburgh, on the 5th of March, 1826. By THOMAS CHALMERS. D.D. Professor of Moral Philosophy in the University of St. Andrew's. Whittaker. 1s. 6d.

A Few Thoughts on the Abolition of Colonial Slavery. By THE SAME AUTHOR. 6d.

THESE, like every other production that has come from the pen of this learned author, are eloquent appeals to the understanding and the heart. The Doctor is an equal enemy to slavery in all its forms, whether it afflicts and degrades our own species, or descends still lower, and becomes the scourge of the brute creation. We recommend the perusal of these distinguished efforts of philosophical wisdom and enlightened philanthropy.

The Moral Dignity of the Missionary Enterprise; a Sermon delivered before the Boston Missionary Society. By F. WAYLAND, Jun., Pastor of the first Baptist Church at Boston. Sixth Edition. *With a recommendatory Preface.* By RALPH WARDLAW, D.D., Glasgow. Hatchard. 1s. 6d.

WE are happy to know that our review of this incomparable discourse led to its republication in this country. The Preface to the present edition is a most valuable addition to the Sermon, and entitles it to the widest possible circulation.

Old Friends in a New Dress; or, Select Fables of Æsop, in Verse. Third Edition. To which is now added a Second Part. Smith and Elder. 6s.

THIS is a book for youth of the very highest pretensions. We can speak of it with confidence as a work acute, ingenious, and, in its moral sentiment, unexceptionably pure and exquisitely delicate. The author has, with singular wisdom, interwoven the moral with the subject, that the fable may never be read without its appropriate lesson. We wonder not at the reception which this nursery enchanter has realized; we could again enter the nursery to enjoy such mental food. We know our friends will thank us for this unhesitating recommendation.

BRIEF SKETCHES OF BOOKS.

1. *Interesting Narratives from the Sacred Volume, illustrated and improved: shewing the Excellence of Divine Revelation, and the Practical Nature of True Religion.* By JOSEPH BELCHER, Jones, Lovell's Court. 5s.

These narratives are selected with discrimination, and handled with considerable taste and interest. The volume is exceedingly adapted to the young, and, by the Divine Blessing, is likely to endear religion to them, by presenting it in its most lovely and attractive forms. The subjects, which are all scriptural, are the following:—The Servant Expelled.—The Affectionate Father sacrificing his Son.—The Affecting Funeral.—The Patriarchal Wedding.—The Dying Patriarch.—The Foundling.—The Wise Choice.—The Affectionate Daughter-in-law.—The Happy Gleaner.—The Youthful Hero.—The affectionate Friends.—The Churlish Husband and the Prudent Wife.—The Liberal Hostess.—The Little Maid.—The Humbled Tyrant.—The Praying Courtier.—The Pious Youths.—The Martyred Baptist.—The Home Missionary.—The Penitent Malefactor.—The Interesting Interview.—The Useful Female.—The Happy Martyr.—The Persecutor Converted.—The Prisoner Delivered.

2. *The Connection between Ministerial Character and Success*: A Discourse delivered at Ebenezer Chapel, Shadwell, February 19, 1826, on occasion of the Death of the Rev. John Hyatt, containing a full account of his Early Life. By CHARLES HYATT, Westley and Davis. 1s. 6d. This unpretending discourse does equal credit to the judgment and feeling of the author. If the affection of a brother is strongly marked, the impartiality of the biographer is not less conspicuous. The portrait is correct, and, therefore, free from flattery. The early life, the domestic and public character of the deceased, are exhibited with a simplicity and fidelity which prove the author to have been intent upon writing not a fulsome eulogy, but a faithful narrative. A sound judgment, correct theology, and a distinct reference to usefulness, are amongst the distinguishing qualities of this Discourse. In the concluding note, the author has expressly, and judiciously guarded against a mistake into which his readers might be led, by inferring from the perusal of the discourse, that he is the advocate of an *uneducated ministry*. Against this he earnestly protests; and the fact of his own son being a student at one of our dissenting colleges is a sufficient voucher for his sincerity. We are gratified, though not surprised, that this excellent Discourse has already passed into a second edition.

3. *Scripture Truths in Scripture Language*. London, published by Burton, Leadenhall-street, pp. 58. Price 6d. The plan of this useful and excellent publication is to exhibit the grand doctrines of Revelation in the language of Scripture. The inspiration of the Bible; The necessity of the teaching of the Holy Spirit, in order to understand the Word of God, are set forth in the two first chapters by the quotation of the most striking passages from the Sacred volume which bear upon these fundamental truths. The corruption of human nature; the awful condemnation of sin by the law of God; the impossibility of salvation by our own works, are in like manner enforced in the plain and authoritative language of the Bible, and are succeeded by an exhibition of the love of God to sinners in providing an atonement for sin by the death and righteousness of Jesus Christ. The promise of the Holy Spirit; the necessity of repentance and regeneration; the invitation and commandment to believe in the Saviour; the security of the real believer and the blessed fruits of the Spirit are also illustrated by the most appropriate texts of Scripture. The great doctrine of the Trinity as well as the necessity of prayer, of watchfulness, of a holy life and conversation, are among the other topics proved and illustrated from the Fountain of Truth, and are like each of the other subjects followed by an appropriate prayer taken from some part of Scripture. The obligation to observe the Lord's day; the certainty of death, of a future judgment, and of the Resurrection both of the Just and Unjust; the reward of the Righteous and the punishment of the wicked, are urged on our attention in the words of Holy writ, and form an appropriate conclusion to this interesting little volume. It was drawn up, we are informed, by a young lady during the course of an illness which terminated her mortal existence, and was chiefly designed for the instruction of those, especially among the poor, who have not been accustomed to read

the Bible. We are happy to give it our unqualified approbation and to express the hope, that it may not only have an extensive circulation, but that through the blessing of the Holy Spirit, it may be the means of awakening the careless, of instructing the believer, and inspiring thousands with the same glorious hopes that gilded the passage of the departed author through the dark river of death, or, to use her own triumphant language, rendered death to her only the gate of heaven.

LITERARY NOTICES.

To be published shortly.—An Inquiry into the Consistency of those persons who call themselves Baptists; with reference to the late publications of Messrs. Gibbs, Birt, and Cox; to which is added, a Brief Statement of Baptism in Question and Answer. By Thomas Eisdell, of Twyford, Berks.—2. Memoirs of the Rev. Thomas Scott, by Andrew Crichton, 18mo.—3. The Shepherd of Israel. By the Rev. J. Thornton, 18mo.—4. A Popular Introduction to the Study of the Holy Scriptures, designed for the use of mere English readers. By W. Carpenter, Editor of the "Critica Biblica," &c.—5. Mr. Freere has nearly ready for publication, a corrected edition of A Combined View of the Prophecies, in which he has availed himself of the advantages for perfecting this subject, which have been afforded by the late expiration of another grand prophetic period; the 1290 years of Daniel.

Literary Intelligence.—The numerous friends of the late Rev. John Hyatt are respectfully informed, that a volume of Sermons, recently preached by him, is in a state of preparation for the press; to which will be prefixed a memoir of the author; By the Rev. John Morison, of Brompton. The volume will be published by subscription, and the public are therefore requested speedily to forward their names to the Publishers of the Magazine.

In the press, and speedily will be published, The Missionary's Memorial, or Verses on the Death of John Lawson, late Missionary at Calcutta. By Bernard Barton. Foolscape 8vo.

Flowers gathered in Exile. By the late Rev. John Lawson, Missionary at Calcutta. Foolscape 8vo.

In the Press.—Three Discourses on the Internal Evidences of Christianity, and the Causes of Unbelief. By Jonathan Watson, Cupar (Fife.)

A Third Set of Original Psalm and Hymn Tunes, By the Rev. D. E. Ford. Price 2s.

Supralapsarianism Unmasked; or, an Attempt to Analyze the Poisonous Dregs of that Doctrine.

SELECT LIST.

In 1 vol. 8vo, The Narrative of a Tour through Hawaii, or Owhyhee; with an Account of the Geology, Natural Scenery, Productions, Volcanoes, &c. &c.; History, Superstitions, Traditions, Manners, and Customs of the Inhabitants of the Sandwich Islands; a Grammatical View of the Language, with Specimens; the Account given of the Death of Captain Cook, by the Natives; and Biographical Notices of the late King and Queen, who died in London. By W. Ellis, Missionary from the Society and Sandwich Islands.—Howell and Stewart's (Successors to Ogle, Duncan, and Co.) Catalogue of a very extensive Collection of Works on the Philology, Religion, and History of Eastern Nations; Oriental MSS.; the Holy Scriptures in Hebrew, and in the Oriental Versions; Critical Introductions, Dictionaries, Commentators, &c.; Jewish History and Antiquities, and every other class connected with the Critical Study of the Old Testament.—Religious Education, a Series of Observations on the Instruction of the Young, principally with a reference to Sunday Schools. By A. H. Davis. 12mo. bds. 3s.—The Ordinance of the Lord's Supper illustrated. By Rev. Wm. Orme. 12mo. 5s.—Hanbury's Enlarged Edition of Extracts, Meditations, and Letters from the Diary of Joseph Williams of Kidderminster; with a Portrait and Autograph. 12mo. 6s.—The Spirit and Manners of the Age, Parts I. to IV. Price 1s. each.—Lectures on Mechanics. By the Rev. T. East of

Birmingham, Nos. I. to V. Price 6d. each.—The Christian Pastor's Manual; a Selection of Tracts on the Duties, Difficulties, and Encouragements of the Christian Ministry. Edited by John Brown, Minister of the Gospel, Edinburgh. Price 7s.—Miriam, or the Power of Truth, a Jewish Tale. By the Author of "Influence." Price 10s. 6d.—Izram, a Mexican Tale, and other Poems. By Charlotte Elizabeth, Author of "Owric," &c. Price 6s.—Select Bible Anecdotes, Historical and Biographical, interspersed with Occasional Remarks. By George Betts. Vol. ii. Price 4s.—A Selection of Prayers for Children and Young Persons. By E. Holmes. Price 3s.—Letters on the Trinity, and on the Divinity of Christ, addressed to the Rev. William E. Channing, in answer to his Sermon on the Doctrines of Christianity, preached and published at Baltimore. By Moses Steward. Price 3s. 6d.—A Concise Exposition of the Method of Instructing the Deaf and Dumb. By J. R. Young. Price 3s. 6d.—My Early Days. By Walter Ferguson, Esq. Price 2s.—The Opinions of an Old Gentleman on several Moral and Religious Subjects. Price 2s.—Moloch, or the Approach of the Deluge, a Sacred Drama. By the Rev. William Bassett, M.A.—The Progress of Religion, exemplified in the History of Mary Wilson. By the Author of the "His-

tory of a Servant Maid." Price 2s.—An Address delivered to the Young Gentlemen of the Protestant Dissenters' Grammar School, Mill-Hill. By William Orme. Price 1s. 6d.—On Cruelty to Animals; a Sermon. By Thomas Chalmers, D.D. Price 1s. 6d.—Missionary Portraits, or Brief Memoirs of the late Rev. Robert Hampson and Rev. John Ince. By William Roby.—The Principles of Arithmetic, explained in a Popular Manner, for the use of Schools. By Alexander Ingram. Price 1s.—The Moral Dignity of the Missionary Enterprise; a Sermon. By F. Wayland, junior. Price 1s. 6d.—A Remonstrance addressed to the Rev. Walter Farquhar Hook, M.A. By Thomas Mann.—A Letter to the Editor of the Quarterly Review, occasioned by certain Animadversions on the Baptist Missions in India. Price 6d.—Remarks on the Horæ Sabbaticæ of Godfrey Higgins, Esq. By Henry Standish. Price 2s. 6d.—Familiar Dialogues, Instructive and Entertaining, for Sunday Schools. By a Teacher. Price 6d.—The Baptist Family, or a Familiar Treatise on the Subject of Infant Baptism. By a Minister of the Gospel. Translated from the French by Charlotte Southwood.—The Shipwreck of the Apostle Paul. By the Author of "Daniel in the Den of Lions," and "May Flowers, or Little Philip." Price 4d.

RELIGIOUS INTELLIGENCE.

LONDON.

BRIEF OUTLINE OF THE NAVAL AND MILITARY BIBLE SOCIETY.

Patron.—THE DUKE OF YORK.

President.—THE ARCHB. OF CANTERBURY.

This Society, which is beyond doubt entitled to the liberal support of every Briton, owed its origin to the benevolent exertions of an humble individual, who from witnessing the depraved habits of the soldiery stationed in Hyde Park, in 1779, to preserve the peace of the metropolis, at that time disturbed by a desperate faction, was anxious to commence amongst them a distribution of the Holy Scriptures. His wish was communicated to that eminent philanthropist, the late Mr. Thornton, who sanctioned the laudable undertaking by a donation of 100*l.*, which sum he soon doubled. In 1780, the Society was regularly organized, under the general designation of "THE BIBLE SOCIETY;" for at that period there was no distinct Institution for the sole distribution of the BIBLE. The infant cause was powerfully advocated, in several churches, by the Rev. Messrs. Romaine and De Coetlogon. Two Bishops soon conferred on it their sanction; after which many individuals of different denominations came forward and lent their effective aid. The first sermon, preached on its behalf, was founded on 1 Sam. iv. 7.—In 1794, the Society had to report that, during the fourteen years of its

existence, it had distributed, chiefly amongst the army, 22,000 copies of the Word of God. In 1804, the name of the Institution was changed from "THE BIBLE SOCIETY to that which it now bears, "THE NAVAL AND MILITARY BIBLE SOCIETY," in consequence of the formation of "THE BRITISH AND FOREIGN BIBLE SOCIETY," which took place in that year. In that year the income of the Society amounted to 183*l.* 13*s.* 10*d.* Only two naval officers appeared in the list of contributors. Every day, however, the Society continued to advance in the public esteem; so that in 1814 the issue of Bibles and Testaments had amounted to 100,000; collections, in churches and chapels, to 3,000*l.*; subscriptions and donations to 2,000*l.*; and the number of subscribing naval and military officers, to 109.

The Society, after this, burst forth into the most distinguished notice, and was honoured with the most splendid patronage. Members of the Royal Family, Dukes, Cabinet Ministers, Archbishops, Bishops, Lords of the Admiralty, Noblemen, Admirals, and Generals, were found in the list of its distinguished patronage. And what was still more gratifying, many Naval and Military Officers forwarded to the Committee the most enrapturing accounts of the eagerness of the army and navy to receive the Holy Scriptures. In the year, ending May 1825, the Society issued 6049 Bibles and Testaments, making a grand total, up to that date, of 175,400. The number of subscribing Officers were then 315. During that year His Royal Highness the Duke of York announced to the Society and to the

Army that HIS MAJESTY had been pleased to approve of a code of regulations, the purport of which was, that every Soldier, who can read, shall be furnished with a Bible, &c. *gratis*; the expense to be borne by the public; and that the Chaplain General of the Forces shall procure from the *Naval and Military Bible Society*, and other sources, such number of Bibles, &c. as may be required. In consequence of this regulation, though at first somewhat dreaded, 16,000 Bibles have been issued from the Depository of the Naval and Military Bible Society, since May 1825.

We are sorry to add, that this invaluable Institution stands greatly in need of the prompt and liberal aid of the Christian public, which we are fully satisfied it cannot fail speedily to realize. Its stated income is lamentably limited considering the magnitude and benevolence of its objects.

EDINBURGH BIBLE SOCIETY AND THE
APOCRYPHA.

We have just read a most admirable pamphlet on this long-agitated question, from the united pens of the Rev. Messrs. Gray, Brown, Craig, and Wardlaw, and John Campbell, Esq. of Carbrook. We are not a little pleased to find the Committee of the British and Foreign Bible Society so manfully defended at the very head quarters of imputation. As the authors of this seasonable appeal are all members of the Edinburgh Committee, and at the same time anti-apocryphalists, we do hope that it may do somewhat to stay that rage for strife and division which seems of late to have infatuated our brethren in the North. One thing we will venture to say, that the document before us is far more creditable to the genius of a Christian committee than the statement we lately had occasion to notice—a statement partaking as much of the spirit of the world, and as little of the Spirit of Christ, as any one we ever read on a similar subject. We most earnestly entreat all who have allowed themselves to be influenced by the intemperate conduct of the Edinburgh Committee, to procure this well written, dignified, and (upon fair grounds) unanswerable pamphlet. We are happy to believe that calm reflection is every where bringing back the alienated affections of the public to the noblest and best of human Institutions. We beseech Scotland to pause ere she severs an union which has been as propitious to herself as it has been useful to mankind. We cannot but hail certain symptoms of moderation, with unfeigned gratitude to God.

ORDINATION OF REV. J. GRAY.

January 24, 1826. The Rev. James Gray was ordained to the Pastoral charge of Albion Chapel, Moorgate. The service was opened, with reading the Scriptures and Prayer, by Dr. Stuart of Dublin. Dr. Jack, of Manchester, preached the introductory Discourse. Rev. W. Broadfoot, of Oxendon-street, asked the usual Questions, and offered the Ordination Prayer. Dr. Waugh, of Well-street, gave the Charge, and addressed the people.

REMOVAL.

The Rev. J. Lockyer, late of Shadwell, has accepted an invitation to the Pastoral charge of the Independent Church, Ware, Herts.

HOXTON ACADEMY.

The Anniversary [of Hoxton Academy] is to be held at Claremont Chapel, Pentonville, on Wednesday Evening, the 28th of June. The examination of the Students is to take place on the day preceding; but the Annual Meeting of Subscribers will be postponed till after the Vacation. As it is expected that the new building will then be ready for occupation, it is intended to hold the Annual Meeting at Highbury College, on Tuesday the 5th of September. It is proposed to defer till that time the Annual Meeting of the Ministers of the Hoxton Association.

WHIT-MONDAY.

The Annual Sermon to Young People will be preached on that day, at the Chapel, Lower street, Islington, by the Rev. John Yockney. Service to commence at half past Six o'clock.

CASE OF MRS. LEE, WIDOW OF THE LATE
REV. W. LEE.

Mrs. Lee, of Missionary-place, Walworth, widow of the late Rev. W. Lee, of Newmarket, Suffolk, begs to return her warmest thanks to those Ministers and Friends who have kindly contributed to her support. The amount of the subscriptions is £235, of which the principal part has been laid out in the purchase of a house and premises, which have been vested in trust for herself and her six children. She implores the best blessings on behalf of her benefactors, who have so essentially assisted to dry the tears and lessen the cares of the widow and the fatherless. Having a son of an age to put out as an apprentice, she would be thankful to be directed to a situation where the youth may be admitted at a small premium suited to her slender means.

PROVINCIAL.

ASSOCIATIONS.

The Associated Ministers of Sheffield, Wakefield, and Rotherham, held their half yearly Meeting at Melton. The Services commenced on the preceding evening, when a Sermon was delivered by Dr. Cope, of Wakefield, on the "Kingdom of Christ, and the means of its advancement." The next morning, the Rev. Mr. Boden, of Sheffield, preached on "Satanic influence," the Rev. Mr. Dixon, of Sheffield, on "Christian Watchfulness," the Rev. Messrs. Nichols, of Bawtry, Docker, of Sheffield, and Dr. Bennett, of Rotherham, conducted the devotional parts of the service.

The Anniversary of the Union of Christians, for Bedfordshire and neighbouring places, will be held at Bedford, on Wednesday the 31st of May, when the Rev. James Stratten, of Paddington Chapel, and the Rev. John Morris, of Olney, are expected to preach. The former in the morning, at 11 o'clock, the latter in the evening at half-past 6.

HOME MISSIONARY SOCIETY.

The Anniversary of the Yorkshire West Riding Home Missionary Society, was held at Wakefield. Sermons were preached by Dr. Bennett, of Rotherham, and Rev. J. Fox, of Bolton, and a public Meeting held in the Afternoon, in Salem Chapel, Wakefield, when addresses were delivered by the Rev. Drs. Boothroyd, and Cope, Rev. Messrs. Vint, Pool, Bruce, Scott, Rheedor, Huds- well, Holdgate, &c. A very pleasing Report was read by Mr. Vint.

29th March, 1826.

CHAPELS OPENED.

A neat Independent Chapel was opened at Bawtry, Yorkshire, on Wednesday the 15th of March, when Sermons were preached by the Rev. James Parsons of York, the Rev. W. H. King, of Gainsborough, and the Rev. Dr. Bennett, of Rotherham. A Sermon was also preached on the preceding evening, by the Rev. James Parsons. The Sermons were impregnated with the most important and essential truths of the gospel; the attention and the number of the auditories were highly encouraging, and their contributions truly liberal.

On Tuesday, Dec. 27, 1825, a neat and commodious place of worship, connected with the Independent denomination, was opened for divine service, in the pleasant town of

Solihull, Warwickshire; on which occasion, three Sermons were preached: that in the morning, by the Rev. J. A. James, of Birmingham; that in the afternoon, by the Rev. J. W. Percy, of Warwick; and that in the evening, by the Rev. T. East, of Birmingham. On the following Sabbath day, Sermons were preached in the morning and afternoon, by the Rev. W. Hood, Minister of the Chapel, and in the evening, by the Rev. J. Sibree, of Coventry, after the latter service, a collection was also made, which, together with those preceding, amounted to £43. 4s. 2d. The success attending the erection of the above place of worship, is at once most surprising and gratifying. This town, containing from two to three thousand souls, was previously, for upwards of twenty years, destitute of Evangelical preaching by any denomination of Dissenters. An eligible piece of ground was purchased by the Rev. J. Sibree—a Chapel has been erected—a Minister, in the character of a Home Missionary, is become a resident in the town, to preach regularly in the place, and in the neighbouring destitute villages—many of the pews in the Chapel have been let to respectable families—the place is crowded with attentive hearers every Sabbath day, and upwards of a hundred persons attend the week day evening Lectures. Thus a work has been accomplished within the short period of one year, which, in all probability, would not have been performed in ten or fifteen years, by the usual mode of entering into destitute towns. A debt of £400 remains to be defrayed, to effect which, the aid of the benevolent public is earnestly solicited.

ORDINATIONS.

On Wednesday, the 22nd of March, the Rev. David Prain, late of Edinburgh, was ordained as an Evangelist, at Little Dean, in Gloucestershire. The Rev. Mr. Richardson, of Frampton, read and prayed; Mr. Edkins of Nailsworth gave the introductory address, and asked the questions. Mr. Horlick, of Ruar Dean, offered up the ordination prayer, accompanied with the laying on of hands; Mr. Bishop, of Gloucester, gave the charge, from 1 Peter v. 2. "Feed the flock of God, which is among you;" after which, Mr. Lewes, of Wooten, prayed. Mr. Wyld, of Chalford, gave out the hymns in the evening; Mr. Burder, of Stroud, preached to the church and congregation, from 1 Cor. xiii. 13. "And now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity." Messrs. Hamerton and Jones prayed. The services throughout the day were very interesting, and the chapel was crowded.

On Wednesday, the 29th of March, the Rev. J. W. Wayne, from the Newport Pagnel Evangelical Institution, was ordained to the

pastoral office over the Independent church at Hitchin. The Rev. C. Gilbert, of Stony Stratford, commenced the service by reading the Scriptures and prayer; the Rev. S. Hillyard, of Bedford, with much clearness and precision, stated the nature of a gospel church, and asked the usual questions: the Rev. D. W. Aston, of Buckingham, (Mr. W.'s pastor) prayed the ordination prayer, with imposition of hands; the Rev. T. P. Bull, of Newport Pagnel, gave a most affectionate and impressive charge to the Minister, from 1 Tim. iv. 16; and the Rev. W. Chaplin, of Bishop's Stortford, delivered a very judicious discourse to the people, from Matt. v. 14; the Rev. J. Holloway, of Cardington, near Bedford, read the hymns, and the Rev. J. Geard, the venerable Baptist Minister of Hitchin, concluded the interesting service with prayer.

In the evening, the Rev. J. Slye, of Potter's Parry, delivered a very able discourse from Rom. iii. 31. The Rev. Messrs. Early, of Coleman's Green, and Hawkins, of Towcester, engaged in prayer.

FOREIGN.

STATE OF RELIGION ON THE CONTINENT.

(Continued from page 65.)

NO. III.

On the Circulation and Right Use of the Scriptures.

"WITH the honouring and conscientious use of the Bible arose, and with its being put behind and neglected sank, the true illumination and life of religion in the Christian churches. In the early centuries, as long as the Bible was esteemed and used as the fountain of Christian knowledge, light and the spiritual power of life flowed from it to the members of the church of Jesus: in proportion as Bible-instruction or human dictates were adhered to, the light of truth shone brighter and stronger, or dimmer and weaker. In the gloomy middle ages, (the benefit of which to society, in spite of every effort to place it in an advantageous point of view, can scarcely be made to assume any better form than that of a mass of necessary evil, and for which the ingenuity of research can obtain no really bright and useful side,) the more the study of the Bible was neglected, the more mightily did the night break in of superstition and a kind of Christian heathenism. Many sparks indeed burst out of that night. Many noble spirits forced their way through the darkness. But that darkness they could not vanquish, since they wielded not that 'sword of the Spirit which is the word of God.' Many, whose better feelings rose in the generous struggle against

the errors, the superstition, the spiritual tyranny of their age, lost themselves in the bye-paths of fanaticism."—*Dr. Flatt, Pres. of the Wurtemberg Bible Society.* 1823.

[I regret the being obliged, from want of room, to omit many excellent passages in the Reports and Speeches of this Society, both for 1823 and 1824.]

"The Bible Societies are a source of great benefit to particular churches. They arouse the zeal of Christians, and direct their attention to serious and important objects. They furnish an opportunity of exercising the first virtue of Christianity, by co-operating to the true welfare of mankind, inseparable from the progress of the gospel. They are a centre, a focus, around which they have the unspeakable advantage of being able to unite, learn more and more, to know and love each other, convey mutual information, and watch over interests which indolent insulation often leads to neglect. What French Protestant does not bless the Bible Societies which have been founded in the different provinces of his dear country, and which count the days of their existence by multiplied blessings?—What French Protestant does not bless, among others, the Society of the metropolis, the central point of all the churches of the kingdom, and whose honourable labours are so calculated to fill with sacred joy all evangelical Christians, for whose temporal and eternal good it is incessantly labouring?—Bible Societies multiply the friends of the Bible, and consequently the friends of true religion. They encourage and promote the reading of the Bible, and consequently a taste for divine things. They are so many canals, diffusing in all directions 'the waters which spring up to everlasting life.' The Bible, whose venerable name they bear, and to spread abroad which for the instruction and salvation of mankind is their only object,—the Bible, better than any arguments, attests their usefulness and assures their success. Already the most happy effects have been produced by the propagation of the Gospel-Code. Idolatrous nations and their chiefs have abjured their superstitious systems, and have 'bowed the knee to the name of Jesus.' The larger part of Sovereigns protect and favour the distribution of the Book of God, and see in Bible-Establishments, a valuable means of promoting the instruction, morality, and happiness of the nations whom Providence has entrusted to their care. Pastors can supply their flocks with that spiritual food, the place of which cannot be supplied by the exercises of public worship. Disorderly conduct and crimes have become rare in those countries where the reading of the Holy Word is the most practised. The wretched receive the book of genuine consolation, and bless the hand which gives it. The Gospel, better known, imposes silence and commands respect from

those detractors who, upon the credit of pretended philosophers, cavilled at it without having ever perhaps read it. I see Bible Societies obtain the blessings of parents and children, prisoners and the poor, congregations and their spiritual guides. 'By this river, (I borrow the sublime language of the prophet Ezekiel,) and upon its banks, will grow fruit-trees of all kinds, whose leaves shall not wither and which shall not cease from bearing fruit: every month they bring forth fresh fruit, because the waters of the river come forth from the sanctuary: therefore their fruit is good for food, and their leaves are for healing.' (Ezek. xlvii. 12.) Thus shall the voice of God be heard: his oracles shall be consulted: every well-disposed mind will submit to the yoke of the Lord: and the children of Adam shall be brought to Jesus, 'the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel.' To aid the Bible Societies that already exist; to form Secondary Associations in every parish; to excite, by Christian persuasion, contributions as abundant as possible; to contribute generously ourselves; to collect with gratitude the penny from the widow and the mite from the poor mechanic; to feel a deep interest in the distribution of the Sacred Books; to pour out to the Author of every blessing fervent prayers that his word may 'have free course,' be read, understood, and practised; to show by our own conduct that we are not unworthy to bear the glorious name of Friends of the Bible; in one word, to be employed, with the activity of a pious and charitable mind, in the progress of a cause which we know to be good and holy, acceptable to God and useful to man,—such are the obligations, as delightful as they are important, which appear to me to lie upon all the brethren of the Gospel, all the children of the blessed Reformation. Doubt not, gentlemen, that Bible Societies are, in the hands of the Divine Head of the Church, an instrument of mercy to produce in our age the most happy results. Their labours, blessed from above, will follow a constant and irresistible march. They will find, as they do among you, as many friends and supporters as there are men of real religion and beneficence. The names of such men as Teignmouth and Jaucourt, Van Ess and Owen, will go down to posterity, attended with the thanksgivings of all believers, and the approbation of all good men."—*M. Mioglio, Pasteur at Besançon, at the Montbéliard B. S. Sept. 15, 1824.*

[The French Reports, especially those of the Paris Society, are rich in sentiment, piety, and well attempered zeal. They would furnish a volume of interesting extracts.]

EXILED SWISS MINISTERS.

THE Committee have waited to the latest hour that can allow the hope of an insertion in the Evangelical Magazine, but their expectation is not yet realized of receiving the details of the distribution last directed. This disappointment arises from the slowness of communication with the persecuted persons and families, who are dispersed in different parts of France and Switzerland; some of them probably in villages and obscure places. We lament to say that, after a temporary remission, and an excitement of hope that justice was about to resume her seat in the Canton of Vaud, the persecuting spirit has been revived to a very distressing degree. A faithful Minister, who had been permitted, since the banishment of others, to hold religious meetings, and who had availed himself of the indulgence with exemplary prudence and care, to avoid giving offence, is now watched and pursued with jealous severity; and he does not expect long to escape. The Lord's day before his last letter to one of our Paris Committee, he and his friends worshipped in a wood; but this they could effect only once. It was owing to their having providentially changed their plan for that day that they escaped being arrested by the Gens d'armes. Several persons have been very recently condemned to banishment for different periods, usually *two or three years*; and others to fines and costs to a considerable amount. One young Minister, who has been sentenced to exile, has to repay 54 Louis, (we suppose old Louis, which are worth about 23 shillings each) which had been granted him for his expences at College. To such as carried on trades, or cultivated the ground, their banishment has been almost or altogether ruinous. Sums have been sent for immediate distribution among the most necessitous families. In the midst of all, our correspondent writes, "the gospel spreads, and the pious clergymen, non-separatists, are acting nobly."

The press of matter in the Magazine for the next month, arising from the great religious anniversaries, will probably preclude our being able to insert a further report till the July number. We trust that, long before that time, our information will be completely obtained.

For the Committee.

J. PYE SMITH.

Balance from the last statement	- - -	£60	12	2	
William Townsend, Esq.	- - -		1	1	0
Miss A. Parker	- - -		1	1	0
A few Friends	- - -		1	4	0
Mrs. Chandler	- - -		1	10	0
D.	- - -		5	0	0
A Friend, per Mr. Underhill	- - -		2	0	0
Anonymous, per P. Dugind, Aberdeen	- - -		1	0	0

73 8 2

WEST INDIES.

The following extract of a letter, dated Barbadoes, February 13, 1826, will sufficiently evince the enmity of the Planters, or at least certain of them, against the cause of Missions.

"Accounts were received yesterday of Mr. Raymer, a Methodist, I believe, arriving at St. Vincent's, upon his way to this island. It is said, that he brings with him credentials and protection from Lord Bathurst, and that the Government here is instructed to afford him security, civil and military, upon his landing, his rebuilding the chapel, and during his residence, and the performance of his duties here. On the other hand, if expressions are indications of the temper, there appears a determined and obstinate intention of the inhabitants to prevent it. It is therefore to be supposed that there will be a great deal of disturbance; the inhabitants seem determined that no missionary, especially of the class mentioned, shall be allowed to remain quietly."

AMERICA.

(From the New York Observer.)

PENNSYLVANIA AND SLAVERY.

Resolutions have been adopted by the Senate of Pennsylvania, expressive of the opinion of the State, that slavery, being a national evil, the people and the States of the Union ought mutually to participate in the duty and burden of removing it, and that the General Government ought, if practicable, to adopt an efficient plan for its general abolition. Mr. Hawkins, Mr. Duncan, and Mr. Kelly, supported the resolutions, and General Ogle, and Mr. Dunlop opposed them. It was agreed that slavery was an evil and a crime; but it was said by Mr. Dunlop that this measure, while it would produce no practical good, would irritate and inflame the minds of our Southern fellow citizens, and create in them a hostile feeling towards Pennsylvania. Mr. Hawkins said the measure was suggested to him by the great and good *La Fayette*, who, in conversation with him, expressed his regret that slavery was still tolerated in the United States, and particularly that Pennsylvania had not exerted the influence which she had in the Union to abolish it. The Senate rejected the resolution requesting Congress to pass a law, with the consent of the slave-holding states, declaring all children of slaves, born after the passage of the law, free at twenty-one years of age, if they would consent to colonization, and providing for their support until that period by their masters.

PROGRESS OF EMANCIPATION IN THE SOUTH.

Manumissions are now frequent in the Southern states, and the spirit which prompts them is certainly becoming widely diffused. Mr. Dickinson of Baltimore has liberated a

most valuable slave, upon condition that he shall emigrate to Africa. Another gentleman, now residing in Baltimore, but in possession of a large estate near Norfolk, Vir. offers to emancipate all his slaves, amounting to one hundred, when the Society can transfer them to the colony. The Roman Catholic Christians in Maryland are, we understand, beginning to feel a deep interest in the objects of our Institution; and some individuals of high respectability among them, have already resolved to send their servants to the colony. One of these has twenty slaves, which it is his intention to send to Liberia.

INDIAN COMMENTARY.

Cast thy bread upon the waters, for thou shalt find it after many days.—Ecl. xi.

Some years ago one of the preachers of the Mohegan tribe of Indians, (which tribe is situated on the Thames, between Norwich and New-London,) was preaching on the above text. To illustrate his subject and enforce the doctrine of Charity, he brought forward a circumstance that transpired in his early days. To use his own language, he observed—"A certain man was going from Norwich to New-London with a loaded team, on attempting to ascend the hill where Indian lives, he found his team could not draw his load, he came to Indian and got him to help him up with his oxen. After he had got up he asked Indian what was to pay. Indian told him to do as much for somebody else. Some time afterward, Indian wanted a canoe—he went up Shetucket river, found a tree and made him one. When he got it done he could not get it to the river. Accordingly he went to a man and offered him all the money he had if he would go and draw it to the river for him. The man observed, he would go. After getting it to the river, Indian offered to pay him. No, said the man; Dont you recollect so long ago helping a man up the hill by your house? 'Yes.' Well, I am the man—there, take your canoe and go home. So I find it after many days."

THE ADVANTAGES OF TEMPERANCE.

A blacksmith, in the city of Philadelphia, some forty years ago, was complaining to his iron merchant that such was the scarcity of money that he could not pay his rent. The merchant then asked him how much rum he used in his family in the course of the day. Upon his answering this question, the merchant made a calculation, and showed him that his rum amounted to more money in the year than his house rent. The calculation so astonished the mechanic, that he determined from that day to buy and drink no spirits of any kind. In the course of the next ensuing year he paid his rent, and bought a new suit of clothes out of the savings of his temperance. He persisted in it through the course of his life, and the consequence was, competence and respectability,

OBITUARY.

THE REV. JOHN LAWSON.

Late Missionary at Calcutta.

It is with the deepest regret that we record the death of this interesting and distinguished Missionary, who has laboured with much success, for the last sixteen years, in Calcutta. He was attached to the Baptist Mission, in that quarter of the globe, and was fitted for the work to which he had been called, by a rare combination of talents, to which were added a sweetness of temper and a holy zeal for the extension of the Redeemer's kingdom, which rendered him interesting, in the highest degree, to those who were privileged to be near him. It appears, by the published proceedings of the Baptist Missionary Society, that an honour was reserved for Mr. L. of the utmost importance to the Mission. The first edition of the Bible translated into Bengalee, extending to five huge volumes, which not only rendered it inconvenient for general perusal, but extremely expensive, Mr. L., on his arrival at Calcutta, immediately attempted, by the construction of small moveable metal types, to bring it within the compass of one volume,—which task he speedily accomplished with equal skill and beauty. Dr. Marshman states, among the other advantages connected with this important invention, that the Missionaries are now enabled to circulate 10,000 copies of the Bible at the same expense as they formerly could 4,000. It appears that Mr. L. was highly skilled in the arts of painting and wood-engraving, by which he rendered many important services to the Mission. Of his superior qualities as a poet, it is needless to say more than that he possessed a bold imagination, a vigorous and original conception, and a purity of sentiment which no Christian poet can exceed: while, at the same time, it may be safely affirmed, that all these endowments were scrupulously consecrated to the religion of the cross.*

His manner as a preacher was peculiarly dignified, solemn, and affecting; his style was divested of all meretricious ornament, and he never allowed his imagination to hold the reins when he was communicating to

lost and perishing sinners the glad tidings of salvation, through a crucified Redeemer.

The last moments of this interesting Missionary were pre-eminently happy and triumphant. The Rev. James Penney, in a letter to the Rev. Eustace Carey, says, "when I wrote last, I mentioned the alarming state of dear Brother Lawson's health; he has since, to use his own words, resembled 'a fading flower,' he might have said, a faded flower, scorched by the sun, drenched by the rain, and we appear now to be waiting for the next blast to blow it to the ground. I need not tell you that he is a flower to us, to the church, to his large family, and I trust to God. For after saying that he was a fading flower, he added, '*but I shall bloom again.*' Through his affliction, Mr. L. exhibited much sweetness of temper. Nothing like a murmur escaped him. You would suppose that with such a family, he having eight children, and expecting another daily, he would be concerned and troubled to leave them; but no, he seemed ready to commit his children to a better father, and his wife to a better husband: As yet, the Lord has suffered no cloud to pass over his mind, no gloom respecting the issue—all is calm—all is well. I told him that I was writing to you, and asked him if he had any thing to say that I might inform you. He said, with a faltering voice, 'Tell Carey that I am now passing through the valley of the shadow of death, and that I have the presence and assistance of my Redeemer;' he said 'I have strength equal to my day,' and then he would say, with a smile, 'Come, Lord Jesus, now, gracious Saviour! let thy servant depart in peace.' Brother Yates had much conversation with Mr. L. this morning of a most delightful nature; he has chosen, for his funeral sermon, 'It is a faithful saying, and worthy of all acceptance,' &c. To see such a man die robs the tyrant of many a sting. We all think his state is enviable. 'Let me die the death of the righteous, and let my last end be like his.' Mr. Lawson spoke very affectionately to Paunchoo to-day; he said to him, 'Brother Paunchoo, I am going to Christ, whose gospel I have preached, and whose gospel you have preached; we believe that the everlasting righteousness of Christ can save sinners.' Paunchoo wept and appeared much affected. If Brother Lawson is about to leave us, how much his end resembles the end of the patriarchs! He has had something to say to all. Brothers Warden and Gogerly kindly called to see him. I asked him if he knew them? he said, 'Yes;' and

* His poems were published in the following order;—"The Maniac, with other poems;" "Orient Harping, a Desultory Poem, in two parts;" "Woman in India, Part I., Female Influence;" "An Elegy to the Rev. Henry Martyn;" and lastly, "The Lost Spirit."

then said, 'this is brother Gogerly, and that is brother Warden.' I asked him if he had any thing to say to them, he said—'Not any thing particular, only that they abound more and more in the work of the Lord.' Brother Warden asked him if he repented becoming a Missionary? he replied, 'No; but I repent that I have been such a *bad one*.' We told him that he had been made useful to souls. 'Yes,' he replied, 'that is a consolation, but I don't depend on my *poor* services for salvation.' Mr. Warden wished to know what his views were respecting the conversion of the heathen. He replied, 'I have no peculiar views on the subject, my opinion corresponds with the generality of God's people, that the heathen *will* be converted, that they *shall* be converted.' After this, we saw he was too weak to go on, and he closed his observations by saying—'it is hard to reason when flesh and heart are failing.' It may be truly said of Mr. L., 'that, like the sun, he looks larger at his setting.' Oct. 22. This is Saturday, and Lawson is still alive; but death is in his countenance. He now knows none of us; both his hearing and his sight have failed. He is in fact dead to all of us; his speech is fast failing also, we are all prepared for the stroke. The flower at last has fallen, to bloom in the world of spirits! He now sings more sweet, more loud than he sang on earth, with the church triumphant, and an innumerable company of angels;—he sings the song of Moses and the Lamb. It has been a blessed exit,—a peaceful termination. He has had a hope blooming with immortality, which was as an anchor both sure and steadfast, entering within the veil. All who witnessed his dying hours seemed to envy him his situation, and were ready to exclaim, 'O death where is thy sting! O grave where is thy victory!' About ten o'clock it was evident that he was gasping his last. We all then surrounded his couch to watch the last breath. Now all was solemn,—all was still concern: grief and tears were pictured on all our countenances. Our brother was labouring to depart, he fetched one long breath, and I thought the struggle was over; but no: the appointed night had arrived, but not the appointed moment; he lingered yet longer, while we wished the soul to take her flight. The sand had almost run out, one long sigh, accompanied with a gentle scream, as if the soul had been snatched from the tabernacle, terminated the life of this interesting character, who was equally as dear to you as to us. On Sabbath evening, his remains were conducted to the English burial ground, accompanied by an immense concourse of friends. His pall-bearers were members of the different Missionary Societies resident in Calcutta."

We doubt not our Baptist brethren will gratify the religious public by a more ex-

tended Memoir of this amiable and distinguished Missionary.

DEATH OF THE REV. MR. CHERRIER, OF LIVERPOOL.

DIED, on the 29th of March, the Rev. Mr. Cherrier, many years pastor of an Independent Church in Liverpool. Few ministers have laboured with more consistent zeal, or with more pleasing tokens of the Divine approbation than did this devoted servant of the cross. His private intercourse with his friends was extremely fascinating and will be long and pleasantly remembered by all who knew him.

DEATH OF MR. COOPER, CLASSICAL TUTOR OF CHESHUNT COLLEGE.

We deeply sympathize with the family of the Rev. W. Cooper of Dublin, under their very unexpected and truly painful bereavement. This interesting and highly promising youth, who is now no more, had but just entered on his classical tutorship at Cheshunt College, when fatal disease overtook him, and removed him, in a very few days, from his scene of labour.

SOMERSET ASSOCIATION.

(Came to hand too late for insertion in its proper place.)

The Thirtieth Anniversary of the Somerset Association is appointed to be held at the Rev. T. Golding's chapel, at Fulwood, near Taunton, on Wednesday, the 31st of this month (May). The Rev. Mr. Lewis of Glastonbury, to preach in the morning, and the Rev. J. Jukes of Yeovil in the evening.

HOMERTON COLLEGE.

ON Monday, Feb. 27, an extraordinary meeting was held of the Members of the Homerton College Society, at the King's Head, in the Poultry, when WILLIAM HALE, Esq. was unanimously elected *Treasurer* of that Institution, in the room of JOSEPH STONARD, Esq. deceased.

It is generally known that the funds of this Academy, the oldest in existence among Protestant Dissenters, have been most seriously impaired by the expense of rebuilding the College, which greatly exceeded the amount of the subscriptions for that purpose; and by the defalcation of annual subscriptions continually, arising from deaths and change of circumstances. The late Treasurer has bequeathed to the Institution *Two Hundred Pounds*. It is now, therefore, become an imperative and very serious duty upon the friends of the Academy, to awaken their utmost exertions for the obtaining of new subscriptions; otherwise, its means of usefulness must undergo a great and speedy diminution.

PUBLIC MEETINGS IN MAY AND JUNE.

- MONDAY, 1.**—Morning, at 11.—Meeting of "The Wesleyan Missionary Society," at City Road Chapel. J. Butlerworth, Esq. M. P. in the Chair.
 Noon.—Meeting of "The London Female Penitentiary," at the Crown and Anchor, Strand. Wm. Wilberforce, Esq. in the Chair.
 Noon.—Meeting of "The British and Foreign Seaman's Friend Society and Bethel Union," at Willis's Rooms, King-street. Admiral Lord Gambier in the Chair.
 Evening, at half past Six.—Sermon for "The Church Missionary Society," at St. Bride's, Fleet-street, by the Rev. Edward Cooper.
- TUESDAY, 2.**—Morning, at 11.—Meeting of the same Society, at Free Masons' Hall. Admiral Lord Gambier in the Chair.
- WEDNESDAY, 3.**—Morning, at 11.—Meeting of "The British and Foreign Bible Society," at Free Masons' Hall. Lord Teignmouth in the Chair.
 Noon.—Sale of Ladies' Useful Work, for "The Moravian Missionary Society," at 21, Berner's-street.
 Evening, at half past Six.—Sermon for "The Prayer Book and Homily Society," at Christ-Church, Newgate-street, by the Rev. C. S. Hawtrey, M.A.
- THURSDAY, 4.**—Noon.—Meeting of the same Society, at the London Coffee-House, Ludgate-Hill. Right Hon. Lord Bexley in the Chair.
 Evening, at half past Six.—Sermon for "The London Society for Promoting Christianity among the Jews," at St. Paul's, Covent Garden, by the Rev. Hugh M'Neill, A.M.
- FRIDAY, 5.**—Noon.—Meeting of the same Society, at Free Masons' Hall. Sir Thomas Baring, Bart., M.P. in the Chair.
 Morning, at 11.—Sermon for "The Orphan Working School," at the City Road Chapel, by the Rev. J. Fletcher.
 Evening, at half past Six.—Sermon for "The London Association in aid of the Moravian Missions," at St. Clement Danes, Strand, by the Rev. Marmaduke Thompson, A.M.
- SATURDAY, 6.**—Noon.—Meeting of the "London Hibernian Society, at Free Masons' Hall.
- MONDAY, 8.**—Noon.—Meeting of the "Port of London Society," at the City of London Tavern. Admiral Lord Gambier in the Chair.
 Evening, at Six.—Meeting of the "London Evangelical Society," at the City of London Tavern. Rev. Dr. Collyer in the Chair.
 Evening, at half past Six.—Sermon for "The Continental Society," at St. Clement Danes, Strand, by the Rev. Hugh M'Neill, A.M.
- TUESDAY, 9.**—Morning, at Six.—Breakfast for "The Sunday School Union," at the City of London Tavern. Joseph Butterworth, Esq. M.P. in the Chair.
 Noon.—Meeting of the "Naval and Military Bible Society," at Free-masons' Hall.
 Morning, at half past Ten.—Sermon for "The Port of London Society," on board the Floating Chapel, by the Rev. Jenkin Thomas.
 Afternoon, at 3.—Sermon for the same Society, on board the Floating Chapel, by the Rev. Wm. Ellis.
 Evening, at Six.—Meeting of "The Irish Evangelical Society," at the City of London Tavern. Thomas Walker, Esq. in the Chair.
 Evening, at half past Six.—Sermon for "The Newfoundland School Society," at St. Bride's, Fleet-street, by the Rev. Edward Cooper.
- WEDNESDAY, 10.**—Morning, at half past Ten.—Sale of Ladies' Useful Work, for "The India Female School Society," at 32, Sackville-street, Piccadilly.
 Morning, at 11.—Sermon for "The Spanish and French Translations Society," at St. John's Chapel, Bedford Row, by the Rev. D. Wilson.
- THURSDAY, 11.**—Noon.—Sale of Ladies' Useful Work for the "India Female School Society," 32, Sackville Street.
- FRIDAY, 12.**—Morning, at 6.—Breakfast of "The Religious Tract Society," at the City of London Tavern. ——— in the Chair.
- SATURDAY, 13.**—Morning, at 11.—Meeting of "The Protestant Society for the Protection of Religious Liberty," at the City of London Tavern. ——— in the Chair.
- MONDAY, 15.**—Noon.—Meeting of "The British and Foreign School Society," at Freemasons' Hall. H.R.H. the Duke of Sussex in the Chair.
 Evening, at Half-past 6.—Sermon for "The Home Missionary Society," in Chapel Street, Soho, by the Rev. J. Leifchild.
 Evening, at Half-past 6.—Sermon for "The Continental Society," at Great Queen Street Chapel, by the Rev. Joseph Fletcher.
- TUESDAY, 16.**—Evening, at 6.—Meeting of "The Home Missionary Society," at Spa Fields Chapel. R. H. Martin, Esq. in the Chair.
 Noon.—Meeting of "The Newfoundland School Society," at Free Masons' Hall. Admiral Lord Gambier in the Chair.
- WEDNESDAY, 17.**—Morning, at 11.—Sale of Ladies' Useful Work for "The Home Missionary Society," Crown and Anchor, Strand.
 Noon.—Meeting of "The Continental Society," at Freemasons' Hall. Sir T. Baring, Bart. in the Chair.
- FRIDAY, 19.**—Noon.—Meeting of "The African Institution," at Freemasons' Hall. H. R. H. the Duke of Gloucester in the Chair.
- TUESDAY, 23d.**—Noon.—Meeting of "The Aged Pilgrims' Friend Society," at John Street Chapel, Gray's Inn Lane. Admiral Lord Gambier in the Chair.
- WEDNESDAY, 24.**—Evening, at Half-past 6.—Rev. W. B. Collyer, D.D. L.L.D., &c. &c. &c. Trevor Chapel, Anniversary, Brompton.
- SATURDAY, June 3.**—Noon.—Meeting of "The Prison Discipline Society," at Freemasons' Hall. H. R. H. the Duke of Gloucester in the Chair.
- WEDNESDAY, 21.**—Morning, at 11.—Sermon for "The Baptist Missionary Society," at Great Queen Street Chapel, by the Rev. Eustace Carey.
 Evening, at 6.—Sermon for the same Society, at Surrey Chapel, by the Rev. James Lister.
- THURSDAY, 22.**—Morning, at 11.—Meeting for the same Society, at Great Queen Street Chapel.

MISSIONARY CHRONICLE

FOR MAY, 1826.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London; in Edinburgh, by Mr. Geo. Yule; and in Glasgow, by Mr. William M'Gavin.

ANNIVERSARY

OF

The London Missionary Society.

THE ARRANGEMENT OF THE SERVICES AT THE NEXT ANNIVERSARY IS AS FOLLOWS:—

MONDAY, MAY 8.

Evening, Poultry Chapel.—Rev. WILLIAM JAY, of Bath, to preach to the Members of Juvenile Auxiliary Missionary Societies.

WEDNESDAY, MAY 10.

Morning, Surrey Chapel.—Rev. ROBERT S. M'ALL, A. M. Macclesfield, to preach.

Evening, Tabernacle.—Rev. DAVID RUSSELL, of Dundee, Scotland, to preach.

THURSDAY, MAY 11.

Morning.—The Members of the Society will hold their Public Meeting, when the Report of the Directors will be read, and the general Business of the Institution transacted, at the Wesleyan Chapel, Great Queen-street, Lincoln's-Inn Fields, William Alers Hankey, Esq. Treasurer, to take the Chair *precisely at Ten o'clock.*

The Platform will be appropriated to the Directors of the Society, both of Town and Country, and other Gentlemen who take part in the proceedings of the Meeting, under the direction of the Committee of Management. Tickets of admission to the Platform may be had, by Directors, on application at the Mission-House, Austin Friars.

The Children's Gallery will not be opened.

Evening, Tottenham-court Road Chapel.—Rev. JOHN PHILIP, D. D. of Cape Town, to preach, instead of the Rev. JAMES SHERMAN, who is prevented by indisposition.

FRIDAY, MAY 12.

Morning, Christ Church, Newgate-street.—Rev. THOMAS MORTIMER, A. M. Lecturer of St. Olave's, Southwark, and Afternoon Lecturer of St. Leonard's, Shoreditch, to preach.

Evening.—The Sacrament of the Lord's Supper will be administered to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets, which may be obtained by application to their respective Ministers, at

SION CHAPEL.—Rev. Matthew Wilks.....to preside.

ORANGE-STREET CHAPEL.—Rev. Edward Parsons, Leeds

SILVER-STREET CHAPEL.—Rev. Rowland Hill, A. M.....

KENNINGTON CHAPEL.—Rev. W. B. Collyer, D.D.

TONBRIDGE CHAPEL.—Rev. John Griffin, Portsea

The Morning Services to begin at Half-past Ten, and the Evening Services at Six o'clock.

The Directors of the Society, both of Town and Country, will meet at the Mission-House, Austin Friars, on Tuesday, the 9th of May, at Three o'clock in the Afternoon.

A Collection of Missionary Hymns, New Edition Enlarged, price Sixpence, may be had of the Publishers of this Magazine, and at the Doors of the Chapels.

SANDWICH ISLANDS.

OAHU.

Letter of the Rev. Hiram Bingham, American Missionary, dated 13th September, 1825, addressed to the Secretary.

REV. AND DEAR SIR,

THOUGH I had the pleasure of writing you, as recently as June last, some account of the general prosperity of the mission, of the return of Governor Boki, the agreeable reception here and the honourable conduct of Lord Byron, of his Majesty's frigate *Blonde*, I flatter myself that it would afford you some pleasure to hear from us again, by the hand of one of my brethren, unworthy as I am of your correspondence, which has afforded me no small gratification and encouragement. I deem it the more suitable that some of us should write you somewhat frequently, because I consider your honourable and benevolent Missionary Society, of which you have long been a happy organ and agent, as bearing an important part in the cause of evangelizing this nation, and because the ready pen of our beloved brother, Ellis, is not now daily employed in making copious communications to you from the islands, of the continued progress of our work, as would doubtless have been the fact had not a mysterious Providence removed him from the field. How should we rejoice with him, and how would he rejoice with us, were we now permitted to labour together as in time past, and together to behold what the gracious Lord of the harvest appears to be about to do for this people. O that the prayers of the church might rise from every Christian land as a cloud of sweet incense before the throne of God, until he should grant their largest desires respecting this land, and every other land as dreary and hopeless as this once was. Their prayers are doubtless heard in heaven, and angels there rejoice in the progress of divine truth here, and in the very obvious repentance of stubborn-hearted sinners, who have been far from God, and without hope in the world. As evidence of some desirable progress in the work, I might mention, besides the fact that two have been admitted to the church at Lahaina, and ten others from the different islands have been propounded for admission, after some further instruction and trial, and three more have been, by Mr. Ely, at Kaavaroa, recommended to the fellowship of the church.—The house of worship at this place which was occupied by Mr. Ellis and ourselves, when he was with us, and which was then sufficient to accommodate our congregation of between 600 or 700 hearers,* will not now accommodate more than one-fourth of those who attend, nor perhaps one-

sixth of those who would attend if they could find admittance. The last two Sabbaths the house has been filled to overflowing an hour before the known regular hour of service. Last Sabbath most of the chiefs were excluded by the scholars, who had gone in early to secure a place. The area of the enclosure about that end of the house in which the pulpit is situated, and which is three times as large as the area within the house, was also crowded mostly by those who are organized in schools under native teachers, partly by chiefs, and partly by people who have just begun to attend the preaching, and who came four miles for that purpose: they sat on the ground, which had been overspread with rushes for the purpose, and arose and stood silent during the prayer. I think the estimation would be within bounds to say there were at least 700 souls within the house, and 2,000 assembled without. I removed entirely the two sashes of the pulpit window, and endeavoured to make all hear while I preached Jesus and his great salvation. I addressed them in the morning from the king of Babylon's ascription of praise to the Most High, Dan. iv. 37.; and in the afternoon from Matt. xiv. 14. "Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

I have attempted to-day to get a register of the schools in this village, Honoruru, principally under the instruction of native teachers, of whom there are about 40: the number of learners in the schools, as I have taken them, amounts to 1851, exclusive of two or three schools which I have not yet numbered. While passing through and around the village in making the register, I was struck with the change in its aspect from what it has been: not a native appeared improperly employed, and so far as appears, games of chance, dancing, and every sort of sport, and, to a great extent, drunkenness seems to have given place to the *palapala*.

Females do not frequent the landing-place at evening as formerly; and I am told this evening by Kaahumanu, who seems truly to have the spirit of a reformer, as well Karaimoku, that females are no more to visit the ships for unlawful purposes. If this point is gained in Honoruru, and that unlawful intercourse be prohibited here, which has been in the eyes of this people, and of the world, a dreadful contradiction to the boasted morality and refinement of the happiest Christian nations on the globe; if this disgraceful excess, and indecent and inexcusable irregularity, can be corrected in Honoruru, we shall not despair of seeing the happiest regulations introduced into every district and village of the Sandwich islands. I hope one important step is taken to remove this evil,

* Occasionally a larger number assembled in and about the house.

though much remains to be done to complete this part of the work, even of outward reformation.

The very much impaired and precarious health of Karaimoku, our most efficient patron, who has recently undertaken to erect a large stone chapel, and on whom the cause of national reformation and prosperity seems so much to depend, gives us very great and constantly increasing solicitude. Even now a rumour of war is whispered from Tauai, and Governor Boki and his wife, and Kekuanaoa, whom you have seen in England, have recently repaired to that island to correct the disorder, and to bring away the commander of the fort, who was placed there by Katalaia, and who has given out some threats, and made some preparations to resist the good old governor, Kaikioeva, who is most decidedly in favour of the young king, and of the cause of the gospel. We hope, in the counsels of divine wisdom and mercy, that this slight alarm will speedily be hushed, and that Karaimoku will be spared till he shall see the gospel, with its highest influence, cordially embraced and firmly established in every district throughout the islands.

We feel the need of more labourers, and shall look with solicitude for the return of brother Ellis, and the arrival of his appointed associate, the Rev. Mr. Pitman. We have now but one Missionary, with a native assistant Missionary at Kaavaroa, one with a native assistant at Waiakea for all the eastern side of Hawaii, one on Maui, assisted by Taa and Pupuhi, two Tahitian converts. Rev. Mr. Stewart,* who has been absent some months from Maui, expects to leave this place soon, to follow the homeward track of Mr. Chamberlain and Mr. Ellis, on account of the decline of Mrs. Stewart's health, which we fear she has irrecoverably lost.

I greatly feel myself the need of the strengthening hands and encouraging counsels of brother Ellis, as my particular associate in maintaining the public duties of this laborious and responsible station at Hononuru. To have such a man replaced among us, so ardently disposed, and so well qualified as a preacher and translator of the scriptures, to promote the benevolent design of the kindred Societies now aiming at the conversion of the isles of this ocean, would be a felicity in which you, and we, and this people, now so eager for instruction, would have occasion greatly to rejoice and give praise to God, who in these latter days is making his "name great among the heathen," and causing "the blessing of Abraham," agreeable to the mercy proposed in Christ, "to rest on the Gentiles."

Oct. 7. Since writing the above, a ship has touched here for refreshments, bound to London, by which I hope to forward this; I will therefore add a few particulars relative to facts that have occurred since my first date, and closely connected with several points already noticed, and which I think will not fail to be interesting to you, and others who feel with us a lively solicitude for the welfare of this nation, and the prosperity of this mission.

Governor Boki has returned successful from Tauai, bringing away the ringleaders of the opposition, and leaving the island in quiet, under the superintendence of Governor Kaikioeva. He managed his business well, and ascribes his protection and success to the power and blessing of Jehovah, to whom he offered a public prayer before he demanded the arms of the opposing party. The fort, arms and ammunition were given up without resistance. More than 200 muskets, with cartridge boxes filled for action, were brought in, which had been distributed among the common people in the vicinity, as a preparation for a slaughter. We rejoice in the Almighty protection that has been vouchsafed in time of need, and we trust that protection will still be granted while violence is threatened from another quarter.

The *tabu* prohibiting females from frequenting the ships for unlawful purposes, is now so far established at this place, and at Lahaina and Kaavaroa, that the ships' crews touching at these places are very angry and very insolent, though a few shipmasters who, among many that have touched at the islands since our residence here, have honourably distinguished themselves by laying their own *tabu* on their own ships. The chiefs are taking measures to resist the violence of seamen at this place, and the house of the Missionary at Lahaina is placed under a strong guard of 30 or 40 natives, to protect it by night from the insults of riotous Christians from the ships. It is a shame to the Christian world that the natives of these heathen isles must now use their laws, their admonitions and entreaties, and their authority and force, to restrain the unbridled passions of men who boast of their Christian birth and education, and their great advancement in morality and civilization, but whose excess and abomination in the Pacific, it would be unseemly to name in England or America.

Karaimoku appears to be decidedly engaged in the good cause of reformation, and will, we think, fill up his few remaining days well. He has commenced the building of a large stone chapel; but as it will probably be a year or two in building, and we have been obliged to abandon the old thatched house of worship, because it is too small to accommodate one-fifth part of the congregation, he has recently employed

* We have sincere pleasure in stating, that the Rev. Mr. Stewart, Mrs. Stewart, and family, are arrived safe in this country.—ED.

about 3,000 men to build a temporary thatched church, which is expected to cover an area of 19,440 square feet, i. e. 30 fathoms long and 18 feet wide. A few days since, 2,000 men came in a train, each bringing from the mountain, a distance of twenty miles or more, a stick of timber on his shoulder for the church. While others are framing and fitting this timber, they have returned for another load. The house will, we hope, be completed during this month. In the mean time, we meet for worship in an open area, between the tomb of their late majesties the late king and queen, and the stone mansion now occupied by the young king; thus, an altar appears to be created "between the living and the dead," at the commencement of the present reign.

Of a small tract of elementary lessons, used for a spelling-book, which was put to press in April last, we have printed and distributed about 13,000 copies: the number of those who have learned to read, therefore, or who are learning, we estimate at 13,000; but the number is daily increasing.

The catechism which we printed in June last, contains 71 questions and answers on the most prominent doctrines of sacred scripture, has been with great cheerfulness received and committed to memory by hundreds of the more forward learners, including the young king, Karaimoku, and the principal chiefs. With the same readiness they are also committing to memory, of their own voluntary choice, the small tract of selected passages of scripture, which was published at the same time.

While we have so much encouragement to labour, and while the work presses so heavily on our hands, it is a great grief to us to have another of our beloved fellow-labourers called from the field. Brother Stewart has the voice of the mission, and we think the pointing of Providence, to return, on account of the illness of his wife. They are to sail in the *Fawn*, Captain Dale, by way of England; and should they meet with the friends of missions there, they are affectionately commended to their fellowship and Christian kindness, in their present circumstances of affliction, as "strangers and pilgrims on the earth." Captain Dale has, with distinguished liberality, generously offered them a gratuitous passage to London, with their family. This we regard as the more signally and happily providential for them, because they will enjoy the assistance of Dr. Short, on board the *Fawn*.

We grieve to lose them; but He whose is the harvest field, and with whom is the appointment, the continuance, and the removal of the labourers, will, we trust, carry on his work in his own sovereign way, until it is consummated, until he has spread his gospel through the earth, raised his church to spotless perfection, and filled his kingdom

with a fulness of joy, and secured to his own name the undivided and everlasting glory.

May the Lord of the harvest bless you and your fellow-labourers, and graciously smile on every association, and every effort, which has for its object this desirable end, for which the Saviour executed his divine mission on earth. Permit me now, dear Sir, with sentiments of the highest esteem and love, to subscribe myself very affectionately, yours in Christ our Lord,

(Signed) H. BINGHAM.

EAST INDIES.

CALCUTTA.

Letter of the Rev. Samuel Trawin, Missionary at Calcutta, dated Kidderpore, 24th October, 1825, (including Extracts from his Journal) addressed to the Directors.

Baptism of Five Hindoo Converts, &c.

HONOURED FATHERS AND BRETHREN,

LAST Tuesday evening I had the unspeakable pleasure of baptizing nine Hindoos,--- five adults and four children. Our chapel was filled on the occasion, and the spectators seemed highly interested by the scene. Several very respectable individuals of the civil and military departments were present: the services of the evening were commenced by singing that beautiful hymn of Dr. Watts', book i. hymn 39.

"God on his thirsty Zion hill,
Some mercy-drops has thrown," &c.

After singing, brother J. Hill read a chapter, and engaged in prayer. Brother Warden then gave us an excellent address from Matt. xiii. 16, 17. We then sung a Bengalee hymn; and I proposed the following questions to the candidates, who stood up to answer them in the midst of the congregation:

Question 1. Why do you wish to renounce the Hindoo religion?

Answer. The Hindoo religion enjoins the worship of many gods, and proposes various modes of obtaining salvation: those gods I have worshipped, their modes of purification I have observed; but all in vain, therefore I wish to renounce it.

Q. 2. Why do you desire to embrace the religion of Jesus Christ?

A. Because, by embracing it I shall obtain the salvation of my soul.

Q. 3. Do you know that you are a sinner?

A. Yes, I know that I am a sinner; I am a great sinner, I have many times broken God's laws.

Q. 4. Without the pardon or removal of sin, can you gain admittance into heaven?

A. No, I cannot; for heaven is a holy

place, and unless I am purified, I cannot enter therein.

Q. 6. Has God provided any remedy to take away our sin?

A. Yes, God has provided a remedy; he sent the Lord Jesus Christ into the world for the purpose of taking away our sins.

Q. 6. Who is the Lord Jesus Christ?

A. He is the Son of God, and the Saviour of the world.

Q. 7. How did Jesus Christ come into the world?

A. He came in human form.

Q. 8. What did he give to save sinners?

A. He gave his blood.

Q. 9. Do you then now, in this assembly, with one accord, before your own countrymen, and strangers, and especially in the presence of the great God, solemnly renounce all false modes of obtaining salvation, and do you cordially embrace the Lord Jesus Christ as the only true refuge?

A. We do, we do; we renounce all other refuges, and cleave to Christ alone.

After answering the foregoing questions, with a simplicity which was highly gratifying, they all kneeled down, and in their devotional attitude, were commended to God by prayer, and received into the visible church by the instituted rite of baptism. A few observations were then offered, to enforce upon their attention the obvious duty of Christian parents dedicating their children to God.

These new disciples then presented their dear little ones for baptism, observing, that the children were not their own, for they had given them to God; and that they would, divine assistance being granted, train them up in the nurture and admonition of the Lord.

Thus, dear and honoured Directors, have we again seen the door of faith opened to the Gentiles: thus have we seen one whole household, and parts of others, all baptized in the name of our adorable Lord: thus have we beheld the branches, and their little buds, cut out of the olive tree, which is wild by nature, and grafted into the good; where, according to apostolic testimony, they will together partake of the root, and fulness of the root. And now, bless the Lord, Oh our souls, who remembered us in our low estate, for his mercy endureth for ever.

A hymn of thanksgiving was then sung, and brother Ray concluded the solemnity by commending the new converts to the grace of God, who is able to build them up, and give them an inheritance among them who are sanctified. The European part of the congregation having dispersed, the natives still remained, and Ramburree conversed with them more at large on the importance of what they had seen and heard. Thus closed the most solemn and interesting day I have ever seen. Indeed we are all

greatly refreshed, and now, say among the heathen, the Lord hath done great things for us, whereof we are glad.

It is pleasing to remark, that a lady, to whom the Society is greatly indebted, sent S. R. 55, the day the natives were baptized, for the purpose of building a school-room in their village. A gentleman also, who was present, explained the next day to his servants what he had witnessed in the Kidderpore Chapel the preceding evening. Three days subsequently, his servants sent for Ramburree, the native preacher, and observed, that though they had been disposed, on former occasions, to persecute and injure him, for his profession of Christianity, now they were willing to give him a deliberate hearing, that they might judge for themselves as to the propriety of embracing the religion of Christ.

AFRICAN ISLANDS.

MADAGASCAR.

Extracts from a Report of the Public Examination of the Mission Schools in Madagascar, in the presence of King Radama, on the 17th of March, 1825; drawn up by James Hastie, Esq. the British Agent Tananarivou.

THE visit of Radama in last April to the Seminary superintended by Messrs. Jones and Griffiths, brought to his notice that several of the first pupils of the Missionaries were fit to aid their Preceptors, and make the diffusion of instruction more general; and, as it was then anticipated, the King took an occasion of making his desire to that effect public amongst his subjects, who were acquainted therewith at an assembly of the heads of tribes and chieftains of the province convened in May to receive the royal commands, previous to the celebration of the annual feast, which was last year held on the 26th of May, and always commences on the Wednesday or Saturday preceding, or the expiration of the lunar year, these having been considered lucky days by Radama's ancestors.

Such is the avidity with which the people of Imerina endeavour to obey the commands of their King, that previous to the end of the month, in conformity with his wishes, ten schools were established in the vicinity of the capital, and the principal persons of some villages, to which teachers were not sent on the first distribution, made application that they also should be favoured with means to prepare their children for the King's service: hence the number of out-schools was subsequently increased to 23, and the total number of children under instruction to upwards of 2,000.

Radama having given two days notice of

his intention to visit the Seminary, the senior classes of the Country Schools were directed to attend; and the young students, attended by their parents, or some other branches of their family, crowded that part of the town where the school-room is situated.

The inspection commenced by Mr. Griffith's reading some verses of those parts of the Scriptures which have been translated into the Madagasse tongue by Mr. Jones and himself, to be written on slates by all the children of the Parent Seminary; and this was done with such celerity and correctness, as greatly surprised Radama, who was soon convinced on his dictating some difficult sentences, which were with equal speed submitted to him in writing, that the boys were so far advanced as to be well capable of either transcribing from a copy, writing what might be dictated to them, or committing their own ideas to paper. Their copy-books were exhibited, and Radama remarked, that they were clean, in a tone that could not fail to give pleasure to his auditors; and their ready answers to questions in arithmetic, put to them in their own language, afforded him much satisfaction, and was a source of no little amusement to his attendants, who, within a short period, would have attributed the solution of such mysterious problems to a deep knowledge of sorcery. The questions in arithmetic were generally answered so far as the *Rule of Three*, and some boys appeared anxious to exhibit their acquaintance with more advanced rules. All were found well acquainted with the Catechism, which has been framed in the Madagasse language by the Missionaries, after the plan of *Dr. Brown's Catechism*, with three appendices annexed to it, together with Watts's *Catechism of Scripture Names*; and it was noticed, that when the senior boys were answering questions, the junior classes always repeated them, and were very ready in replying to such as, in course, fell to them. The Monitor who put the questions, by direction, varied widely from the regular order, and every instance proved that the children were so well grounded in the instruction given them, that they cannot be surprised on any inquiry connected with the translation from which they had been taught.

Some of the boys read passages of the Madagasse translation of the Scriptures, which has been made into their own tongue, and their proficiency in its orthography also excited the particular attention of Radama, who liberally approved of the method in which they have been instructed, although it differs from that which he himself has practised.

Their reading-lesson in English was the fifth chap. of John. It was pleasing to find their diphthong sounds improved, and that they endeavoured to pronounce the (sound

of *th*) distinctly, which is most difficult of all the English sounds to be pronounced by them, as it is a sound which is not found in their own language. They can spell any English word, and their answers to questions from *Goldsmith's Geography* evinces that care has been taken to give them the first rudiments of a correct knowledge of that science, for their advancement in which, they attend occasional lectures on the use of the globes.

Radama being satisfied with the proficiency of the children of his *Vourouna Mubery*, the great supporters of his dignity, they were permitted to make room for their pupils, the students at the Country Schools,* who, on entering, bounded over the seats in the same way that they are accustomed to pass the craggy rocks adjacent to their dwellings, which are mostly situated on eminences. A little order being restored, the King dictated several sentences, which were committed to slates with readiness; several answered questions in the first Rules of Arithmetic without hesitation; and some made calculations to such extent as the language does not afford a term for.

They all spell well in their vernacular tongue; and their knowledge of the Catechism, whilst it proves the advantages of the Sunday-school and the Sunday visits of the Missionaries, testifies that the Instructors placed over them by these Gentlemen have been duly impressed with the necessity of instilling into the minds of their pupils such principles as may lead them to a knowledge of themselves and their weakness, and give them some idea of the unbounded greatness and benevolence of their Maker.

An investigation of the progress of the female scholars came also under notice. They were all found to have advanced in reading, spelling, and writing; the neatness of their dresses served as an ample testimony of their improvement in needle-work. Their general conduct and knowledge of the Catechism proves that the lessons afforded them are not of a limited nature, and that the care of Mrs. Jones and Mrs. Griffiths materially tends to advance them equally in book instruction, cleanliness, and correct demeanour. Indeed, the number of clean-washed faces and hands and well-clothed persons who attended the inspection, gave the capital quite an air of festivity, which in past days was seldom witnessed there, except when preparations were making for marauding excursions—a ruinous system now no longer pursued.

On the conclusion of the girls' lessons,

* A considerable number of the youths educated at the Royal School, or College at Tananarivou, have been appointed to the charge of Schools in various parts of the country.—ED.

the boys were re-admitted, and a hymn and a translation of *God Save the King* was sung by the whole; after which, Radama addressed the children, saying, that what he had this day witnessed, put him in possession of the present state of the Schools, and from the observations he had made he would, on a future occasion, be enabled to judge of any improvement the scholars shall have made; he therefore called the attention of all to emulation, declaring that those who made most progress in learning would find most favour with him; and, ordering those who had come from the country a present of twelve bullocks and some fruit for their suppers, he told them that they might return to their homes at their own convenience, bearing in mind that it was his desire they should pay attention to the instruction afforded them. The few words permitting their return were received with loud and long reiterated acclamations of joy,* and but a little time elapsed when the parents sent to the King a tribute of uncut money in token of their acquiescence with his orders for the promotion of knowledge amongst their children.

It was noticed, that in the month of May last year ten Schools were established, and thirteen villages subsequently supplied with Teachers from the Parent Seminary, which still labours under much difficulty for want

* In 1820, when a treaty was entered into by Sir R. T. Farquhar, M.P., late Governor of the Mauritius, &c. on the part of His Britannic Majesty, with King Radama, for the purpose of putting a stop to the slave traffic in Madagascar, some of the persons interested in the traffic falsely affirmed, that the object of the Governor, in the treaty, was to bring the people of Ovah under British influence, in order that their country might more easily fall a prey to British power; insinuating, at the same time, to the people, that their children would, in that case, be taken away from them, and, with the consent of King Radama, be reduced to slavery.—*Ed.*

of a printing-press, to enable the Missionaries to publish lessons, the hymns which they have composed, and such of the many parts of the Scriptures which they have translated.*

Of the boys under instruction, and those sent out as Teachers, eighteen have lately been selected for military service by the orders of the King, who finding his best endeavours for the good government of the country cramped, and sometimes paralyzed for want of agents capable of communicating with him in writing, is now well convinced that it is necessary that he should use every means in his power to forward the instruction of his people, and advance in his service those who acquit themselves to his satisfaction. It may, therefore, reasonably be expected, that the prejudices of the people, and the evil effects of the malicious tales which have been related to them, will yield to the perseverance of the King, and that, at no distant period, missionary instruction will be more eagerly sought after.

Of the artisans, Mr. Chick, the smith has most constant employ, and has found it expedient, now his apprentices have become useful, to extend his establishment, that he may be enabled to have an opportunity of giving the natives that instruction in his trade which he purposed on his embarking for this country.

Mr. Canham, though not without some employ in his trade, might undertake much more work than he has orders for, and the want of lime still prevents him from introducing the art of tanning; he has for some time been superintending a School at a little distance from the capital.

It has been found advisable that Mr. Rowland should also devote his time to school instruction, as the demand for native growth and manufacture, which is sold at a price materially lower than the purchaser of the raw article can afford, does not permit of his attempting a competition.

* A printing-press has been sent out for the use of the Madagascar mission.

FETTER LANE AUXILIARY MISSIONARY SOCIETY.

ON Wednesday evening, April 5, the annual meeting of this Society was held in Fetter-lane chapel; the Rev. G. Burder, pastor of the congregation, was called to the chair; the Rev. J. Morison, of Brompton, supplicated the blessing of God. After the chairman had explained the object of the meeting, and read extracts of letters from Mr. Blossom, missionary artisan at Eimeo, who was sent out by the congregation in Fetter-lane; the Secretary, Mr. Baugh read the report of the Committee for the year, and the Rev. Dr. Morison, H. F. Burder, J. Arundel, Home Secretary of the Parent Society, Rev. W. Reeve, and S. Curwen, successively addressed the meeting.

It is probable that many of our readers may have seen a report of the above meeting which appeared in *The Times* newspaper of the 7th of April. As that report contains several inaccuracies, some of them contradictory to common sense, and as it has been copied *verbatim* into several other public journals, we consider it proper to afford our friends the means of correct-

ing the mis-statements alluded to, by laying before them, in two opposite columns, the statements made at the public meeting, and those made in *The Times* newspaper.

Statements as in The Times Newspaper.

that in the island of Ceylon the exertions of the Missionary Societies have been so successful, that a college has been built on that island, where no less than 10,000 persons are at present in progress of education, not only in religion, but in the arts and sciences, and in general literature.

In Hindostan, not less than 100,000 persons have embraced Christianity; and at Calcutta, five Indian chiefs and their attendants have undergone the Christian ceremony of baptism.

That some time ago a number of, or at least several, missionaries were sent to New Zealand, on a converting expedition. [such is the language employed, in a country called Christian, to describe a Christian mission to the heathen.] Having arrived on the coast of that savage country, they disembarked, but had not proceeded but a very short distance up the country, when they were attacked by an army of cannibals, who, after putting the whole party of missionaries and their attendants to the most cruel and horrid deaths, made a feast of their bodies, every one of which they devoured, except one; and in this one the well-known cannibal chief, Chingoo, cut a large circular hole in the centre, through which he put his own head, and thus, carrying the dead body on his shoulders, marched triumphantly at the head of his devouring army.

We are happy on being enabled to assure our readers, that the above statements in *The Times*, so far as they relate to missionaries in New Zealand, are entirely without foundation, not one missionary having lost his life while endeavouring to benefit the natives of that barbarous country. Such instances, however, of wanton barbarity as that erroneously ascribed at the meeting to the New Zealand chief, however apparently incredible, have formerly happened in a neighbouring groupe of Islands, and, as well as the above-mentioned statement as to the seizure, by natives of New Zealand, of an English boat's crew, rest on the authority of individuals whom the speaker regarded as worthy of implicit confidence.

On the appearance of the report in *The Times* to which this article relates, a corrected statement was immediately sent to that paper for insertion, but was refused.

Actual Statements.

That the *American Board of Missions* has formed a plan for the establishment, in Ceylon, of a native college for both Oriental and European literature.—It was also stated, that 10,000 native children are receiving Christian instruction in that island.

That not less than 100,000 children have been already brought under religious instruction in the various missionary institutions throughout the heathen world; and that a letter has been recently received containing an interesting account of the baptism, at Calcutta, of five Hindoos (together with their children) on a public avowal of their abandonment of idolatry, and their faith in the gospel of Christ.

That some natives on the eastern part of the island of New Zealand, some time ago seized an English boat's crew, whom they killed and devoured.

NOTICES.


SOUTH BUCKS.

THE Annual Meeting of this Auxiliary will be held at High Wycombe on Tuesday, 23d inst., at which the Rev. William Orme, and Rev. J. Arundel, London, with the Rev. W. Ellis, Missionary, are engaged to attend.

CAMBRIDGESHIRE.

THE Fourteenth Anniversary of the Cambridgeshire Auxiliary Missionary Society will be held on Tuesday, the 30th inst., at the Rev. T. Hopkin's Meeting-house, when two sermons will be preached; that in the morning by Rev. Richard Elliot, Eversden; and that in the evening by Rev. Henry Townley, from Calcutta. The Meeting for business in the afternoon.

MISSIONARY CONTRIBUTIONS.

 The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 March, to 16 April, 1826.]

IN LONDON AND ITS VICINITY.

W. A. Hankey, Esq. A.	21	0	0
Mrs. Harryman, Donation.....	21	0	0
Miss Ware	10	10	0
Anonymous	0	10	0
Legacy by John Wilson, Esq. late of Highbury-place.—John and Stephen Wilson, Esq., Executors	100	0	0
Bank of England Note, No. 15341.....	10	0	0
A Tribute of Gratitude	1	0	0
Adelphi Auxiliary Society.—Male Branch.—Mr. Kinnerley, Treas.	22	1	0
Female ditto.—Miss Porter, Treas.	30	0	0
	52	1	0
Albion Chapel.—Rev. Mr. Gray. Collections after Sermons, per Rev. Messrs. Townley and Reeve	17	0	0
Albion Evangelical Society, City Chapel.—Rev. Alex. Fletcher, A. M. (Moiety.)	40	0	0
Aldermanbury Female Association.—Miss Fenn, Treas.	10	9	0
Barbican Chapel Auxiliary Society.—Rev. S. Curwen	150	0	0
Brixton, North, Auxiliary Society.—Rev. Dr. Styles.—Subscrip.	45	19	6
Collection	78	18	6
	124	18	0
Less Expenses ..	8	16	4
	116	1	8
Broad Street Missionary Association.—Mr. J. Harford, Treas.	57	13	7
Camberwell and Peckham Auxiliary Society.—Ladies' Branch.—Mrs. Pirie, Treas.	184	7	4
Less Expenses	18	15	0
	165	12	4
Camomile Street Ladies' Association.—Miss Baker, Secretary. Subscriptions, &c.	12	19	7
Sunday School	5	4	0
Miss Baker, for Widows' Fund ..	1	0	0
	19	3	7
Chapel Street, Soho, Auxiliary Society.—Rev. T. Stollery. Subscriptions	4	8	6
Collected by			
Mrs. Attfield	2	6	0
Miss Burn	4	16	5
Miss Duffield	2	10	0
Miss Stollery	6	6	9
Mrs. J. Smith	2	14	0
Miss Tomkins	1	14	9
Mrs. Tyler	2	9	0
Mr. T. Glover	2	3	6
Mr. G. Thompson	4	2	4
	33	10	6
Clapton Ladies' Auxiliary Society.—Rev. H. Evison	72	0	4
Collections after Sermons, per Rev. Messrs. Townley and Ellis ..	12	19	8
	85	0	0

Clerkenwell Auxiliary Society.—

Mr. S. Fuller, Treas. Subscriptions and Donations ...	55	9	0
Welsh Branch ..	45	0	0
Branch Society.—			
Male Department.....	11	8	7
Female ditto	37	11	6
Collection at Annual Meeting, at Claremont Chapel	20	0	8
Ditto, at Welsh Chapel, Jewin-Crescent, after Sermon by Rev. Rowland Hill	11	0	0
Missionary Castle	0	18	10
For Widows' Fund	2	0	0
Interest paid by the Treasurer ..	0	15	0

184 3 7
Less Expenses .. 12 8 0

171 15 7

Crown Court Auxiliary Society.—

Rev. G. Greig. Male Branch	63	2	6
Female ditto	27	8	6
Juvenile ditto.....	25	0	0

58 11 0

Crown-street Chapel, Soho.—Rev.

J. Rees. R. J., Donation.....	20	0	0
Missionary Boxes of			
Miss Rebecca Rees	0	8	0
Rachel ditto	0	7	0
Kezia ditto	0	5	0
Master E. ditto	0	10	0
Joseph ditto	0	7	6
James ditto	0	6	6

22 4 0

Fetter Lane Auxiliary Society.—

Rev. G. Burder. Male Branch.....	40	15	0
Female Branch Subscriptions ..	26	16	9
Sabbath School Girls	2	3	3
For the education of a Native Girl in India, named Sarah Burder, 2d payment.....	3	0	0

72 15 0

Gate-street Chapel Auxiliary So-

ciety.—Rev. G. Williams. Male Branch.....	12	3	6
Female ditto ..	15	4	8
Collections after Sermons, per Rev. Messrs. Townley and Ellis ..	20	13	6

Less Expenses .. 48 1 8
1 10 0

46 11 8

Gravel Lane Auxiliary.—Mr. T.

Kirkpatrick, Subscriptions, &c. 1825	20	14	0
1826	30	4	4

59 18 4

Hackney Auxiliary Society.

Gravel Pit Meeting.—Rev. Dr. Williams..... 56 9 8

Homerton Chapel.—Rev. Mr. Williams 7 12 4

St. Thomas'-square Meeting.—

Rev. H. F. Burder, A. M.

Subscriptions 108 7 0

Collected by

Mr. Austin..... 1 10 0

Mrs. Ball..... 10 5 10

Miss Cavalier 0 11 0

— Child..... 2 4 10

— Deale..... 3 6 1

— Dennis..... 1 10 6

— Evans..... 0 16 10

— Ferguson..... 4 0 1

Mr. Field..... 1 8 0

Miss L. S. Gray.... 1 10 5

— Green..... 5 15 6

— Lee..... 2 18 0

Mr. Ord..... 0 18 0

Master W. P. Ord. 1 1 3

Mrs. Pretlove..... 4 12 5

Mrs. Polley..... 6 12 9

Miss Smart..... 3 1 0

Mrs. Speller..... 7 6 7

Miss Tozer..... 1 6 6

Sundries..... 0 17 5

170 0 0

Well-street Chapel.—

Rev. G. Collison.

Subscriptions 48 14 10

Collected by

Mrs. Norton..... 7 5 4

School of Industry.. 3 12 10

Young Persons who

have left the School 4 1 4

Sunday School Boys 0 14 1

Girls 0 10 6

Mr. Mayhew, for

Gold Ends..... 1 0 3

65 19 2

For Widows' Fund.

Mrs. Cash..... 1 0 0

Miss H. Calrow.... 0 10 0

Mrs. Eyre..... 1 0 0

A Friend..... 6 0 0

Ditto..... 2 15 6

Small sums..... 1 1 0

12 6 6

Missionary Boxes of

Mr. Allen..... 0 10 0

F. Byatt..... 0 14 5

Miss D. Calrow.... 0 10 0

C. S. and H. 0 14 0

M. A. Feild..... 0 10 0

Miss Froggett.... 1 0 3

Mr. Jackson 1 8 0

J. M. 2 0 0

M. A. R. 3 5 0

E. C. 3 15 5

Mrs. Norton..... 3 12 6

Mr. Pledger..... 1 10 0

Mrs. P. 0 10 2

Master Reed..... 0 14 3

Miss Starkey..... 0 17 4

Small sums..... 1 8 9

23 0 6

Donations for the

support of a Na-

tive Preacher in

the South Seas, to

be called "John

Eyre," to perpe-

tuate the memory

of the late Rev.

John Eyre, first

Secretary of the

London Mission-

ary Society, viz.

Mrs. Eyre, Mr. and

Mrs. Stone, Mr.

and Mrs. Ashby,

Brought forward..271 6 2 64 2 0

Mr. and Mrs. Jer-

vis, Mr. and Mrs.

King..... 50 0 0

Mr. Pearson..... 10 0 0

2d Donation..... 10 0 0

Mrs. Norton..... 10 0 0

Mr. W. and Miss

Aldersey..... 5 0 0

Mr. J. and Miss M.

A. Aldersey.... 5 0 0

Mr. and Mrs. Har-

per..... 10 0 0

100 0 0

371 6 2

480 8 2

Holywell Mount Chapel Society.—

Rev. W. F. Platt.

Male Branch..... 27 0 7

Female ditto..... 10 4 9

Juvenile ditto..... 8 4 7

Sunday School..... 7 4 5

Poor Child's ditto..... 1 1 0

53 15 4

Less Expenses .. 2 11 11

51 3 5

Horsleydown Meeting.—Rev. J. Bodington.—

Female Auxiliary Society.—Subscriptions.

37 0 0

Parish-street, Union Chapel Juvenile Society.

—Mr. W. Peacock, Treas. 26 4 4

Hoxton Female Auxiliary Society.—Mrs. Strat-

ten, Treas.

Collection after Sermon, per Rev.

H. Townley..... 28 6 11

Subscriptions, &c..... 87 8 5

Sunday School Girls..... 4 4 8

120 0 0

Jamaica-row Auxiliary Society.

Male Branch. — Mr.

Courthorpe, Sec. .. 2 19 0

Sunday School..... 1 6 0

4 5 0

Female Branch.—Mrs. Townsend

Treas..... 24 5 2

28 10 2

Kingsland Auxiliary. — Rev. J.

Campbell.

Male Branch..... 39 7 8

Female ditto..... 60 1 0

99 8 8

Mulberry Gardens' Auxiliary Society.—Rev.

Mr. Stodhart..... 30 8 8

New Road East Auxiliary Society.—Rev. A.

Reed..... 50 0 0

North London and Islington Aux-

iliary Society.

Camden Town.—Rev. J. E. Richards.

Collections after Sermons, per

Rev. Messrs. Townley and

Richards..... 13 6 0

Kentish Town.—Rev. J. Haslock.

Coll. by the Ladies

of the Congrega-

tion..... 20 12 6

Donation of a de-

ceased friend, per

Rev. J. Haslock : 10 0 0

30 12 6

Holloway Chapel.—Rev. R. Bow-

den..... 14 0 2

Lower-street Chapel. — Rev. J.

Yockney..... 67 9 0

Tonbridge Chapel.—Rev. B. Ray-

son.

Subscriptions, &c. . 35 5 0

Carried forward..125 7 8

Carried forward..271 6 2 64 2 0

Brought forward..	125	7	3	
Mrs. Lammin, for the Education of a Native Female, in India, named "Maria Evelina Lammin."	3	0	9	
	38	5	0	
Union Chapel.—Rev. T. Lewis, Sec.				
Subscriptions, &c. .	45	10	0	
Boarding Schools & Young Persons in the Congregation	51	10	6	
For the Redeemer's Cause	1	10	0	
Collected by a Pew Opener.....	3	4	0	
Charity Children ..	3	0	0	
Collection at the An- niversary	21	10	6	
	127	5	0	
Less Expenses ..	1	1	0	
	126	4	0	
	289	16	8	
Orange-street Chapel Aux. Society.				
Male Branch.—Mr. Byfield, Treas.	38	7	1	
Female ditto.—Mrs. Walker ditto	39	9	9	
Collections after Sermons	35	12	2	
	113	9	0	
Less Expenses ..	3	2	0	
	110	7	0	
Paddington Auxil. Society.—Rev. J. Stratten.				
Male Branch.....	64	12	4	
Female ditto	39	18	5	
	104	10	9	
Poultry Chapel Auxiliary Society.—Rev. J. Clayton, jun.	146	12	0	
Ranelagh Auxiliary Society.—Rev. R. H. Shepherd	30	0	0	
Rose Lane Chapel.—Rev. T. Williams ..	24	17	0	
Scots' Church, Swallow-street.— Rev. W. Wodrow.				
Male Branch.—Subs.	43	8	6	
Sabbath School	2	10	10	
Collection	5	3	6	
Coll. by Mrs. Davidson	0	16	3	
	51	19	1	
Female Branch	50	0	0	
	101	19	1	
Shepherd's Market, per Mr. Lownd's Secretary.—Subscriptions ..	10	12	4	
Sunday School	2	5	9	
	12	18	1	
Silver-street Chapel.— Rev. E. J. Jones.				
Male Branch.....	27	3	3	
Sunday School	2	13	2	
	29	16	5	
Less Expenses ..	3	19	5	
	25	17	0	
Female Branch	46	10	5	
Less Expenses ..	3	12	0	
	42	18	5	
	68	15	5	
Spa Field's Chapel Auxiliary Society, per Mr. Lepine	128	11	7	
Stepney Wesleyan Society.—Rev. J. Fletcher, A.M.				
Male Branch	60	0	0	
Ladies' Branch.—Mrs. Fletcher, Treas.				
Subscriptions	137	12	2	
Collection at Annual Meeting. Moiety..	11	14	3	
Green, George, Esq. Donation	30	0	0	
	179	6	5	
Carried forward..	179	6	5	

Brought forward..	179	6	5	60	0	0
Donations to defray the Expenses of erecting a Place of Worship in Siberia, to be called "Step- ney Meeting." ...	23	11	0			
	202	17	5			
	262	17				
Stockwell Auxiliary Society.—Rev. T. Jackson.—Subscriptions, &c.	78	15	9			
Collection ..	21	4	3			
	100	0				
Surrey Chapel Female Auxiliary Society.— Rev R. Hill.						
Subscriptions, &c.	87	19	1			
Tabernacle Auxil. Society.—Rev. M. Wilks						
Male Branch.....	187	1	9			
Female ditto	132	5	5			
Catechetical School	22	2	0			
Charity ditto	13	16	0			
Sunday ditto	2	11	7			
	357	16	9			
Less Expenses ..	3	19	10			
	353	16	1			
Tottenham Court Chapel Auxiliary Society.— (late Rev. J. Hyatt.)						
Male Branch	125	0	0			
Prayer Meeting in the Vestry	20	0	0			
Union School Boys ..	0	1	9			
Miss. Box S. P.	1	2	7			
	146	4	4			
Less Expenses ..	11	17	6			
	134	6	10			
Female Branch	232	14	7			
Less Expenses ..	13	2	6			
	219	12	1			
	353	18	1			
Trevor Chapel Auxiliary Society.— Rev. J. Morison.—Cap. J. Wal- ker, Treas.—J. Fincher, Esq. and Mrs. Woolley, Secretaries. (formed Nov. 1825.)						
Subscriptions	29	11	0			
Collection at the formation of the Society ..	31	3	3			
Collected by Cards and Boxes...	22	9	9			
Schools	1	15	10			
Small sums ..	1	7	3			
	86	7	1			
Less Expenses ..	7	13	6			
	78	13				
Union-street Meeting Aux. Society. Rev. J. Arundel.						
Male Branch	35	4	3			
Female ditto	105	11	0			
Collection	14	16	0			
Missionary Boxes	1	9	9			
	157	1	0			
Less Expenses ..	3	9	0			
	153	12				
Walthamstow Aux. Society. —Rev. G. Collison.						
Subscriptions, &c. ..	51	15	6			
Rev. W. Wilson, A.M.	20	0	0			
	71	15	6			
Wanstead Branch	42	13	0			
	114	8				
Walworth.—York-street Chapel.—Rev. G. Clayton	43	0				
Well-street Chapel.—Rev. Dr. Waugh.						
Female Association	30	0				
White-row Meeting.—Miss Genotin, Treas.	6	0				
SCHOOLS AND ASSOCIATIONS.						
Friendly Society School Boys.—Mr. J. Hilton.	4	0				
Hoxton Academy Family Association.—Mast. W. C. Harris, Collector ..	7	2				
	Y 2					

MISSIONARY CONTRIBUTIONS

Mission Union.—Mr. G. Johnson	5	0	0
New-court Sunday School.—Rev. Dr. Winter.	1	15	0
Shoreditch.—Providence Sunday School.—Mr. Forrester	5	0	0
Zion Chapel.—per Mr. Morris.			
Sunday School	14	0	8
Collected by			
Mr. Morris	3	10	0
Miss Smith	3	9	0
	20	19	8
Silver-street Sunday School Society.			
—per Mr. Jackson.			
Monkwell-street Benevolent Fund	10	0	0
Farringdon Branch School	2	2	0
	12	2	0
Tower Hill Juvenile Society.—R. P. Mallinson	1	3	7
Missionary Boxes of			
Missionary Museum Austin Friars	7	17	8
Shoreditch.—Mr. J. Gough's Counting House .	6	10	0
Miss Ridley	1	1	0
Mrs. Wallis	2	3	2
Workmen at Mr. Evans' Paper Manufactory			
Curtain-road.—per Mr. Wilson	5	0	0
Work-people of Messrs. Suttaby and Co.	1	18	0
London Dock.—South Quay Missionary Box..	1	1	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bedfordshire Auxiliary Society.—			
Mr. J. Foster, Treas.			
For the Education of Native Girls, at Mrs. Mault's School, South Travancore.			
Bedford.—Friends, per Mrs. Hill-yard	2	5	0
Biggleswade, ditto ditto	2	5	0
Kimbolton, ditto, Miss Peck	2	5	0
Newport and Bedford.—Mrs. J. Kilpin	2	5	0
Roxton.—Mrs. Metcalfe	2	5	0
	11	5	0
Bedford Collection at the Anniversary . . .	11	6	6
Old Meeting House.—Rev. S. Hillyard	15	0	0
Subscriptions, &c.	7	10	3
	45	3	9
Less Expenses	3	0	0
	42	3	9

Berks Auxiliary Missionary Society.			
—D. Fenton, Esq. Treas.—Rev. J. Sherman, Secretary.			
Reading.—Broad-street Meeting.			
Collection after Sermon, by Rev. G. Clayton	26	6	0
Town Hall, ditto, after Public Meeting	41	1	0
Castle-street Chapel, ditto, after Sermon, per Rev. Dr. Bennett	43	3	0
Subscriptions	62	10	1
E. F. Maitland, Esq.			
Donation	25	0	0
Legacy by the late Mrs. Hanson	30	0	0
	117	10	1

Ladies' Association.—			
Mrs. Sherman, Treas.			
Collected by			
Miss Bennett	0	16	3
Mrs. Dodge and Miss Hignall	5	17	2
Misses Fenton and E. and C. Huds-well	3	15	0
Mrs. Gardiner and Miss A. George..	1	19	11
Mrs. Hart and Miss Hiscock	10	13	1

Carried forward, 23 1 5 228 0 10

Brought forward.	23	1	5	228	0	10
Mrs. Langford and Miss Cooper ...	8	14	6			
Misses Layton and Jones	3	5	2			
Mrs. J. May	7	5	8			
Miss Obrie	1	12	3			
Mrs. Orford and Mrs. Gardiner	3	12	5			
Misses Pidgeon and Farrow	1	19	6			
Mrs. Ring, Mrs. Treacher, & M ^{rs} s Phelps	14	5	6			
Miss Searle	3	4	0			
Miss Tanner	7	2	3			
Miss White	2	12	6			
Miss. Box of						
Mrs. Body	0	10	7			
Mrs. Bubier	0	11	1			
Broad-street Sabbath School Girls	0	4	6			
Mrs. Douglas	0	8	1			
Miss Eisdell	1	13	10			
Mrs. C. May	1	4	0			
Miss May	1	10	0			
Mrs. Ring	0	12	9			
Mrs. Sherman	2	14	0			
Miss Welch	0	14	0			
Miss White	0	8	1			
Small sums	0	18	4			
	88	4	5			
Sale of Ladies' Work	15	0	0			
	103	4	5			

Abingdon Branch.—			
Rev. W. Wilkins and Friends	19	0	6
Subscriptions	1	1	0
	20	1	0
Aston Branch.—Rev. Mr. Marris and Friends	4	2	6
Mrs. Lawson and Young Ladies ...	4	8	6
	8	11	0

Farringdon.—Rev. D. Holmes and Friends	2	10	0
Goring Heath.—Rev. J. Howes and Friends	2	17	6

Maidenhead Chapel.—			
Rev. G. D. Owen.			
Collection after Sermons, by Rev. W. Ellis and Rev. G. D. Owen	33	3	6
Coll. by Mrs. Owen.	22	7	10
Miss. Box, ditto	1	5	0
Ditto, Mrs. Warledge	0	10	3
Ditto, Mrs. House	0	5	9
	57	12	4
Less Expenses ..	0	6	3
	57	6	1

Maidenhead Meeting.			
Rev. J. Cooke.			
Collection	51	7	0
Juvenile Society and Children's Subs. .	52	4	0
	103	11	0

Mortimer.—Rev. A. Pinnell and Friends	12	17	0
Newbury Branch.—			
Rev. W. Dryland.			
Collection after Sermon, per Rev. J. Sherman	12	16	0
Quarterly and Weekly Subscriptions .	16	15	3
Annual Subscrip. .	17	2	0

Carried forward, 46 13 3 538 18 10

Brought forward..	46	13	3	538	18	10
Miss. Boxes of						
Mrs. Bury	0	7	0			
Miss Castor	1	9	9			
Mrs. Frost	0	8	6			
Mrs. Husband	0	8	3			
Miss Nias's Semi-						
nary	0	16	7			
Small sums	0	5	6			
	50	8	10			
Less Expenses ..	1	15	10			
				48	13	0
Twyford.—Rev. T.						
Eisdell & Friends	4	6	7			
Miss Eisdell and pu-						
pils, by sale of						
Work	3	13	0			
				7	19	7
Pangbourn.—Rev. Mr.						
Wooley.						
Collected by Master						
Welch	6	0	0			
Ditto, Mrs. Church						
& Miss Reddings	2	12	7			
				8	12	7
Thomas Ring, Esq. for the Na-						
tive Teacher William Brom-						
ley Cadogan, 3d payment,...	10	0	0			
	614	4	0			
Less Expenses ..	12	19	3			
				601	4	9
Buckinghamshire, North, Auxiliary						
Society.—Rev. T. P. Bull, Treas.						
Banbury Independent Chapel.—						
Teachers of the Sunday School	3	13	1			
Bicester.—Subscription	1	1	0			
Buckingham.—New Meeting.—						
Subscription	7	6	9			
Old ditto, ditto	12	0	6			
Collections	12	0	0			
	31	7	3			
Harrold.—Rev. J. West.						
Subscriptions	1	1	0			
Sun. School Teach-						
ers and Children.	2	2	0			
Penny Society	1	19	4			
Collection	1	7	8			
	6	10	0			
Newport Pagnell.—						
Subscriptions	8	0	0			
Miss. Box in the Stu-						
dent's room	1	19	8			
Ditto, Mr. Reddon's	2	0	0			
Ditto, Mr. Roger's	0	17	2			
Ditto, Mrs. Scrive-						
ner's	0	10	0			
Collections after Ser-						
mons by the Rev.						
Messrs. Orme and						
Arundel	12	18	11			
Penny Society	10	0	0			
	36	5	9			
Olney.—Rev. J. Morris.—Penny						
Society	1	6	6			
Stoney Stratford.—						
Rev. C. Gilbert.						
Collection after Ser-						
mon, by Rev. J.						
Arundel	5	0	0			
Missionary Box ..	0	14	0			
	5	14	0			
Winslow.—Rev. J.						
Barrow.						
Donation	1	0	0			
Weekly Subscript.	3	10	0			
Carried forward..	4	10	0	85	17	7

Brought forward..	4	10	0	85	17	7
Collection after Ser-						
mon, by Rev. W.						
Orme	1	9	0			
				5	19	0
				91	16	7
Less Expenses ..	3	2	0			
				88	14	7
Cambridgeshire Auxiliary Society.						
—Mr. Haylock, Treas.						
Barkway.—Rev. T. Lowe.—Coll.						
after Sermon, per Rev. W. Ellis	8	7	2			
Subscriptions	3	7	6			
				11	14	8
Burwell.—Rev. Mr. Shepherd and Friends..				18	8	2
Cambridge.—Rev. Mr. Thodey				32	13	0
Chishill.—Rev. Mr. Dobson				23	10	0
Duxford.—Rev. Mr. Pyne				21	19	0
Eversden.—Rev. Mr. Elliott				3	2	0
Foulmire.—Rev. Mr. Miles				11	4	4
Fulborne.—Rev. Mr. Hopkins				1	7	2
Linton.—Ditto				25	6	1
Melbourn.—Rev. Mr. Medway				20	8	8
Royston Association.—Rev. T.						
Towne.—Subscription	12	1	6			
Donations and Collections	21	11	2			
Collections	35	18	6			
				69	11	2
Shelford.—Subscription				1	1	0
				240	7	4
Less Expenses	23	16	2			
				216	11	2
Macclesfield.—A Friend, for the support of the						
Native Teacher, James Rathbone, 5th pay-						
ment	10	0	0			
—Collected by Miss Hankinson	2	10	0			
Cumberland.—Whitehaven Auxil.						
Society.—Rev. A. Jack.						
Subscriptions, &c.	22	4	0			
Duke-street Chapel Juvenile So-						
cietv	15	19	0			
				38	3	0
Devonshire, East, Auxil. Society.—						
J. Tyrrell, Esq. Treas.						
Axminster.—Rev. Mr. Small.—						
Subscriptions	14	11	0			
Students of the Ax-						
minster Academy	3	13	6			
Collection	1	16	6			
	20	1	0			
Less Expenses ..	0	1	0			
				20	0	0
Budleigh.—Rev. Mr.						
Horsely.						
Annual Subscript. .	3	2	0			
Weekly ditto	8	7	10			
	11	9	10			
Less Expenses ..	0	1	0			
				11	8	19
Chudleigh.—Rev. Mr. Allen.						
Penny-a-week Subs.	1	17	11			
Missionary Prayer						
Meetings	0	11	5			
Missionary Cottage,						
by a Friend	0	11	2			
				3	0	6
Exeter.—Rev. J. Bris-						
tow.						
Subscriptions	18	0	6			
Collected by						
Mrs. Bickell	0	14	0			
Miss Dunn	4	2	2			
Gattley	3	19	1			
Carried forward..	26	15	9	84	9	4

MISSIONARY CONTRIBUTIONS

Brought forward..	26 15 9	34 9 4	
Misses Glyde and Evans.....	3 17 0		
Miss M. Glyde	2 7 9		
— Rawling	1 0 4		
— Watts	0 6 6		
Mrs. Wheaton	1 14 6		
Misses Wilcocks and E. Glyde	1 12 8		
Miss. Boxes of			
Miss Dunn	0 7 6		
Castle-street Meet- ing	0 18 0		
		39 0 0	
Exmouth.—Rev. Mr. Clapson.....			
Miss P.	1 1 0		
Missionary Prayer Meetings, Glenor- chy Chapel.....	9 0 0		
Missionary Box, by Miss Stacy.....	0 12 6		
Sun. School Children	2 10 0		
		13 3 6	
Ottery, St. Mary.—Rev. Mr. Boun- sall.....			
Subscriptions, Collections, &c.	14 6 0		
Sidmouth.—Rev. Mr. Good.—Subscrip.	12 0 0		
Ladies' Association	8 14 0		
		20 14 0	
Tiverton.—Rev. Mr. Whitta.....			
Subscriptions, &c. .	22 9 8		
Sabbath School	4 11 0		
		27 0 0	
	148 12 10		
Less Expenses ..	8 17 3		
		139 15 7	
North, Auxiliary Society.—Rev. S. Rooker, Treas.			
Barnstaple.—Rev. H. W. Gar- diner and Friends	20 0 0		
Bideford.—Subscriptions	15 19 0		
Morwinston.—Subscriptions ..	1 1 0		
Northam.—Subscriptions	1 0 0		
		38 0 0	
Dorsetshire.—Bridport.—Rev. J. Saltren and Friends	27 0 0		
Blandford.—Rev. B. Keynes' Pupils	3 0 0		
Poole.—Rev. T. Durant and Friends.—Collection	33 4 0		
Donation	4 4 0		
Penny Society	39 18 7		
		77 6 7	
Sherborne.—Rev. M. Caston. Subscriptions.....	30 16 0		
Collection	5 10 2		
Sunday School Children	2 1 10		
		38 8 0	
Weymouth Independent Congre- gation.—per Mr. P. Walker, Subscriptions	16 10 6		
Penny a-week ditto, and Col- lection	17 7 8		
Missionary Box on board the "Hinchinbrook Packet"	1 0 0		
		34 18 2	
Essex.—Mark's Gate Chapel. Rev. T. Mulley. Miss. Box at Prayer Meeting ..	2 0 0		
Sunday School	1 0 0		
		3 0 0	
Plaistow Association.—Miss Martin, Treas.	32 16 0		
Staunsted.—Rev. J. Redford and Friends....	2 8 6		
Gloucestershire Auxiliary Society.—O. P. Wa- then, Esq. Treas. Cam.—Rev. T. Griffiths.—Collection	4 10 0		
Carried forward..	4 10 0		

Brought forward..	4 10 0		
Chalford.—Rev. W. Wild. Subscriptions	4 10 6		
Collections	6 8 3		
		11 7 9	
Cheltenham Chapel.—Rev. J. Brown. Subscriptions	25 7 0		
Collection	25 0 4		
Coll. by Mr. Potter ..	2 6 3		
Missionary Boxes..	0 4 2		
		52 17 9	
Countess of Hunt- ingdon's Chapel. Rev. W. Fletcher. Subscriptions ..	8 15 6		
Collected by Mrs. Lucy	7 16 8		
Miss Henney.....	6 5 4		
— Chatfield	0 16 3		
— Elliott	0 9 7		
Mrs. Madison ..	0 9 0		
Miss Banbury ..	0 9 2		
Missionary Boxes ..	0 6 4		
		25 7 10	
		78 5	
Dursley Tabernacle.—Rev. W. Neaton. Collection	6 1 0		
Ebley Chapel.—Subscriptions ..	4 8 0		
Collected by Misses Holmes and Lewis	5 5 6		
Miss Barnfield	2 5 0		
Mr. J. Brewer	1 6 0		
Missionary Box ..	0 4 6		
Collection	3 13 3		
		17 2 3	
Falfield.—Collected by Mr. Dorney	1 16 4		
Frampton-upon-Severn.—Rev. W. Richardson. Subscriptions	12 14 6		
Produce of Eggs and Poultry..	10 13 0		
Sunday School	0 15 0		
		14 2 6	
Gloucester Independent Meeting. —Rev. W. Bishop. Subscriptions	24 17 10		
Collection	3 7 0		
Collected by Miss Clark.....	2 5 4		
Mrs. Hopton.....	1 17 11		
Mrs. Jacobs	1 0 4		
Sarah Stratford	3 19 0		
Mrs. Grimes	6 5 4		
Mr. Grimes' Miss. Box.....	0 5 2		
	43 17 11		
Less Expenses ..	0 10 11		
		43 7 0	
Countess of Hunt- ingdon's Chapel. Rev. Mr. Franklin. Collected by Miss Preston	1 0 0		
Miss Franklin	2 0 0		
		3 0 0	
		46 7 0	
Mitchel-Dean.—Rev. J. Horlick.—Coll.	1 19 0		
Little Dean.—Rev. Mr. Prain.—Subscriptions	1 16 6		
Painswick.—Rev. R. Meek.—Coll.	15 17 0		
Subscriptions	3 12 6		
Collected by Miss Wiffen	5 11 0		
Ditto, Missionary Box.....	0 11 10		
Miss Preston	4 15 4		
— M. Wood	1 11 6		
— A. Rudder	1 16 7		
— M. Grimes	1 10 0		
		35 5 9	
Less Expenses ..	0 5 9		
		35 0 0	
Carried forward	218 7 11		

Brought forward			218	7	11	Hertfordshire.—St. Alban's Juvenile												
Redborough Tabernacle.—Subs.	18	17	0	Association.—Rev. Mr. Harris			12	6	7									
Donation	5	0	0	Coll.—per Rev. T. Morell			2	11	2									
Collection	10	10	0				14	17	9									
Collected by				Cheshunt-street.—Rev. J. Higgs			5	14	0									
Miss Wathen	2	16	0	Buntingford.—Rev. C. N. Davies			12	10	0									
Butler	4	4	0	Bishop Stortford Association.—Rev. W.			52	12	6									
Mrs. Wood	6	14	0	Chaplin			3	8	3									
E. C. Hill	0	7	6	Hadham.—Rev. J. Linsell			38	19	3									
Two Sunday School Girls....	0	5	1	Sawbridgeworth.—Rev. H. Tyler			Walkern.—Rev. W. Thomson.											
Missionary Box, by J. Grimes .	1	10	0	Subscriptions			3	16	0									
			50	4	1	Collection			1	6	1							
Stonehouse.—Rev. W. Richards.										4	16							
Collection	4	17	6	Wymondley Association.—Rev.			T. Morell.—Subscriptions, &c.			11	8	6						
Subscriptions	1	13	0				Collection for the Widow's and			3	0	0						
			6	19	6				Orphan's Fund			5	1	6				
Stroud.—Rev. J. Burder.							Ditto, after Sermon, per Rev.			H. Towmley			Miss F. Metcalfe, for the Edu-					
Subscriptions	29	9	6				culation of a Native Girl,			(Fanny Frewill,) in Mrs.			Mault's School, South Tra-					
Collections	41	0	8				vancore			2	10	0						
Sunday School	10	8	4															
Collected by																		
Miss Atkinson.....	6	5	6															
Mrs. Hobbs	3	10	8															
			90	14	8													
Tetbury.—Rev. Mr. Goff.—Collection	3	2	6															
Tewksbury.—Rev. Mr. Welsford.																		
Collection	12	10	1															
Friends	5	10	8															
			18	0	9													
Uley.—Rev. R. Taylor.—Collection	1	7	6															
Wickwar.—Children	0	3	6															
Wotton-under-Edge.—																		
Tabernacle.—Rev.																		
R. Hill.																		
Subscriptions.....	9	10	6															
Collected by																		
Mrs. Lewis	1	8	10															
Lloyd.....	2	3	3															
Collection	12	9	8															
Charfield.—Messrs.																		
Long's Manufactory	20	5	9															
			45	18	0													
Old Town Meeting.—																		
Rev. Mr. Thomas.																		
Subscriptions	2	7	10															
Collected by																		
Miss E. Hopkins ..	2	6	4															
M. A. Blizard.	0	19	8															
Mrs. N. Bailly	1	15	9															
Mr. T. Davis	2	5	9															
Mr. W. Tidman, jun.	1	1	1															
Miss Pearce	0	18	9															
Missionary Box, &c.	0	7	5															
			12	2	7													
			58	0	7													
Interest allowed by Treasurer	4	7	0															
			450	19	0													
Less Expenses	23	9	5															
			427	9	7													
			Remittance	433	15	1												

Brought forward 16 13 3 52 1 1

Annual Subscriptions	9 17 6
Quarterly and Monthly Subscriptions	11 12 6
Female Association.—Mrs. White, Treasurer.. ..	33 17 11
Sunday Schools, per Rev. J. Slatterie.	
Brompton School..	3 5 2
Brook School.....	1 19 3
Best-street School..	1 18 9
Ebenezer School..	0 14 0
High-street School..	2 9 3
Luton School.....	0 2 3
Troy Town School..	0 12 1

11 0 9

Missionary Boxes of	
Mr. Ablitt	0 7 7
E. Cogill	0 19 1
Mr. George	1 3 5
Mr. Harnden.....	0 11 6
Mr. Higgins	0 9 0
Miss Pike's School..	0 9 0
Small Sums.....	0 15 11
Troy Town Academy.	
—Mr. G. Shirley .	1 5 8

6 1 3

89 8 2

Less Expenses'.. 3 4 4

86 3 10

Cranbrook Mission. Association.

—Rev. J. Skinner, Treas.

Annual Subscriptions	1 13 6
Penny ditto	10 6 6
Collection after Sermon by Rev. T. James.....	1 13 6

13 13 6

Dover.—Countess of Huntingdon's

Chapel.—Mr. T. Smithett, Treas.

Annual Subscriptions	6 17 6
Donations	0 13 0
Collected at the Monthly Prayer Meeting .	1 19 8

9 10 2

Less Expenses . 0 2 0

9 8 2

Zion Chapel Juvenile Society.

—Mr. J. Mummery, Treas.

Collected by

Miss Browne	1 18 5
— S. Browne.....	4 11 10
— B. Browne	3 10 6
— E. Browne	1 15 5
— A. Bowles.....	3 16 1
— Elgar.....	1 3 7
— Gould	3 11 6
Mr. Gould	0 12 9
— J. Mummery ..	0 12 1
— J. Walker.....	2 1 7
Miss Williams	3 16 9
— Worsfold.....	1 10 8
Donations	2 12 0
Sun. School Children	1 1 0

Miss. Boxes by

Mrs. Browne ..	0 9 3
Mrs. T. Mummery	0 5 6
Miss Stanger ..	0 8 7
Mrs. Wickes ..	0 11 3

34 8 9

Less Expenses .. 0 2 11

34 5 10

Folkstone.—Zion Chapel Female Association.—Miss Dangerfield, Treas.

Subscriptions and Donations ..	6 0 0
Sunday School Children	1 0 0

7 0 0

Carried forward, 202 12 6

Brought forward .., 202 12 6

Gravesend.—Rev. W. Kent and

Friends.—Subscriptions	19 16 6
Female Association	30 14 5
Sunday School Miss. Box	4 8 2
Northfleet ditto.....	0 16 2
Missionary Boxes	1 1 11
Collection at the Anniversary .	21 2 4

77 19 6

Less Expenses .. 2 7 6

75 12 0

Greenwich.—Maize Hill Chapel Association.

—Lieut. McCreery, Treas.—Subscriptions .

Herne Bay.—Miss. Association.—

Rev. W. C. Loveless.

Sunday School Children	3 1 3
Subscriptions	9 12 8
Missionary Boxes	0 10 11

13 4 10

Lenham.—Collection after Sermon by Rev.

T. Stratton

6 6 0

Maidstone Missionary Association.—Mr. All-

nutt, Treas.—Subscriptions... 19 16 0

Missionary Boxes of

Miss Allnutt	1 8 0
Master Bensted ...	0 7 2
— Edmett	0 10 10
Mr. Malyn.....	0 10 0
Small Sums	0 9 3
Week-street Chapel	
Sunday Schools..	0 9 9

3 15 1

Collection at Anniversary 7 7 3

Quarterly Subscriptions 12 3 11

43 2 2

Marden.—Rev. S. Cornford.

Collection after Sermon by

Rev. T. Stratton..... 3 1 1

Subscriptions

15 3 4

Milton.—Collection after Sermon by Rev. T.

James

8 6 6

Ramsgate Branch Society.—Rev.

G. Townsend.

Collection after Sermon by Rev.

J. Pearson

3 0 0

Collected by

Misses Renshaw and Sayer ...	17 17 0
Misses Friend and Townley ..	9 13 8
Mrs. Hart and Miss Dear	5 14 6
Misses Hart and Crockford ..	5 10 5

Ebenezer Chapel Sunday school

—per Mr. Hunt

3 15 9

Mrs. Wright and Miss Harriss

8 2 3

Missionary Boxes of

Mrs. Templeman	1 10 6
Miss C. Townley	3 2 6
Mrs. Dean	0 12 3
— Wells	0 16 11
— West	0 7 11

Miss Townsend

0 8 10

Sunday School Children

0 5 6

Mr. Collard

0 13 9

— Wood

0 7 5

Small Sums

0 6 7

Broadstairs.—Coll. by Mrs. J.

Goodwin.....

8 10 0

A. B.

0 9 3

71 5 0

Sandwich Female Association.—

Mrs. Anderson, Treas.

Subscriptions, &c.

20 0 9

Sutton Valence Missionary Association.—

Rev. J. F. West, Secretary.

Subscriptions, &c.

21 0 0

Tonbridge.—Annual Subscriptions

Subscriptions, &c.

5 5 0

3 8 6

8 13 6

Carried forward, 499 10 4

Brought forward 499 10 9

Tonbridge Wells Female Assoc.

—Mrs. Beeching, President.

Collected by

Mrs. Beeching 2 1 0
 Miss Baker 1 0 0
 Ditto, Miss Box .. 1 8 6
 Misses A. E. Dickenson, and Baker.. 5 17 10
 Ditto Miss. Box .. 0 7 2
 Mrs. Vinley 4 3 0
 Ditto, Miss Box .. 5 18 2
 Mrs. Saxby 3 0 6

23 16 2

Collection after Sermon by Rev.

T. Stratton 10 4 5

34 0 7

Wingham Miss. Association. —

Mr. S. E. Toomer, Treas.

Subscriptions, &c., 22 2 0

555 13 4

Less Expenses 16 8 4

*539 5 0

* 46L acknowledged in December Chron.

Blackheath.—Lloyd's Place.—Collected by

Mrs. Holmes 8 0 0

Eltham Penny Society, by Mr. Wright... 5 2 0

Greenwich Road Chapel.—Rev.

W. Chapman.

Male Branch 26 11 0

Female ditto 56 9 0

83 0 0

Lewisham Aux. Soc.—Rev. T. Timpson.. 16 18 11

Tunbridge Wells.—Collected by

Miss Richardson 11 7 6

Less Expenses .. 0 7 3

11 0 3

Lancashire, East, Auxiliary Society.

—J. H. Heron, Esq. Treas.

Ashton-under-Lyne Auxiliary Society.—Rev. J. Sutcliffe.

Subscriptions 18 17 0

Miss. Boxes at Schools 2 15 0

21 12 0

Manchester.—Grosvenor Street Chapel.—

Rev. W. Roby.—“A Poor Pilgrim.” 6 10 0

Halshaw Moor.—Rev. J. Dyson and Friends 6 2 0

Rochdale Branch Aux. Society.—

J. Roby, Esq. Treas.

Providence Chapel.—Rev. John

Ely 79 8 0

Subscriptions 12 12 0

Female Branch.—Mrs. Roby,

Treas.—Collected by

Mrs. B. Hamilton) .. 1 18 3

—Higgins 1 18 0

—Holt 3 9 3

Miss Kershaw 4 0 2

Mrs. McKenzie 5 5 7

—Newland 1 13 8

—Sleath 2 13 3

—Taylor 1 0 8

21 18 10

Juvenile Branch.—Mast. R. A.

Pauling 4 14 0

Sunday School Association.

Girls 3 5 8

Boys 3 5 0

6 10 8

Mission. Boxes

Missionary Prayer Meetings . 2 7 4

Mr. E. Butterworth . 0 6 0

Mrs. Gray 0 8 3

Mast. A. Howarth .. 0 11 9

Miss A. Moore 0 8 1

—A. Neville 0 6 3

Small Sum 0 9 19

Carried forward .. 2 10 23

Brought forward .. 2 10 2

Miss B. Williamson . 0 9 5

Mast. J. Williamson. 0 11 6

3 11 1

Collections after Sermons by

Rev. W. Reeve, and at Public

Meeting 27 14 0

St. Stephen's (Lady Hunting-

don's).—Rev. J. K. Foster. 38 9 7

Annual Subscriptions 13 4 6

Collected by

Miss Baron 2 7 5

—Holt 1 11 0

—Eliz. Law 5 12 3

—Prockter 1 5 6

Mrs. Riley 0 13 4

11 9 6

Dues for Baptisms 1 2 0

Missionary Boxes . 0 13 7

Collection after Sermon by Rev.

W. Reeve . 12 0 0

Banford.—Rev. T. Jackson . . 22 0 0

Juvenile Association 9 1 10

Collection 12 18 2

139 17 7

Less Expenses .. 5 8 8

*134 8 11

* 36L 16s. acknowledged in Sept. Chron.

West, Auxiliary Society.—J. Job, Esq. Treas.

Lancaster Auxiliary.—E. Daw-

son, Esq. Treas.

Subscriptions 12 11 0

Ladies' Association.—Miss L.

Dawson, Treas. 40 16 7

Sale of Ladies' Work 6 16 0

Juvenile Association 3 3 8

Missionary Cottages 1 19 3

65 6 6

Less Expenses .. 0 6 6

65 0 0

North Meols' Branch Society for Widows'

Fund.—per Rev. C. Greatbach..... 3 0 0

68 0 0

Lincolnshire.—Boston.—Rev. T. Haynes.

Subscriptions..... 25 0 0

Burnham Market Missionary Box, per Miss

Anderson 1 0

Middlesex.—North Middlesex and South Herts.

Aux. Society.—Rev. W. Thomas, Sec.

Enfield.—Rev. W. Thomas.—Sub. 17 10 3

Mrs. Ross, for Widows' Fund 0 10 6

18 0 9

Baker-street Association.—Rev.

W. Brown 6 15 0

Subscriptions 1 11 0

8 6 0

Lady Huntingdon's Chapel.—

Rev. J. Thorn.—Penny Society 3 19 8

Subscriptions 1 1 0

5 0 8

Collection at Annual Meeting,

after Sermon, by the Rev. J.

Blackburn 13 0 0

Ditto at the Meeting for business 6 5 0

19 5 0

Ponder's-end.—Rev. Geo. Clark.—

Misses Clarke's Establishment.. 7 0 0

Subscriptions 6 12 8

Work people at Messrs. Baylis

and Co.'s Factory,..... 6 7 4

20 0 0

Edmonton.—Rev. W. Williams.

Subscriptions, &c., 13 9 1

Carried forward .. 84 1 0

Brought forward ...		84	1	6	Northumberland.—Alnwick United Associate Congregation.—				
Per Rev. J. S. Brooksbank—					Rev. D. Paterson.				
Subscription		0	10	6	Subscriptions		59	1	2
Collected by					Collection		5	8	2
Miss M. Coventry		6	1	7			64	9	4
Miss M. Hague		7	6	9	Less Expenses		0	3	0
Mrs. and Miss Hague's, Young							64	6	4
Ladies		2	7	8					
Missionary Box		0	4	0					
Pupils of Rev. S. Mummery ..		2	0	0					
				18	Berwick.—Bankhill Prayer Meeting.—Per.				
				10	Mr. T. Melrose		1	5	0
Barnet.—per Rev. A. Stewart..		5	14	3	Hexham Auxiliary Society.—Rev. W. Colefax		9	0	0
Cheshunt.—Rev. W. Bennet.—Subscriptions, &c.		1	19	4	Newcastle Auxiliary Society.—Mr. T. Bonner, Treas.				
Winchmore Hill.—Rev. H. Pawling		13	8	0	Balance in hand		0	6	5
				123	Subscriptions		25	7	6
				13	Gateshead Presbyterian Chapel.—				
Less Expenses ..				4	per Mr. G. Bell		13	0	0
				110	Young Men's Missionary Association.—per Mr. Charlton, Treas.		22	5	10
				8	Ladies' Auxiliary.—Mrs. Finlay, Treas.		40	0	0
Feltham Chapel.—Mr. S. Woodland, Treas.		7	7	0	Zion Chapel Juvenile Society.—				
Hampstead.—Rev. G. King.—Subscription..		10	16	0	Per Rev. R. Gibbs ..		5	7	6
Hammer-smith.—Rev. J. Day and Congreg.		7	16	0	Collected at Prayer Meetings..		1	15	9
Hayes.—Mr. J. Hunt.					by Miss Smith		2	0	0
Penny Society		1	11	4			110	3	0
Sunday School Teachers at					Less Expenses ..		5	3	0
Hounslow		1	16	0			105	0	0
Mr. Webster's Pupils		1	1	0					
Missionary Boxes of					Oxfordshire.—Witney Association.—Rev. N. Hellings		10	0	0
Mr. Draper ..		1	6	8					
Mr. G.		9	5	8	Rutlandshire.—Uppingham Auxiliary Society.—Rev. J. Green, Treas.				
Mr. J. Hunt		0	15	0	Subscriptions ..		25	14	0
				6	Collection after Sermon, per				
Wilsden Contribution.—Per Mr. Kilby..				8	Rev. W. Reeve ..		13	0	6
				4	Collected by				
				0	Miss Bell		6	15	0
					— M. A. Bell ..		5	8	7
Norfolk.—Norwich Tabernacle Auxiliary Society (late Countess of Huntingdon's).—Mr. J. Butcher, Treas. and Sec.					C. M.		0	4	11
Subscriptions		24	15	10	Miss Kemp		7	5	2
Missionary Boxes.					— Leaton		2	6	11
Mr. Bidwell's Factory ..		0	17	6	— Smith		2	6	2
Miss Ford ..		0	6	6			63	1	3
Mr. Gerrold ..		0	15	10	Duddington and Ketton Penny Society.—per Mr. Godfrey ..		3	12	0
Miss King		0	6	10	Produce of a Lamb, per Mrs. Godfrey		1	8	0
Mrs. Owen ..		0	19	0					5
Small sums ..		0	14	1					0
				3	Rutlandshire Branch Association.—				
				19	Mr. Jelley, Treas.				
Male Juvenile Branch.				9	Subscriptions, &c.		5	4	6
Collected by					Collected by Mrs. Jelley		5	1	9
J. Bidwell ..		3	3	9	Missionary Box, per ditto ..		0	14	9
J. Butcher ..		3	0	0			11	1	0
S. Caley ..		2	6	2	Shropshire.—Ellesmere.—Rev. J. A. Thomas.				
Small sum		0	2	4	Subscriptions, &c.		1	6	10
				8	Sabbath School ...		2	1	7
				17			3	3	5
				3	Ifton Heath		0	14	0
					Lee		0	6	3
Female Branch.					Lineal		0	11	4
Collected by									5
Miss Butcher		7	2	3	Oswestry.—Rev. J. Whitbridge and Friends ..		12	12	0
— Bidwell ..		2	6	6	Less Expenses ..		0	9	3
— Brown ..		1	9	9			12	2	9
— Fisher ..		0	16	8	Shrewsbury Auxiliary Society.—				
— King ..		1	12	5	Rev. T. Weaver.				
— Mustan ..		1	13	8	Subscriptions ..		31	0	6
— Nicholds ..		0	16	0			31	0	6
— Redhouse ..		1	6	7	Carried forward ...				
— Robinson ..		1	8	4					
— Shickle ..		0	8	1					
— Woolsea ..		0	11	4					
Donations ..		0	12	0					
				20					
				4					
				7					
Collection after Sermons by the Rev. Messrs. Brown and Reeve ..		33	1	1					
				95					
Less Expenses ..				11					
				84					
				5					
				6					
Northamptonshire.—Kilsby.—A Friend, per Mr. Parker ..				1					
				17					
				6					

Brought forward	31	0	6	
Swan Hill Chapel Juvenile Association, per Mr. T. Birch, Treas.	52	8	0	
Sunday School Girls	2	12	3	
Boys	1	9	0	
	56	9	3	
	87	9	9	
Dorington.—Subscription	1	1	0	
Ellesmere.—Collected by a few Friends in Mr. Langford's room	2	10	6	
Olive.—A few Friends	1	16	2	
Soulton.—Subscription	1	1	0	
Wem.—Subscriptions	7	7	0	
A Shropshire Farmer	20	0	0	
Collected by Mrs. Leo	2	10	7	
	29	17	7	
	123	16	0	
Whitchurch and Dodington Missionary Association.—Mr. R. Thomas, Treas.	17	0	0	
Somersetshire	46	3	8	
Bristol.—Bridge-street Ladies' Association. Mrs. Ash, Treas., Mrs. Leifchild and Mrs. Weaver, Secs.	170	0	0	
Bristol Branch Juvenile Society, Castle Green.—per Mr. R. Robinson	80	6	3	
Chard.—Rev. J. Gunn	21	14	3	
Wincanton.—per Mr. J. C. Musgrave.	20	0	0	
Annual Subscriptions	2	0	0	
Two-Penny a-week do.	2	0	0	
	22	0	0	
Arrey Auxiliary Missionary Society.—Mr. G. Foster, Treas.	18	19	6	
Farnham.—Rev. J. Johnson.—Collection at the formation of the Society	11	8	0	
Annual Subscriptions	2	0	0	
Misses Willmers' Young Ladies	32	7	6	
Less Expences ..	5	18	4	
	26	9	2	
Dorking Association	7	14	4	
Guildford Subscriptions	23	19	11	
	58	3	5	
Godalming.—Hart's-lane Meeting.—A few Friends	2	3	6	
A Gold Ring, by a Lady	1	0	0	
	3	3	6	
Kingston Branch, Mr. C. Schofield, Treas. .	30	14	8	
Mortlake Chapel.—Rev. Mr. Blackburn.	2	19	6	
Sunday School	1	11	0	
Missionary Box ..	4	10	6	
Norwood Chapel.—Rev. Mr. Richards. Collections after Sermons, per Rev. Messrs. Townley and Pearson.	19	11	4	
Tooting Auxiliary Society.—Rev. W. Henry Wandsworth Auxiliary.—Mr. James Hickson, Treas. Rev. J. E. Richards, Sec.	50	0	0	
Subscriptions	9	7	6	
Collection at General Meeting ..	11	0	0	
A Friend	4	18	3	
Mrs. C.	0	4	7	
Mrs. Lack	0	16	3	
Mr. Smith	2	18	2	
Mrs. Tams	1	3	11	
Miss Tofield	1	1	2	
Miss Walker	3	7	8	
Missionary Boxes of Masters W. and T. Curtis ..	0	9	0	
Young Gentlemen at Mr. Baker's Academy	0	15	6	
Carried forward ..	36	2	0	

* Place not known.

Brought forward ..	36	2	0	
Small Sums	0	11	0	
Sunday School	0	9	9	
A Friend, for the education of a Native Girl at the Nagercoil School, to be called Eliza Jane	13	0	0	
	40	2	9	
Sussex Auxiliary Society. Chichester Penny a-week Society, by Miss Helby	7	0	9	
Brighton.—North-street (late Countess of Huntingdon's) Chapel.—Mr. E. Simms, Treas.	16	3	6	
Sunday School	0	11	2	
Missionary Box.—per D. P.	0	16	7	
Small sums	0	11	5	
Collected by Miss H. Attree ..	4	2	2	
Do. A Female Teacher	22	4	10	
Warwickshire, &c. Auxiliary Society Mr. Lowe, Treas.	93	19	2	
Balance of Account	13	0	0	
Birmingham.—A Dudley Friend.—per Rev. J. Eagleton	106	19	2	
Less Expenses of the Auxiliary ..	87	1	10	
	19	17	4	
Wilts and East Somerset Auxiliary Society.—Market Lavington and West Lavington Branch.—Rev. J. Guard, Sec.	3	3	6	
Annual Subscriptions, &c.	3	11	10	
Collected by Mrs. Halfpenny	2	4	10	
Miss Gauntlet	0	19	10	
Missionary Box.—per Mr. A. E. Saunders	10	0	0	
Codford.—Rev. J. Waters and Congregation	12	0	0	
Sunday School Girls	0	16	0	
	12	16	0	
Yorkshire.—Hull and East Riding Auxiliary Society.—W. Briggs, Esq. Treas.	94	11	6	
Hull Juvenile Missionary Society.—Mr. S. Westendale, Treas.	96	16	6	
North Riding Auxiliary Society.—Mr. J. Dunlop, Treas.	2	5	0	
Kirby Moorside Branch.—Rev. Mr. Eastmead, Treas.	4	17	0	
Pickering Branch.—Rev. G. Croft, Treas.—Subscriptions ..	5	1	4	
Ladies' Association.—per Mrs. Willoughby and Mrs. Croft ..	1	12	10	
Repository ..	2	9	7	
Juvenile Association	3	12	0	
Miss Harrison's Young Ladies ..	1	14	6	
Sabbath School Children	1	2	0	
Legacy by Miss Bointon	1	0	0	
Collected by Miss Kilvington	0	12	0	
— Watson	0	7	7	
Missionary Boxes	22	8	10	
Malton Branch.—Mr. J. Sotherran, Treas.—Subscriptions ..	5	5	0	
Ladies' Association, collected by Mrs. Taylor, and Misses Beal and Nicholson	3	0	0	
	8	5	0	
Whitby Branch.—Rev. G. Young.—Subscriptions	21	16	0	
Silver-street Chapel.—Ladies' Association.—Miss M. Hunter, Treas.	26	0	0	
Juvenile Association, Mr. G. Onston, Treas.	7	6	7	
Sunday School	0	4	3	
Carried forward ,	55	6	10	

Brought forward..	55	6	10	
Cliff-lane Chapel.—Ladies' Association.—Mrs. Adams, Treas.	13	4	9	
— Juvenile Association.—				
Mr. W. Jefferson, Treas.	2	2	0	
— Sunday School	0	5	6	
Collected by				
Misses Moorsom and Clark....	1	10	0	
Miss Anderson ..	0	11	0	
— Dale	0	9	8	
— Moorsom	0	8	0	
Messrs. Reid and Watson	0	7	6	
Mrs. Wilson	0	12	1	
Small sums.....	1	1	8	
Mr. J. Alexander	0	6	8	
	76	6	11	
Less Expenses..	0	9	5	
		75	17	6
Scarborough Branch.—Rev. W. Bottomley.—Subscriptions..	14	5	6	
Collected by				
Miss R. Woodall	7	17	0	
— S. Temple.....	1	18	0	
		24	0	6
		132	16	10
Less Expenses..		9	1	10
		123	15	0
West Riding Auxiliary Society. (to 29th Mar.)				
—G. Rawson, Esq. Treas.				
Booth	10	0	0	
Bingley	6	0	0	
Hopton	39	7	6	
Do, for the support of the Native Teacher, <i>Ed. Balm</i> , 4th payment	10	0	0	
		49	7	6
Huddersfield Ladies' Association	90	0	0	
Do, for the support of the Native Teacher, <i>Boothroyd Moorhouse</i> , 5th payment.....	19	0	0	
		100	0	0
Halifax	39	8	0	
Idle	15	15	0	
Knaresborough.....	39	16	0	
Leeds Branch.....	45	10	0	
Mixenden.....	3	12	0	
Otley	3	2	0	
Ripon	13	0	0	
Sheffield, Attercliffe, and Wincobank Missionary Society.—				
Mr. L. Thomas, Treas.				
Howard-street Collection	11	3	6	
Collections at the Ann. Meetings	120	0	6	
Received for Breakfast Tickets at the Angel Inn	6	7	0	
Queen-street Chapel				
Female Society..	42	17	10	
Do. Male do.	30	2	1	
		72	19	11
Nether Chapel.....	33	3	3	
Attercliffe.....	18	11	0	
Lee Croft Chapel.....	29	14	10	
Garden-street Chapel, Fem. Branch	11	8	6	
Do. Girls' School ..	0	12	9	
		12	1	3
Do. Male Branch ..	9	5	6	
Do. Boys' School... ..	1	3	10	
		10	9	4
Howard-street Chapel.....	43	13	11	
Greenhill	3	0	0	
Wincobank Annual Subscription,—per Miss. Read.....	9	0	0	
	370	4	6	
Less Expenses.,	75	3	7	
		295	0	11
Carried forward.,	620	11		

	Brought forward.	620	11	5
Wakefield.—Salem Chapel, Sen. Branch..		8	0	0
Warley.....		12	0	0
		<hr/>		
		640	11	5
	Less Expenses..	22	11	9
		<hr/>		
		617	19	8
* £100 acknowledged in September Chronicle,				
Pontefract Auxiliary Society.—				
Mr. W. Beaumont, Sec.				
Collection ..		25	4	8
Subscriptions.....		19	4	4
		<hr/>		
			44	9

York City Missionary Society.—Rev. J. Parsons, Sec.			
Female Juvenile Society, Miss Catton, Tr. Miss Benson, Sec.			
Collected by			
Miss Catton	3	9	2
— Crashaw	5	10	6
— Deighton	2	2	0
— France	0	16	3
Mrs. Finness	2	3	10
Miss Hands	1	9	2
— Hunt.....	2	12	10
— Ingram	0	10	10
— S. Parke	0	10	10
— Puckitt	1	13	4
Mrs. Poppleton	7	2	11
Miss Skipwith	2	11	3
— Smith	1	8	2
— Watson	4	5	0
— Welfoot	1	12	5
— Whitehouse	1	9	3
Interest.....	0	11	0
	39	18	9
Less Expenses..	0	6	0
		39	12

Female Working Society for the <i>Education of Native Females</i> in India.—Mrs. Pritchett, Treas.			
Profits of Missionary Basket..	65	2	11
Wentworth and Co.'s notes to prove under commission of bankruptcy.....	5	0	0
	<hr/>	60	2 11
Shipton and Easingwold Branch Collected by			
Miss M. Crossby	1	13	0
Mr. Charles Jibson.....	1	0	0
Missionary Boxes.....	0	9	0
Subscriptions.....	1	6	0
	<hr/>	4	8 0

Male Juvenile Society.—Mr. John Whitehouse, Treas.			
Collected by			
Mr. F. Bellingham.....	1	9	6
— Birks	0	19	6
— B. Braysshaw	4	7	0
— Dempsey	0	17	9
— Gell	0	17	2
— Gibson	0	18	6
— Hollins	0	8	8
— Ingram	1	1	6
— John Moxon	1	16	11
— Joseph Moxon	1	16	10
— J. Noble	4	15	10
— R. Pearson	0	19	9
— B. Shillito	3	0	0
— H. Smith.....	1	6	0
— J. Whitehouse.....	1	4	4
— D. Wilkinson ..	1	1	8
	27	1	0

Less Expenses..	0	14	0	
				26 7 0
Carried forward.,	130	19	2	

Brought forward..	130	10	8
Missionary Boxes.....	0	12	10
Annual Subscriptions.....	13	1	6
Collections after two Sermons, per Rev. J. Fletcher, A. M. Annual Meeting.....	88	0	0
Donations.—Miss E. Crosby ..	5	0	0
Sundries	1	16	0
L. Murray, Esq.	5	5	0
	12	1	0
	244	6	0
Less Expenses..	15	11	5
	*228	14	7

* £136 10s. 7d. acknowledged in November Chronicle.

Wales, North, Auxiliary Missionary Society.—W. Williamson, Esq. Greenfield, Treas.			
Anglesea.—Beaumaris.—Rev. J. Evans	3	1	6
Ceirchiog.—Rev. R. Roberts.—Don.	1	16	6
Salem Chapel	1	3	6
	3	0	0
Groeslon.—Rev. W. Roberts	2	12	6
Hermon	2	1	0
	4	13	6
Holyhead.—Rev. W. Griffith..	14	1	6
Llanfchell.—Rev. O. Thomas....	2	13	0
Cemes.....	3	17	0
	6	10	0
Rhos-y-meirch.—Rev. D. James.	2	18	0
Capel mawr	4	7	11
Subscriptions	1	1	0
Sardis. — Mr. W. Thomas	2	4	8
	10	11	8
Anglesea Total ..	41	18	2
Caernarvonshire.—Bangor.—Rev. A. Jones.			
Subscriptions, &c.	9	7	2
Bethel. — Rev. D. Griffith.			
Subscriptions, &c. ..	2	14	3
Ebenezer	1	0	0
Chwillog	0	7	3
Llanberis	0	5	6
	4	6	9
Bethesda.—Rev. L. Samuel ..	12	1	4
Caernarvon.—Rev. W. Jones ..	19	0	0
Subscription	1	0	0
	20	0	0
Llanaelhaiarn	1	0	0
Sardis	0	10	0
Llanengan.—Rev. R. Owen	3	13	0
Llanestyn	1	0	2
	4	13	2
Llanaelhaiarn.—Mr. J. Davies.	1	10	8
Nebo.—Rev. J. Jones ..	0	9	0
Aberdaron	0	4	0
Hebron	1	0	0
	1	13	0
Peniel. — Rev. W. Davies	1	5	6
Nefyn	0	7	0
Dydweilog	0	11	6
	2	4	0
Pwllheli.—Rev. T. Lewis	5	0	1
Subscriptions	2	1	0
Aberarch	0	14	2
Capel newydd.....	1	7	4
	0	12	7

Carried forward..66 18 0 41 18 2

Brought forward..	66	18	0	41	18	2
Rhoslan.—Rev. E. Rowland	0	19	6			
Capel helyg	0	16	5			
Saron	2	10	0			
	4	5	11			
Talsarn.—Rev. D. Griffith	1	11	1			
Nazareth	0	4	11			
Pisgah	0	7	0			
	2	3	0			
Sardis.....	0	8	6			
Salem	0	10	0			
Henryd.						
Rev. L. Lewis.	1	6	0			
	1	16	0			
Caernarvonshire Total..	75	11	5			
Denbighshire.—Denbigh.—Rev. D. Roberts.						
Subscriptions	14	17	10			
Miss. Box, by Miss M. Kyffin	0	12	0			
Missionary Boxes ..	13	6	3			
Miss. Prayer Meets.	2	6	11			
	31	3	0			
Llangollen.—Rev. W. Davies	5	11	0			
Ruabon.....	0	14	5			
	6	5	5			
Llangwm.—Rev. T. Ellis	0	18	0			
Pentrellynymyer ...	1	12	10			
	2	10	10			
Moelfre.—Rev. T. Jones	3	4	4			
Rhydyddan.—Rev. J. Roberts	2	8	0			
Siloam	0	15	2			
Dolwyddelen.....	1	5	7			
	4	8	9			
Trefriw.—Rev. J. Williams	3	8	1			
Brwynog	0	18	6			
Llanrwst	0	7	1			
	4	13	8			
Wern.—Rev. W. Williams.						
Donations, &c.	5	7	2			
Harwood	1	1	0			
Rhoslanerchrugog ..	7	3	5			
	13	11	7			
Wrexham.—Chester-street Chapel.						
—Rev. J. Pearce.....	18	0	0			
Denbighshire Total	85	17	7			
Flintshire.—St. Asaph.—Rev. D. Jones	4	17	8			
Bagillt.—per Rev. B. Evans ..	5	0	0			
Caerwys	5	0	9			
Flint.—Ditto.....	8	3	9			
Halkin.—Rev. O. Owens	6	12	10			
Cilcen.....	3	19	5			
Nannerch	2	2	9			
Northop	1	1	9			
	13	16	9			
Holywell.—Rev. D. Jones.						
Subscriptions	8	5	6			
Miss. Box by Mrs. M. A. Hughes ..	0	11	5			
Independent Chapel Monthly Prayer Meetings	3	12	9			
Donations	15	7	4			
Subscriptions	1	1	0			
	28	17	7			
Greenfield.—Subscr.	2	11	6			
Mr. and Mrs. Williamson's Nine Children	2	15	0			
	5	6	6			

Carried forward,, 66 6 9 201 7 2

Brought forward....				66	6	9	201	7	2
Newmarket. — Rev.									
T. Jones	3	17	1						
Dyserth	2	1	2						
Gwaenysgor	0	17	8						
Llanasa	3	9	0						
				10	4	11			
Mold.—Rev. I. Harris.									
Subscriptions	5	0	0						
Independent Chapel,									
Coll. at Monthly									
Prayer Meetings..	1	18	10						
Missionary Box at do.	0	15	0						
Miss S. Bill	0	5	0						
Mr. J. Jones	0	6	10						
Donations	13	16	6						
				22	2	2			
Whitford.—Rev. D. Jones.									
Subscriptions	2	8	0						
Flintshire Total..				101	1	10			
Merionethshire.—Bala.—Rev. J.									
Ridge	4	9	8						
Bethel. — Rev. M.									
Jones	1	11	3						
Rhyd-y-wernen ..	0	13	0						
				2	4	3			
Dinasmwyddy.—Rev.									
W. Hughes	5	10	8						
Bethesda	1	5	10						
Bethsaida	1	13	6						
				8	10	0			
Dolgellu.—Rev. C.									
Jones	5	8	10						
Rhydyrnain	1	17	9						
Brithdir	0	17	3						
Isladre	0	16	7						
Llanelltyd	0	7	7						
				9	8	0			
Ffystiniog.—Rev. J. Williams.									
	8	0	0						
Pen-y-street. — Rev.									
E. Davies	1	17	6						
Maentwrog	2	0	0						
Ganllwyd	1	2	6						
				5	0	0			
Tywyn. — Rev. H.									
Lloyd	0	17	0						
Llanegryn	4	3	5						
Llanfihangel	1	12	7						
Garthbach and Tyne	0	8	0						
Rhyd-yr-onen	0	3	0						
				7	4	0			
Merionethshire Total ..				44	15	11			
Montgomeryshire.—Llan-									
brynmair.—Rev. J.									
Roberts	9	12	0						
Beulah	0	11	6						
Carno	1	0	6						
				11	4	0			
Lanidloes.—Rev. S. Williams.									
	2	10	0						
Llanfair. — Rev. J.									
Davies	3	10	1						
Llanladdian	3	0	0						
Brynellen	1	16	8						
Dwyriw	2	8	3						
Manavon	1	14	0						
Penarth	2	5	10						
Siloh	2	5	2						
				17	0	0			
Llansantffraid.—Mr.									
D. Jones	1	6	6						
Miss. Box, by ditto	0	13	2						
Penygroes	2	0	6						
				4	0	2			
Machynlleth.—Rev. D. Morgan.									
Subscriptions	11	12	0						
Main.—Rev. J. Jones	2	3	0						
Meifod Village....	1	14	0						

Carried forward., 46 6 2 347 1 11

Brought forward.				46	6	2	347	4	11
Clawdd	0	13	3						
Keel	0	19	3						
Peniarth	0	2	3						
Pentre'rberidd	0	19	0						
Rhosyglascoed	0	9	3						
				7	0	0			

Newton. — Rev. E.									
Davies.—Subsc.	13	9	5						
Bwlch-y-ffryd	1	7	6						
Llanwnog.—Mr. D.									
Rees	1	10	1						
Berriew. — Mr. H.									
Jones	1	2	6						
				17	9	6			

Sammah.—Rev. W.									
Hughes.....	1	10	4						
Foel	1	6	6						
Lanerfyl	0	14	0						
Tynyrhós	0	15	6						
				4	6	4			

Sarne.—Rev. J. Rees									
	7	15	6						
Treflech and Sychtyn.—Rev. E.									
Davies	1	2	6						
Welchpool.—Rev. G.									
Ryan.—Subs. ..	1	1	0						
Penny-a-week Subs.	2	8	4						
Donations	5	8	2						
				8	17	6			

Montgomeryshire Total				92	17				
Amluch				3	14				

Total

Less Expenses ..

*431 6

* 1451. acknowledged in March Chron.

Penybryn.—Mr. A. W. Thornley.									
Subscriptions	4	14							
Collected by the Ladies	11	10	8						
Missionary Boxes	0	15	0						
				17	0				

Wales, South, Auxiliary Missionary Society.

Trewen Church	3	3	0						
Sunday School	3	16	0						
Farmwr Sun. School	1	0	0						
				7	19	0			

Bethesda Langattock									
Crickhowel.—Rev.									
D. Davies	2	15	2						
Peniel Cromdu	6	14	9						
Tretawer Sun. School	0	11	7						
				10	1	6			

Pantey. — Rev. Mr.									
Davies	2	5	1						
Sunday School	1	4	3						
Peniel ditto	2	3	0						
Sunday School	3	3	0						
Velinwen ditto	1	0	0						
				9	15	4			

Gladwr Church									
Newadhydd.—Rev.									
Mr. Phillips ..	12	17	1						
Seminary	1	14	4						
Cilcenin	1	13	7						
Nebo	0	18	0						
				17	3	0			

Hawen and Glynn.—									
Rev. Mr. Griffiths									
Sunday School	11	2	0						
	11	0	0						
				22	2	0			

Clarach.—Rev. Ben.									
Rees	1	7	6						
Dyffryn-path ..	0	8	6						
Llanbadarn-fawr ..	0	15	1						
				2	11	2			

Carried forward., 78 19 2

Brought forward..	78	19	2
Maylgrove.—Rev. (L. Rees ..	2	9	3
Ffaldybrenin.—Rev.			
R. Jones ..	2	19	7
Ysgalrdawe ..	1	12	0
Capel yr Erw ..	0	16	7
	5	8	2
Rhydybont.—Rev.			
W. Jones ..	3	19	8
Sunday School ..	3	6	2
Panky-rhos ..	0	18	1
Trefach ..	1	7	0
Nanni ..	3	0	6
Sunday School ..	3	4	2
	15	15	7
Ebenezer.—Rev. G.			
Griffiths ..	1	6	0
Sunday School ..	1	10	9
Tynygwndwn ..	2	12	3
Llanfair ..	1	16	6
	7	6	6
Pencader.—Rev. Mr.			
Rees ..	5	2	8
Sunday School ..	1	10	8
Traedrybin ..	2	12	2
	9	5	6
Horeb.—Rev. S.			
Griffiths ..	2	0	0
Sunday School ..	1	11	7
Carnel ..	1	13	0
	5	4	7
D. P.	0	0	3
	124	8	0
Scotland.—Aberdeen Ladies' Missionary So-			
cietv.—per Mr. D. Gray ..	10	0	0
Cambras Missionary Society ..	4	0	0
Crichie.—Rev. Mr. Robertson and Friends	6	2	7
Edinburgh Auxiliary Society.—			
per G. Yule, Esq. Sec.			
Subscriptions ..	2	2	0
Pathhead and Sinclair Town			
Bible and Missionary Society	1	1	0
	3	3	0
Dundee.—West Port Chapel.—			
per Rev. D. Russel ..	10	0	0
A Friend of do.	1	0	0
	11	0	0
Greenock ..	15	0	0
Glasgow Auxiliary Society.—			
G. Melville, Esq. Treas.			
Subscriptions ..	39	8	4
Collection at Ann.			
Meetg.	5	17	0
Less Exp.	0	15	0
	5	2	0
Carried forward....	44	10	4

Brought forward ..	44	10	4
Youth's Auxil. So-			
cietv.—per Mr. Al-			
ston ..	10	0	0
	54	10	4
Campbletown Society for Religi-			
ous purposes.—per Rev. W.			
M'Dougal ..	10	0	0
Cumnock Bible and Missionary			
Society.—per Mr. White ..	6	0	0
Eastwood Bible and Missionary			
Society.—Rev. F. Stewart ..	6	0	0
Hamilton Bible and Missionary			
Society.—per Mr. Mather ..	4	0	0
Hope-place.—per Mr. Nicholson	0	11	6
Hutchisontown Bible and Mis-			
sionary Society.—per Mr.			
Richmond ..	10	0	0
Carbeth.—Legacy by the late J.			
M'Indoe, Esq.	25	15	6
Port Glasgow Missionary Associa-			
tion.—per Mr. Johnston ..	5	0	0
Strathearn Bible and Missionary			
Society.—per Rev. B. Dovehill	10	0	0
	132	17	4
Less Expenses ..	12	17	4
	110	0	0
Largs Missionary Society ..	5	0	0
Female do.	3	0	0
	8	0	0
Inverkeithing.—Society for support of the			
Native Teacher <i>Inverkeithing</i> , 2d payment	10	0	0
Stranraer.—Society for Religious purposes.			
—per Rev. W. Lymington ..	5	0	0
Stirlingshire.—Society for Missions, and other			
Religious objects.—per Rev. J. Smart ..	30	0	0
Wick and Pulteney Missionary Society.—per			
Rev. R. Caldwell ..	13	10	0
Ireland.—Hibernian Auxiliary Society.—G.			
Latouche, Esq. Treas.	100	0	0
Wexford Independent Chapel, Rev. G. Silly.			
—Collected at Monthly Prayer Meetings..	5	0	0
Belfast Auxiliary Society.—Mr. J. Gray,			
Treas.	100	0	0
Jersey Auxiliary Society.—Rev. F.			
Perrot.			
St. Aubin.—Rev. P. Messerry	27	9	0
St. Hilier.—Rev. F. Perrot ..	52	13	5
— E. Leighton.	11	3	3
Missionary Box ..	1	3	9
St. Jean.—Rev. T. Martin....	16	10	7
	109	0	0
Less Premium on bill, and Expenses	10	7	9
	98	12	3

Donations towards the Education of Native Females in India.

J. L. for Sarah Lydia Lack, 2nd payment ..	3	0	0
Fetter Lane Female Auxiliary, for Sarah Burder, 2d payment	3	0	0
Tonbridge Chap.—Mrs. Lammin, for Maria Evelina Lammin.	3	0	0
Bedfordshire Auxiliary Society, for Mrs. Mault's School (p. 216.)	11	5	0
Herts.—Wymondley.—For Fanny Freswill, at ditto ..	2	10	0
Surrey.—Wandsworth Auxiliary, for Eliza Jane, 1st payment	3	0	0
Yorkshire.—York City Missionary Society.—Female Working			
Society, p. 224 ..	65	11	

Widows and Orphans Fund.

Tonbridge Chapel Auxiliary Society, Mrs. King	2	0	0
Camomile-street Auxiliary, Miss Baker	1	0	0
Clerkenwell Auxiliary Society	2	0	0
Hackney Auxiliary Society.—Well-street Chapel	12	6	6
Berwick-upon-Tweed.—Mrs. Brock	0	10	6
Laucashire.—North Meols' Bible Society, per Rev. G. Greatbach	3	0	0
Middlesex.—Enfield.—Mrs. Ross	0	10	6
Herts.—Wymondley.—Collection, per ———	3	0	0

Anglo-Chinese College.

A Friend, per Rev. H. F. Burder	0	10	0
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ANNIVERSARIES.

SHEFFIELD AND ATTERCLIFFE AUXILIARY
MISSIONARY SOCIETIES.

On the 26th and 27th of March the Anniversary of this Society was held. On the Sabbath day (26th) most excellent and powerful appeals were made on behalf of the cause of missions, by sermons preached at the different places of worship in Sheffield, by the Rev. Messrs. Pridie, of Manchester; S. Nichols, of Bawtry; G. Waterhouse, of Oversbury, and W. Ellis, the Missionary.

On Monday morning there was a public breakfast provided at the Tontine Inn; after which, James Montgomery, Esq., was called to the chair, who afforded a most profitable intellectual repast by an appropriate and impressive address. Dr. Bennett, and the Rev. Messrs. Pridie and Smith, also addressed the meeting, and Mr. Ellis narrated several

interesting facts regarding the Society Islands, which deeply affected the whole assembly.

At five o'clock the same day, the public meeting for business was held in Queen-street Chapel, Joseph Read, Esq. in the chair. The resolutions were moved and seconded by the Rev. J. Pridie, Barton, Dr. Bennett, J. Smith, S. Nichols, Lawrie, and others, and Mr. Ellis again excited much interest and sympathetic feeling in the breasts of the numerous and excessively crowded audience, while describing his voyage to the Sandwich Islands, when accompanied by our respectable townsman, G. Bennet, Esq., and the Rev. D. Tyerman. This meeting concluded a series of the most interesting and delightful missionary services perhaps ever held in Sheffield. The whole sum collected at the different services was 120/.



THE
EVANGELICAL MAGAZINE
AND
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JUNE, 1826.

MEMOIR OF THE LATE REV. JOHN HYATT,
ONE OF THE PASTORS OF THE TABERNACLE AND TOTTENHAM COURT CHAPEL.

In prosecuting our Memoir of Mr. Hyatt, it will be necessary to furnish some of our readers with a brief account of the chapels in which he preached.

The congregations at the Tabernacle and Tottenham Court Chapel were originally collected at the opposite sides of London by the ministry of that eloquent and indefatigable evangelist, the Rev. George Whitfield. During the life of Mr. Whitfield, and for many years afterwards, several pious clergymen of the Church of England, preached occasionally, and at stated seasons, in these chapels. As the clergy gradually withdrew from services which were deemed not consistent with their canonical obedience, their places were filled up by Calvinistic ministers of various denominations, with equal acceptance and success.

At a time when few of the National Churches in London possessed evangelical and effective ministers, and when some of the dissenting congregations had sunk into Arianism, and others who held and loved the truth, were yet small in number, and assembled in obscure places, these chapels were

among the most efficient means of awakening serious attention to the Gospel, and of diffusing its vital principles.

Thousands of the poor had the Gospel preached to them with permanent advantage. Dissenting congregations were recruited from them; not a few in the middle classes became active and useful agents in the established church, and even some of her most laborious and successful ministers have received here their first religious advantages. These congregations, with others of a similar nature, have, from their origin, maintained a Catholic spirit towards other Christians, and have supplied not a small portion of the life-blood of vital Christianity to the metropolis of this kingdom.

Among the successors of Mr. Whitfield, perhaps no one was better adapted to his station than Mr. Hyatt. Of a character naturally ardent and bold, while a leader in the follies of sin, when he became a Christian, and embraced the Gospel, his decision of character was equally evident. In his first efforts to awaken the attention of others, he took measures

which manifested the man. We have seen him, already in his own neighbourhood as a village preacher. He would then often take his station under the ample shade of a spreading tree, on the skirts of the forest, and to listening multitudes address the words of eternal life. His tall and commanding figure—his well-known character—his powerful voice, and his ardent zeal, all tended to awaken and fix the attention of his multifarious audiences. When he became a settled pastor, he became a diligent student. To the writings of the most eminent divines he gave his days and nights, and his profiting appeared to all men.

He entered with all his heart into the grand peculiarities of the Gospel. They were essential to his own happiness, and they became the prominent topics of his ministry. The Cross of Christ was his glory. He viewed it as giving its own character to every other part of the inspired volume, as displaying the moral beauty and grandeur of God; and furnishing the only solid ground of hope, and the means of sanctity to guilty and polluted man.

When Mr. Hyatt entered upon his ministry in London, he was in the vigour of manhood, possessed of nerves of iron and sinews of brass—with a voice equal to the largest congregation. As an English scholar, only, he was never above his audience, and yet studious in his preparations for the pulpit, he was never below them. His sermons were carefully written at length, and yet so tenacious and so ready was his memory, that when he delivered them, they had all the freedom and point of unprepared addresses.

His method, generally, was analytical, furnishing the obvious meaning of the Scripture; he was, therefore, a textual preacher. Frequently the topic of his discourse would appear to have been suggested in a powerful manner to his own mind,

and it would seem as if, in preparing his sermons, he had the faculty of realizing, in the retirement of his study, all the diversity of characters of which his large audiences were composed. When he entered the pulpit his soul generally rose with his subject, and infused an ardour into his theme which reached every part of his audience. Congregations that would by their magnitude have overwhelmed a timid spirit, excited and elevated his. Faithful in the ministration of divine truth, he made it bear powerfully upon every class of character. All external distinctions vanished from his view. The truth was manifest to every conscience in the sight of God. The infidel often felt his armour drop from him; the most rugged minds were awakened, and trembled at the tribunal of conscience, doing homage to the majesty of God's word, and the fidelity of his servant.

Mr. Hyatt, it is proper for us to say, was neither profound nor original in his modes of thinking; nor was he gifted with those flashes of genius, which like lightning darted from the mind of Whitfield; nor did he possess *his* tenderness of pathos, which so frequently dissolved in an instant his largest congregations into tears; but in the power of individualizing the human character, and in the unexpected bursts of his heart, in appeals to the conscience, and the thunder of alarm, which he would sometimes roll over the heads of the ungodly, he had not many equals.

Such was Mr. Hyatt as a preacher of the gospel. Among the people of his charge he lived in habits of the greatest friendship. He had formed a strong attachment to them, and they were equally attached to him. It is gratifying to review an union of twenty years, without one moment's suspension of mutual confidence and love. In his temper Mr. Hyatt was amiable, and his friendships were both warm and firm. It was his

happiness too to be united in his labours with a colleague, many years his senior, by whom, indeed, he had been cordially introduced and recommended to the congregations, who ever used his utmost influence to promote the personal and domestic comfort of his younger brother, and the extent and usefulness of his ministry. It was by the special recommendation of this his faithful friend, that several gentlemen in the congregations united to insure Mr. Hyatt's life, in order to make some provision for his family after his decease.

"It is truly grateful to my feelings," says his brother, in the funeral sermon for Mr. H. "and honourable to both parties, to record, that from the first day of their union as co-pastors, to the latest period of its existence, the most perfect harmony subsisted between them; such an union between two ministers may have been equalled, it never was, it never will be surpassed."

The annual collections of Tottenham Court Chapel, for the Missionary Society, have long testified how deeply Mr. Hyatt was interested in this great and good work. His labours were not confined to his own congregations, others were desirous of participating in them. Nor did he spare himself; frequently did he preach six or seven times in a week. His brethren often suggested to him that, strong as he was, he would undermine his constitution, and bring on premature old age: nothing moved, he still went on in services which were always his highest earthly felicity.

He was, indeed, too careless of his health, and on one occasion laid the foundation of the malady which afterwards terminated his course, by accompanying a friend immediately after finishing divine service at the Tabernacle, in an open carriage to the distance of several miles in order to preach in the afternoon.

Mr. Hyatt was undoubtedly one of the most popular preachers of his day. Popularity is always a trial of character. We have, no doubt, it

was so to Mr. Hyatt. The applause of some persons is more dangerous than their censure. There were some hearers of the hyper-Calvinistic cast, who evidently wished him to adopt their shibboleth. The means which they employed were not feeble. Some of his best friends felt the peril of his situation; but he soon saw that those high notionalists were at war with all practical preaching. He saw their delusion, and he exposed it with fidelity, and it is a pleasing, as it is a rare, triumph of a faithful ministry, that many persons were led to abandon their empty speculation, and to receive the truth in the love of it, to the salvation of the soul.

Mr. Hyatt's preaching was particularly experimental. It is not an easy thing for a Christian minister to speak of himself without, at least, appearing to seek his own glory. Yet some of the most touching representations of divine truth furnished by the Apostles are those which are blended with their own personal circumstances. If on one occasion the profound humility of St. Paul induced him to speak in the third person, on another occasion, he has presented in his own experimental confessions one of the most instructive lessons of his pen—(Phillip. iii.) Perhaps some excellent ministers have too much shunned a reference to themselves, and if Mr. Hyatt introduced his own spiritual trials, or his own religious enjoyments for the purpose of illustrating divine truth, and impressing it on the minds of others, in a mode which a more refined taste would have altered or withheld, it is certain that this feature of his ministry was attended with great benefit to others. And if Milton, and Young, and Cowper, never come so near to our hearts as when they touch, with exquisite pathos, the affecting peculiarities of their own personal or domestic sorrows, may it not be permitted to a Christian minister, especially in ad-

vancing years to blend his personal testimony with the truth of God. If this practice was frequent with Mr. Hyatt, it was always impressive, and that can scarcely be too frequent, except to mawkish minds, which saves a soul from death, or heals a broken heart. The labours of Mr. Hyatt had been breaking down his constitution; for several years he had been obliged to limit his services to his own chapels. In the winter seasons, for two or three years he had confined himself to one service on the Lord's day.

"The complaint with which he had for years been afflicted, (the asthma) had excited in the breasts of his friends, for several winters past, the most fearful apprehensions, and the severity of the weather this season, greatly increased those fears. Still he could not be persuaded to desist from his pulpit duties, or rather his pulpit delights, but continued in the active exercises of his office, even to the second Sabbath of the month in which he expired. His last sermon was delivered on January the 8th, founded on Eph. iv. 13. 'Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' After the discourse, he administered the Sacrament of the Lord's Supper, and with this engagement for ever terminated his public labours. From this time his friends began to think that his work was finished upon earth: and the fear of separation was hourly increasing.

"His mind was not in that calm and happy state which his friends were anxious to witness; not that he was afraid of death or its consequences, far from it; he knew that for himself, 'to die would be gain,' yet he felt anxious, very anxious about his family, being in the state described by the apostle, 'For I am in a strait, betwixt two: having a desire to depart, and to be with Christ which is far better. Nevertheless to abide in the flesh is needful for you.' Like many other pious parents, he had met with some heavy family trials. He had one son, just entering upon the medical profession, and for him he wished to live. 'To abide in the flesh' he thought 'was needful for him.' On his account there was a momentary conflict between the parent and the Christian, between nature and grace; but the latter triumphed, and grace reigned in the last scene; for as death approached, he resigned this, his youngest son, into the hands of his God; and no doubt he said, 'God Almighty will bless the lad: the blessing of the God of Abraham be with thee;' and

we earnestly hope that his prayers will be answered. In reference to the separation which all now expected, his excellent and pious son said, 'Father, I find it hard work to say, thy will be done;' the dying saint replied, 'I do not,' and then with peculiar emphasis said, 'thy will be done.' 'If it be the will of God,' said he, at another time, to spare me a little longer to serve him, I would willingly stay; but if I have finished his work, I have no desire to continue here.' At another time, when asked how he did, he answered, 'very, very bad, but I desire not to murmur; I have not one moment's ease, but God is an unchangeable God, he will support me. Ah, dear Lord, I shall soon be with thee, my work is done, I shall soon be at rest for ever.' He frequently alluded with his accustomed fervour to the prominent theme of his ministry, Christ crucified; and oftentimes when the excessive weakness of his frame rendered articulation difficult, would he whisper, in accents which refreshed and cheered the soul, 'precious blood! precious blood!'"

His venerable colleague who called upon him a few hours before his death, in a characteristic conversation said, "is all right for another world?" "I am very happy," said Mr. H. "have you made your will?" mistaking the question—"the will of the Lord be done," said the dying Christian. "Shall I pray with you?" "Yes, if you can;" alluding to Mr. Wilks's feelings, at that moment considerably excited. After prayer—"Well, my brother, if you had a hundred souls could you commit them all to Christ, now?" (alluding to an expression Mr. H. frequently used in the pulpit.) With a mighty and convulsive effort, he replied, "a million!"

"I had an interview with him the last hour of his life; his weakness was so great that he could not speak, yet he was perfectly sensible, and knew me. I sat on his bed, his hand grasping mine. By his bed side stood a pious female, whose unwearied attention to him during his last days, will never be forgotten by the family. Near her stood a younger lady, who with all the kindness and affection of the female character, strove to assist her dying pastor in his last moments; thus exhibiting the influence of Christianity as a religion of tenderness and compassion. In another part of the room, sat the affectionate wife, now about to part after a union of thirty-nine years of uninterrupted love and

affection. His youngest daughter, a most affectionate and devoted child to her father in all his illness, for whose welfare he was much concerned during his last days, was standing by. His son Charles, who for many years had been a comfort to him through all his afflictions, stood in the attitude of prayer to his God, and his father's God. As I glanced my eye to a corner of the room, there sat another son, who had——, but I forbear, I will not further draw aside the curtain which properly hides the family scene from public gaze. Oh, no! it was the last, I can never forget it. I saw his dying legs drawing up in the bed, and thought on the good old patriarch Jacob, 'I die, but God will be with you.' And when Jacob made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost."

We have already said, and we say it considerably, that difficult as it is to estimate the direct or indirect usefulness of the Christian ministry, we do not think that its direct influence has been witnessed in a more extensive degree in any individual case, for the full space of twenty years, than in that of Mr. Hyatt, and we could adduce extensive proof for the support of our opinion, if our space would allow, but we forbear.

Scarcely ever was there such a scene as Bunhill-fields presented on the morning of his funeral. Hundreds, who could not reach the place, presented themselves as mournful spectators as the funeral procession passed their houses; and thousands of his hearers pressed to take possession of the ground. Yet numerous as they were, every tongue was silent—every countenance was marked with sorrow, as if at the grave of a father. It seemed, by the countless crowd, as if some mighty man had fallen; yet they were not drawn together by the attractions of family rank—nor of affluence won by successful commerce, nor of high scholarship—nor of some mighty captain's name, who had turned the scale of empire. It was the silent, and solemn, and devout lamentation of thousands for the loss of a good minister of Jesus Christ: of a man of whom we will now speak in the lan-

guage of his colleague and his friend, whose feelings, with the uncertainty of health, in his eightieth year, would not allow him to speak over his grave.

(Copy.)

"He was a highly favoured servant of Christ in our connexion. From our mode of admitting members to church fellowship I was furnished with the means of assuring myself that his ministry was more instrumental in the conversion of sinners, than that of all the other preachers who have statedly, or occasionally, occupied our pulpits.

"To me he was indeed a brother beloved, and I can add that during a period of more than twenty years, in which he was my coadjutor, an angry word or look was never exchanged. His death, though to himself an unspeakable gain, has proved a heavy affliction to our churches, and to none heavier than to yours in our common Lord.

M. WILKS.

We conclude with an extract from the Address to his Hearers, delivered by Mr. Collison at the grave:—

"Among you, my friends, he has for twenty years made full proof of his ministry. For you he has consumed the midnight lamp in his study, for you he has laboured in the house of God. In your sorrows he has sympathised. His pen, his tongue, his heart, his whole soul were yours. For you he has written, for you he has prayed, for you he has laboured, and in these labours, abundant and exhausting, he finished his course. When he entered upon his office among you, it was natural for you to expect the benefit of his services for years yet to come. But He that walks in the midst of the golden candlesticks removes one burning and shining light, and preserves and feeds another, as it seemeth good to him."

"You know how He exhorted, comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God who hath called you to his kingdom and glory. You have witnessed how God has given testimony to the word of his grace among you—many of yourselves, and from your own families, and from the world, have been added to your churches by the labours of his servant.

"You have witnessed what a trial it was to his patience when weakness would not allow him to be with you in the House of God—when his sympathies for you increased his own maladies; perhaps too, my brethren, he was comforted in all his tribulations, that he might comfort you when in any trouble, by the comforts wherewith he himself was comforted of God,

"The *Shepherd* who watched for your souls has given in his account, and resigned his crook to the great Master; the *friend* who entered into your sorrows and joys sleeps in this silent tomb,—but he sleeps in Jesus. The *voice* which you have been accustomed to hear in the solemn assembly, waking up and warning your best affections, to elevate them to things above, you will hear no more. The *eye* that beamed upon you with the tenderness of paternal love is sunk in its socket, and closed in death. The *countenance* which you have been accustomed to behold, illumined with sacred pleasure in the house of God, sometimes as the face of an angel while he spake to you of Jesus and of salvation in him with eternal glory, that face you will see no more.

"Remember then—remember him that has had the rule over you, who has spoken to you the word of God, whose faith follows considering the end, the last closing scene of his conversation,—*Jesus Christ the same yesterday, to-day, and for ever.*

"Remember how he has, on the most rational grounds, proved your need of that Saviour,—your spiritual destitution and wretchedness without him,—with what invincible evidence he has laid before you the truth of gospel revelation as the ground of your faith, and how he has invited you and reasoned with you to accept eternal life as the gift of God through Jesus Christ our Lord. Remember that that same Jesus, who is all in the divine Scriptures, was all in all in his ministrations to you. A sacred hymn shall record for your remembrance the testimony of his dying hour.

The race appointed, I have run,
The combat's o'er, the prize is won,
And now my witness is on high,
And now my record's in the sky.

Not in my righteousness I trust,
I bow before thee in the dust,
And thro' my Saviour's blood alone,
I look for mercy at thy throne.

I come, I come, at thy command,
I give my spirit to thy hand,
Stretch forth thine everlasting arms
And shield me in the last alarms.

The hour of my departure's come,
I hear the voice that calls me home,
Now, O my God, let trouble cease,
Now let thy servant die in peace.

THE HAPPY EFFECTS OF THE GOSPEL.

Remarks on Isaiah, xxxv.

CONSIDERING this chapter as describing the blessed effects of the gospel entering a dark or heathen country, the description will appear inimitably beautiful.

The country is compared to a dreary, desolate, and dangerous wilderness, where there is nothing to amuse, gratify, or refresh the miserable inhabitants and travellers.

Every barren wilderness wears the aspect of gloom, grief, and mourning. To view it raises corresponding feelings in the mind. It is hardly possible for a person to be cheerful in such circumstances, unless his happiness be derived entirely from mental resources.

This same wilderness, solitary country, is represented as rejoicing and blossoming like the beautiful, fragrant, youthful, opening rose, which the most gloomy mind can hardly behold for a moment without experiencing pleasant sensations, and feeling disposed exultingly to say, "Lo, the winter is past, and the singing of birds is come."

For the desert only to send forth a single rose would be no relief to a traveller's mind, but would rather tend to increase his gloom. This I often experienced in Africa. To see a solitary bird, or a solitary pair, or a single hill in a plain, or a single tree standing by itself, always added to the gloom: but a flight of birds, a group of hills, or a clump of trees, always gave liveliness to the scene. Hence in this chapter, the wilderness is represented as blossoming abundantly, consequently as rejoicing with joy, and with singing as the expression of that joy.

"These scenes are represented as strengthening the *weak hands*. When the body is greatly fatigued by traversing deserts of sand, of course the animal spirits ready to faint, this state of body and mind is strikingly shewn by the position of the arms, which spontaneously hang directly down. The traveller is divested of power and inclination to exert them in any way, even to elevate them to his breast, mouth, or eyes, so that they seem dangling as if dead at his side. No man need in these circumstances to be taught to do this; whatever be his colour or country, he does it naturally. In such circumstances I have sometimes taken up a pebble, that the holding it might produce some variety of feeling; but the fingers which held it, insensibly, like the arms, chose to hang down, and the pebble dropped to the ground, body and mind feeling the weight too great to sustain.

From these circumstances I admire

the infinity of that mind which noticed such little things, and brought them into use in the Scriptures. Great things every mind will notice, but it requires greater minds suitably to notice small things, or what may be termed trivial occurrences.

The sixth verse is extremely beautiful. "The lame man shall leap as an hart, and the tongue of the dumb sing: [why?] for in the wilderness shall waters break out, and streams in the desert."

Lameness and dumbness are the uniform effects of a long journey on foot in a desert. The gravel or sand produce the former, fatigue the latter. I have seen people walk hours together, over sand, without uttering a sentence, and every one walking as if crippled; but the sight of water, especially if unexpected, unloosed every tongue, and gave agility to every limb. Men, oxen, sheep, goats, and dogs, ran with speed and joy to the refreshing element.

It is not uncommon for springs of water to arise in such countries where they had not been before. This circumstance produces verdure and fertility where barrenness reigned.

The introduction of the gospel to some of the nations in South Africa, has furnished sources of joy and delight utterly unknown to their forefathers. Formerly their country afforded nothing to comfort the immortal spirit under the miseries of life, or when perceiving the approach of a dying hour. Now many of them know and love the only fountain of life, and foundation of good hope; eternal life and incorruption have been known to them by the gospel, which forms an unspeakable source of comfort and support to such as have through grace believed.

The breaking out of waters in the wilderness is not merely to produce wells or pools, but their blessings shall follow the travellers, by sending forth *streams in the desert*. The breaking out of water from the rock Meribah in the wilderness was a great comfort to the thirsty Hebrews at the time; but the water which issued from that rock following them in streams through all their wanderings in the desert, rendered the blessing unspeakably greater.

In verse seventh it is said, that "The parched ground shall become a pool, and the thirsty land springs of water."

The terms *parched ground* and *thirsty lands* are extremely descriptive of some parts of Africa, where the ground appears as if it had been scorched by fire, so that not a blade of grass or bush is visible, and seems to defy all possible means to render it better. The north sides of the mountains near Pella, in Namacqua land, which are directly exposed to the scorching rays of the northern sun, may well be called parched and thirsty ground. No human means could make these, and many similar thirsty lands fertile. Nothing but the production of springs that would send forth streams of water could fertilize them. They were so thirsty, as this passage beautifully expresses it, that a deluge of rain would seemingly be drank, and not one streamlet run down their sides.

"In the habitation of dragons, where each lay, shall be grass with reeds and rushes."

Dragons are considered a species of venomous serpents, fond of lurking in ruinous buildings, or dry, rocky parts of a country; of course the growth of reeds and rushes, [which cannot grow without abundance of water] arising in their haunts, is a most beautiful description of fertilization succeeding barrenness. "Can the rush grow up without mire? Can the flag grow without water?"—Job viii. 11.

Verse 8th. "And an high way shall be there—the wayfaring men [or travellers] shall not err therein."

To travel in a country without roads is irksome and unpleasant, and much time is lost by interruptions from rocks, bushes, long grass, &c. . Afterwards to revisit the country and find a high way, so visible that the silliest travellers could never be at a loss to find it, and keep in it, would render the journey much more pleasant and expeditious. No halting to consult whether to go over or round such and such mountains; how, or where to get through this forest, over that river, or across such a valley strewn with rocks, fallen from the mountains in former times.

In countries where revelation is unknown, the people are walking, or groping in the dark, as to the concerns of the soul and the other world; but on its entering, accompanied by the effectual teaching of God, the road to heaven and happiness is as visible as the sun.

The safety of travellers in this new way is spoken of by the assurance that "No lion shall be there, that no ravenous beast shall go up thereon." A wonderful relief to the timid, unguarded, or defenceless traveller, adding greatly to the pleasure and safety of the journey. J—C—L.

ON THE PRESENT STATE OF OUR LARGE CITIES,

And on the happy Effects likely to accrue to Great Britain and the World, from a more vigorous attention to their religious improvement.

NO. I.

GIVE me leave, Mr. Editor, to appeal to your numerous readers on this subject of unrivalled national interest;—a subject which can never be approached by the Christian philanthropist, but with feelings of deep and overwhelming solicitude. Cordially as I sympathise in the village labours of the HOME MISSIONARY SOCIETY, whose devoted agents are scattering the good seed of the kingdom in almost every benighted corner of the land, I cannot hide from my mind the fact, that it is impossible for any single Institution, however energetic, to apply itself with effect to the melioration of our great cities at large. It is to the local influence of a resident Christian population we must look, by the divine blessing, for any sensible change in the moral and religious habits of these crowded and guilty receptacles of human beings. Nor is there a deficiency of local and evangelical power, in our more distinguished towns and cities, were it thoroughly roused and devoutly called into action.

Far be it from me, Mr. Editor, to insinuate that but little has been done by the friends of the Redeemer for the Babylons and Ninevehs, the Sodoms and Gomorrachs of the land. No one can survey them without observing imperishable monuments of Christian zeal and disinterested benevolence. Chapels and churches, and educational institutions, have, of late years, sprung up in most of them with a rapidity truly animating. But when I look at the immense population by which they are crowded, and at the fearful state of crime by which they are alike endan-

gered and disgraced, I feel as if the work of reformation had but just commenced; and am anxious to awaken in my countrymen a simultaneous moral movement on their behalf. Let me ask what was the practice of the Apostles, in propagating the glad tidings of the kingdom? Did they not direct their attention, in the first instance, to the great cities of antiquity, as to the very strong holds of Satan? Were not Jerusalem, and Rome, and Athens, and Corinth, and Ephesus, the first objects of their zealous regard? It is surely [worthy of special notice that in the apostolic age the mightiest seats of learning, philosophy, and superstition, experienced a prompt and early attention from the Ministers of Christ. And why?—Undoubtedly because the surrounding population would naturally receive a prodigious impulse from the adjoining cities. When the gospel begins to act upon the sympathies of a dense and crowded city, it is but a little while before it sounds forth into "the region round about." One great city, thoroughly evangelized, would furnish to the world an example and a pattern of the most animating description. ONE such, I say, for there is not *one* as yet. No, Mr. Editor, there is not *one* city or large town in this whole kingdom in a state of even moderate religious culture. In many of the existing churches, nothing is to be heard but a mere insipid harangue upon virtues, which men never learn to regard, on principle, till they hear and feel the unadulterated truth of the gospel. Not a few of the existing places of worship are forsaken, in consequence either of ministerial inefficiency or lay indifference. In some would-be-christian temples the ear of the worshipper is saluted with the horrid blasphemies of Socinianism. It is true there are in most, if not all our large towns, faithful witnesses for the truth, both within and without the Established Church. But what a feeble resistance can they present to the encroachments of surrounding vice and profligacy, in a population every day augmenting—and every day becoming at once more intelligent and more depraved?

Suffer me, Mr. Editor, to press upon your readers a due consideration of this momentous topic. I appeal to existing facts as the basis of my remarks. Are not Sabbath breaking, impurity, intem-

perance, and vicious pauperism, every where rampant in our manufacturing and other districts? Alas! who can deny it. The eye and the ear need only to be opened in order to produce the most melancholy conviction. Such, indeed, is the moral stupor occasioned by the prevalency of vice, that the existing means of grace are by thousands treated as if they had no being. Nothing is more true than that crime and ignorance, and squalid poverty must be sought out and approached, if they are at all to be brought under the culture of Christian ordinances. A system of direct aggression, as Dr. Chalmers would call it, must be every where commenced ere the crowded lanes and alleys, and garrets of our great cities are brought, in any measure, to participate in the healing influences of the gospel.

And how is this to be done? In no other way, I conceive, so simply and so effectually as by the formation of CITY MISSIONS, or LOCAL SOCIETIES, established for the express purpose of bringing *every street and every habitation*, under the eye of a vigilant Christian inspection. Such a Society set in motion in every considerable town or city, and surrounded by a sufficient number of associations and branches, would soon, I am firmly persuaded, by the divine blessing, change the face of the land. But so long as the people are contented by the mere opening of new chapels, and so long as Ministers think it enough that they dispense truth to those who, without invitation, will come to hear them, I fear lest large populations should remain substantially what they now are—awful monuments of human guilt, and divine forbearance.

Let the experiment recommended at least be tried. Let active, intelligent, and truly devoted committees be marshalled; let them begin their visitations with the poor and labouring classes of the community; let them go with a look of kindness in their eye, and with a spirit of prayer in their hearts; let them arm themselves with the Holy Scriptures and with Religious Tracts; let them take pains to convince the objects of their sympathy, that their aim is disinterested and benevolent; let them follow up their “work of faith and labour of love” in a systematic and regular way; let them endeavour, without any feeling of unworthy squeam-

ishness, to bring all whom they can influence under the stated, faithful ministry of the word—and I doubt not they will soon perceive that their solicitude is not cherished or exerted in vain.

The CHRISTIAN INSTRUCTION Society in London is now acting upon this plan, and I can confidently state, that it is bringing *hundreds* under the sound of the gospel who never attended it before. I speak not merely of the Mechanics’ Lecture which it has established, but of the visitations of its Committees, and of the happy effects which are every day resulting from them.

I hope soon again, with your permission, to take up this important subject, which I do most earnestly entreat your Christian readers, not to overlook; and, in the mean time, should like to ascertain, if possible, whether the Committee of the Home Missionary Society could obtain permission from the Donor of £1050* to appropriate any part of the unapplied-for balance, (if any balance yet remains,) to the commencement of some vigorous exertions in cities which might be named as furnishing ample fields for the exhibition of the plan proposed.

A WATCHMAN,

AN ADDRESS

Delivered by the late Rev. John Townsend at a Prayer Meeting, 1825.

THE Ministers and Members of the Christian churches in Great Britain, may justly be addressed in the language of our blessed Lord to his disciples: “Blessed are your eyes, for they see, and your ears, for they hear the things which many prophets and righteous men desired to see and hear.” Matt. xiii. 16. We live in eventful times, the lines have fallen to us in pleasant places, we “have a goodly heritage.” Our forefathers were persecuted, their teachers driven into holes and corners: the Scriptures and the faithful ministry of the gospel discountenanced. But now the broad, the well-tempered shield of civil and religious liberty, extends protection to Christians of every denomination, and allows them to unite their energies and put forth their combined operations, to promote by all legitimate and honourable means, what they, in their best judgment, esteem the religion of Jesus Christ.

* Mentioned in the Home Miss. Mag.

Now we gather poor children together and instruct them in the principles of the gospel; now we circulate the Bible and religious tracts; now we may form Home and Foreign Missionary Societies; and in short, we may exercise our liberality and use our most zealous endeavours to promote the religion of Jesus, without any proud or intolerant bigots making us afraid. Surely "the time to favour Zion, yea, the set time is come."

But what will all our extended operations, and all our most ardent zeal accomplish without the blessing of Heaven, without a divine influence? The most extended—the most constant, and the most intense application of the various means of grace will avail nothing, except the Lord water the planting and crown the building with his blessing. The largest measures of wisdom, the most acute and forcible reasoning, and the most sublime and commanding eloquence will not open the blind eyes, subdue the perverse will, or purify the corrupt affections of one transgressor. "Not by might nor by power, but by spirit, saith the Lord of Hosts." Zech. iv. 6.

"Paul may plant and Apollos water, but God must give the increase." 1 Cor. iii. 5-7. And again, "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." 2 Cor. iv. 7.

It follows then as a matter of course, that if so much depends upon God's blessing, and upon the gracious influence of the Holy Spirit, these must be sought by incessant, by earnest and believing prayer. God has said to his church under the Old Testament, "For these things will I be enquired of by the House of Israel to do it for them."

This truth was clearly seen and powerfully felt by the founders of the first Christian churches. "The church met together for prayer as well as for preaching and breaking of bread." Acts ii. 42. The disciples were assembled for prayer when the Lord sent an angel to bring Peter out of prison, and permit him again to join in the work of promoting the extension and prosperity of the church. Paul urges it upon the churches again and again: "Brethren pray for us, that the word of the Lord may have free course and be glorified." 1 Thess. iii. 1. Yea he commandeth them with apostolic authority to "pray without ceasing." 1 Thess. v. 17. To be "constant

in prayer," to "pray always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance." Eph. vi. 18.

Have we not much reason to lament that these solemn, these reiterated injunctions are forgotten and slighted, and that in all our churches and congregations, there is a most distressing inattention to meetings of prayer, when all our life and prosperity at home, and the success of Bible and Missionary operations abroad, depend upon the gracious influence of God's Spirit, and that influence can alone reasonably and scripturally be looked for in answer to fervent, believing and constant prayer.

It is a little remarkable that the Christian church, both in and out of the national establishment, have been praying in their forms and in their extempore supplications, that the kingdom of Christ might come, without showing any proper regard to the means which God has furnished, ordained to be used, and promised to bless. They have been waiting for some peculiar display of the divine power—they have said, the time to build is not come, as if it were for us to know the times and the seasons which the Father hath in his own power: whereas, we ought to have gone forth and ploughed up the fallow ground—scattered and harrowed in the good seed, and been looking up to heaven for the dew and the rains to favour the springing thereof; and the sun to ripen and mature it, and thus prepare it for the sickle when "the great husbandman shall gather the wheat into his garner, and burn up the chaff with unquenchable fire." Matt. iii. 13.

The Christian church seems likely to fall into an opposite extreme, namely, to apply the means widely and with zeal and energy, but slight the influences of that Holy Spirit, without whose light and power all our warmest endeavours will be unproductive.

In many places, no prayer meetings are held, and where they are regularly held, how few of the church and congregation esteem it their duty and their privilege to attend; and join in wrestling with God that he would multiply the number of faithful ministers, who shall run to and fro, and be instrumental in increasing the knowledge of Christ, and spreading the glory and the blessings of his salvation. Even the Missionary Prayer Meetings, which

used to be so numerous attended, and where the spirit of prayer and supplication seemed to abound, even these have greatly declined. Oh, that ministers and churches may suitably discern and lament over these sad declensions, and be stirred up to repent and do their first works;—with all possible sincerity and earnestness, besiege the throne of grace in the spirit and language of the devout prophet, who said, “Revive thy work in the midst of the years, in the midst of the years make known.” Heb. iii. 2. It is in vain to expect extended and permanent success in our missionary labours, if the spirit of prayer is not revived and extended. God be praised for the delightful declaration, that his ear is not heavy that it cannot hear, nor is his arm shortened that it cannot save. O Lord, bow down thine ear to the voice of our cry, and make true converts to thyself, to be as numerous as the drops of the morning dew, then shall thy churches shout for joy and heaven itself be filled with gladness. Then shall we say, “The Lord hath done great things for us, whereof we are glad.”

That we have not laboured in vain, or spent our strength for nought is evident both at home and abroad; the good seed has not altogether fallen by the way side, but in some places it has taken root and yielded thirty, sixty, and an hundred fold. Many souls have been converted, many churches have been formed, and from the east and the west, from the north and the south, a piteous and a powerful cry is heard, “Come over and help us.” And how can we answer their importunate solicitations but by sending them the ministry of the word, the holy Scriptures, and enlightened schoolmasters to teach them and their children: and might we not reasonably expect more agents, and more means of support, if there were a greater spirit of prayer, for the divine influence? Then let all truly Christian ministers, and Christian churches wrestle with God in prayer. Give him no rest till he establish Jerusalem. May our prayer meetings be better attended, and the spirit of prayer rest upon ministers and churches in a much greater measure. Amen.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Parting Memorial; consisting of Miscellaneous Discourses, written and preached in China, at Singapore, on board Ship at Sea, in the Indian Ocean, at the Cape of Good Hope, and in England: with Remarks on Missions, &c. &c. By ROBT. MORRISON, D.D., F.R.S., M.R.A.S., President of the Anglo-Chinese College, Member of the Societie Asiatique of Paris, Author of a Chinese Dictionary, Translator of the Sacred Scriptures, &c. Simpkin and Marshall. 10s. 6d.

THE second departure from England of the highly esteemed author of this valuable memorial, is an event which has called forth a feeling of general interest and cordial sympathy. The prayers, the generous wishes, the kindest regards of the Christian public follow him to the far distant scene of his missionary labour; and as long as memory holds her seat, the churches in Great Britain will remember with grateful emotion, that they were honoured to see, with their own eyes, the translator of the Holy Scriptures into the language of the vast Empire of China. Never, perhaps, has the missionary character been more nobly sustained than by Dr. Morrison. His zeal in accomplishing

the objects of his mission has only been equalled by the firmness which has uniformly marked his measures. Unbending integrity is the great characteristic of his mind; so much so that some even suspected his decision as a measure of obstinacy. For our own part, we love the man, and venerate him too as one of the distinguished agents of Divine Providence in carrying the inestimable blessings of divine truth to nearly 300,000,000 of immortal beings.

The volume on our table is equally creditable to Dr. Morrison as a divine and a Missionary. We are fully persuaded that the British churches will derive much spiritual edification from the perusal of every part of it.

The discourses are twenty-six in number, and relate to the following subjects. The way of salvation; the Spirituality of the law; death; the spirit of love essential to human duty; reconciliation; Christ exalted; joy in Heaven over one repenting sinner; mission of Barnabas and Saul; preparation to meet God; Missionary's rehearsal; wisdom's ways; God the supreme ruler; the church amiable; the kindredship of the nations; the nations shall renounce lies and vanities; the constraining power of the Saviour's love

regard to the affairs of others; the knowledge of Christ supremely excellent; watchfulness during the Lord's absence; the cares of this life must not be excessive; the anticipated end of the world: trust in the most high, the best defence against fear; the Lord Christ's command to Christianize all nations; man in this world is not by right, but by a divine permission, a temporary resident; sources of consolation to the believer; the power of Christ resting on his people and servants, the only true cause of glorying.

The essays at the close of the volume are on the following subjects. Hints on the means requisite to promote Christian knowledge throughout the world. Proposal for bettering the morals and conditions of Sailors in China. Tract addressed to Sailors. A brief inquiry into what may be reasonably expected of Messengers or Apostles of the churches to unevangelized nations. On the qualifications and duties of Directors or managing Committees of Missionary Societies. A parting word to Protestant Missionaries.

An Inquiry into the doctrine of Original Sin: with a Critical Dissertation on the words "All," "All Men," "Many," &c. Rom. v. 12, &c. and 1 Cor. xv. 22. By the Rev. JOHN CORMACK, A.M., Minister of Stow. White and Co. Edinburgh; Duncan, London. pp. 283, price 5s.

THE doctrine of Original Sin lies at the foundation of the Christian system: and its great importance can never be doubted by any sincere believer in divine revelation. By disbelieving it we virtually aver that the grand scheme of man's salvation has no existence; we reject the aid of the great physician; we rob the Redeemer of the glories of his exaltation.

Impressed with these sentiments, we observe with pleasure the publication of a treatise which ably defends this essential article of the Christian creed, from the objections which have been brought against it by Arians, Pelagians, and Socinians; and which is admirably calculated to satisfy the desires of candid enquirers, and to deepen the salutary impressions of guilt and misery, which every believer in Christ must experience before he can lay hold upon the glorious offer of salvation through a crucified Redeemer.

The plan of Mr. Cormack's work is entitled to our highest approbation; indeed we cannot conceive of a more satisfactory manner of treating the subject, than by adopting, as he has successfully done, the analytical form of enquiry. "In respect of fairness and philosophical accuracy," to use the words of our author's preface, "it certainly has many advantages. As the reader proceeds step by step, he is not only invited,

but, forced to examine the firmness of his footing, and to mark the stability or instability of the ground over which he travels."

The topics of discussion which Mr. C. embraces, may be learned from the following abridged table of contents.—Introduction. Chap. I. What information does the light of nature afford us on the subject of Original Sin? Chap. II. History of man in a State of innocence—Endowments—Powers—Obligations. Sect. 1. Was there a State of Innocence? What was its Nature? Sect. 2. What kind of Obligation was Adam laid under, in a state of Innocence and Probation? Chap. III. Fall—Circumstances immediately connected with it, and Consequences flowing from it to the First Pair, examined. Chap. IV. Is there any Analogy in the nature of things, and is there any evidence from positive fact, that the Depravity and Corruption connected with the transgression by our first parents, are always transmitted to their descendants. Chap. V. What the Scriptures teach concerning Original Sin. Sect. 1. Views of Original Sin, suggested by Jewish Institutions—General Creed of early Christians—Opinions most prevalent at this day stated and examined. Sect. 2. Proposition: Adam was constituted the Federal Head of all mankind. Sect. 3. Prop. In the covenant made with Adam, all mankind were included, in him all sinned, and fell with him in his first transgression. Sect. 4. Notices of hostility to the doctrine of Original Sin, since the days of Dr. Taylor—Priestley—Belsham—Illustration of God's visiting the iniquities of the parents upon the children—Whether eternal death be ever inflicted for Adam's sin alone. Chap. VI. Value of objections of a merely critical or metaphysical nature against the doctrine of Original sin, (or any other doctrine) considered and illustrated. Chap. VII. Recapitulation—Improvement—Critical Dissertation.

Our limits do not permit us to give an account of the manner in which these subjects have been respectively treated, but we have no hesitation in saying that the reasonings and statements of the author exhibit to our view the peculiar lineaments of an acute and powerful mind. In illustrating the second and third sections of Chap. V., Mr. C. appears to particular advantage. We cannot withhold from our readers the following observations, by which he frees himself from a difficulty which has often seriously been felt by theological writers.

"When we consider the nature of God and the situation of man, it will appear idle and nugatory, to talk of a power in Adam to accept or refuse, the terms of the covenant proposed to him by his Maker. God could propose nothing but what was just and proper; and Adam, yet in a state of innocence, could not, for a moment, withhold his assent

from any thing of which these were the characters. Spontaneous acquiescence naturally followed the proposal, and to suppose Adam to reject it, would be to suppose him already a sinner. No argument can be produced then, to prove incapacity in Adam for entering into a covenant; and from what has been said, it seems to follow as a natural consequence, that no formal assent, on the part of Adam, was to be expected. We should not be surprised, therefore, if we meet with no expression of assent, where, from the very nature of the case, dissent would have been sin." p. 126.

In the chapter, entitled the "Improvement," of the doctrine, many of the objections which are usually brought against it are refuted with great simplicity; and the practical and beneficial bearings of the subject are pointed out in a manner well adapted to affect the conscience. Mr. C. affectionately urges upon his readers the exercise of Christian charity, and exhorts them to rejoice that true piety and evangelical truth are rapidly gaining ground. "Christianity," he remarks, "bearing in her right hand the olive branch of eternal peace to degraded and guilty man, and in her left, the germs of civilization and domestic happiness, hath gone forth blessing every nation, and tribe on earth. Her genial influence hath warmed the frozen regions of the north, and tempered the rage of a vertical sun, hath infused the principles of brotherly love in the crowded haunts of men; and in the lone desert hath lifted high to heaven the song of thanksgiving and praise." p. 255.

The dissertation with which the treatise closes, is ingeniously conducted, and ably executed. The interpretation which is given of the important passages, Rom. v. 12; 1 Cor. xv. 22., seems liable to no material objection.

We warmly recommend Mr. C.'s performance to the Christian public. It is worthy of general perusal, and we indulge the hope of its being extensively circulated. The style is remarkably perspicuous, and free from heaviness. The spirit which it breathes is that of Christian love. Taking all its merits into consideration, we state it as our opinion, that it is worthy of being placed upon the same shelf with the celebrated work of President Edwards on the same subject.

residence in that Island." Nisbet. 16s. 8vo.

THE appearance of this volume calls to our remembrance the former labours of Dr. Henderson in the same department of literature. Who can have seen his characteristic description of Iceland—of its natural scenery, its climate, its productions, its religious constitutions, without forming the highest opinion of his talents for the particular species of composition to which he has mainly devoted his energies? Nor will the expectations which Dr. H.'s past writings have awakened, receive any thing like a check from the perusal of the "Biblical Researches and Travels," now on our table. Indeed if all our readers feel as we do, after following the interesting writer through his extended tour, they will be disposed to rank this volume among the choicest specimens of Christian and Biblical record.

We regret exceedingly that our limits will not allow us to enter, at any considerable length into detail—a circumstance the more unfortunate, because there is such an abundance of matter in the volume inviting particular notice and special comment. Suffice it to observe that Dr. Henderson performed the journey to which the work relates, in the years 1821 and 1822;—that he travelled, in the service of the Bible Society, with our esteemed friend Dr. Paterson;—that his journey extended over a track of many thousand miles, from the Gulph of Finland to the Caspian Sea, and the Mountains of Caucasus, and from thence round by the sea of Axof and the Black Sea. In the whole of his Travels, Dr. H. seems to have regarded every object dear to the man of taste and science, while at the same time he never loses sight, for one moment, of the spiritual character of his mission. On every occasion Dr. H. evinces himself the Biblical critic, the man of missionary zeal, the polite scholar, and the Christian gentleman. We greatly envy Dr. Henderson his visit to the tomb of the Prince of "Christian Philanthropists,"* a particular account of which, together with a plate, will be found in this most charming volume. The Maps in this work are well executed, and seem to be distinguished by a character of exemplary accuracy. We can speak of these "Biblical Researches," with the most pleasing confidence.

* Howard.

BRIEF SKETCHES OF BOOKS.

1. *A Book of Martyrs for the Young.* By the Rev. ISSAC TAYLOR, Ongar, author of *Bunyan explained to a Child*, &c. Westley and Davis. 4s. Illustrations of Ecclesiastical History are at all times valuable; especially when they embody the true principles of the Gospel, and exhibit the spirit and conduct of its genuine disciples. Nothing can be more desirable than to impress the minds of our children with the iniquity and horror of religious persecution, and with sentiments of reverence for the inalienable rights of conscience. This effort of Mr. Taylor's pen is well fitted

Biblical Researches and Travels in Russia; including a Tour in the Crimea, and the passage of the Caucasus: with Observations on the state of the Rabinical and Karaite Jews, and the Mahomedan and Pagan Tribes, inhabiting the southern provinces of the Russian Empire. With Maps and plates. By E. HENDERSON, Author of "Iceland, or the Journal of a

to interest and to instruct the rising generation, and to foster in them a thirst after a more full acquaintance with the divine procedure in the government of the church.

2. *Religious Education*; a series of Observations on the Instruction of the Young, principally with a reference to Sunday Schools. By A. H. DAVIS, author of "The Teacher's Farewell." Westley and Davis. 3s. This useful work is dedicated to the Rev. Joseph Hughes, A. M., and will not do discredit to the name under whose sanction it is ushered into the world. Mr. Davis is evidently much attached to the best interests of the young, and well acquainted with those methods most adapted to arrest their attention and to call forth their sympathies. We are, indeed, much pleased with the sentiment, arrangement, and spirit of this volume, and can give it the hearty sanction of unqualified approval. The contents will shew to SUNDAY SCHOOL TEACHERS the character of the Work.—Chap. I. on Religious Instruction as the distinguishing characteristic of Sunday Schools.—II. On Religious Exercises of Sunday Schools.—III. On Rewards and Punishments.—IV. On the Influence of Sunday Schools on the Parents of the children.—V. On the Tendency of Sunday Schools to promote the temporal happiness of Children.—VI. On the Deficiency of Persons of Talent and Influence in Sunday Schools.—VII. On the Importance of Mental Cultivation to a Religious Instructor.—VIII. The useful Teacher.—IX. On equivocal Methods of supporting Sunday Schools.—X. On Some of the Causes which counteract the Influence of Religious Instruction.—XI. On the qualifications desirable in the Superintendence of a Sunday School.—XII. On the Instruction of Youth after the period of leaving Sunday Schools, or between the ages of fourteen and fifteen.

3. *Sketch of the Life of Robert Raikes, Esq.* and of the history of Sunday Schools. By W. F. LLOYD. Sold at the Sunday School Union Depot, 19, Paternoster-row. 1s. 6d. This concise little volume contains a most instructive account of the history of a man than whom, perhaps, few of the human race have been more signally honoured in real usefulness to the family of man. Every Sunday School Teacher should warm and animate his heart by the perusal of this excellent publication.

4. *Letters on the Trinity, and on the Divinity of Christ*, addressed to the Rev. William E. Channing, in answer to his Sermon on the doctrines of Christianity, preached and published at Baltimore. By MOSES STUART. Republished, with alterations and additions. Belfast. Sold at the Cheap Religious Tract and Book Society, 17, Waring-street. 3s. 6d. This is a most masculine and effective defence of the truth against the stale objections and the hollow criticisms of Socinianism. It is much suited to the tastes and habits of common readers, and will, we hope, obtain a very wide circulation.

5. *Hints to Ministers and Churches*. By the late Rev. ANDREW FULLER. B. J. Holdsworth. 4s. 6d. It is like a resurrection from the dead to find any thing new, at this late period, from the pen of the acute, ingenious, and devout Fuller. Twenty-eight distinct articles are included in this volume, and in each of them the venerable author, being dead, yet speaketh.

6. *Missionary Portraits*: or, Brief Memoirs of the late Rev. Robert Hampson, and Rev. John Ince, employed in the East, under the patronage of the London Missionary Society:—the former at Calcutta; the latter at Malacca and Pinang. By W. ROBY. Westley and Davis. Mr. Roby has furnished, from his church, no fewer than twelve missionaries to the London Missionary Society, since the period of the Society's commencement in 1795. The memoir before us has been mainly composed from the manuscripts of the deceased missionaries, and will be found in a high degree delightful to the friends of missions. Mr. R. has done well in giving these interesting portraits to his own church and the Christian world at large.

7. *Christian Devotedness*; or, the consideration of our Saviour's precept—"Lay not up for yourselves treasures upon earth." Hatchard and Son. This is, without exception, one of the most vivid appeals to the heart and conscience on the subject of liberality in

the cause of our Redeemer, that we have yet seen. Whether all the positions advanced be solid or not we will not pretend to determine; but we advise all to read and to consider. The author looks upon the precept above quoted, (together with all similar exhortations,) as literal in its import, and maintains that Christians are to sell all they have:—1st. Because Christ commanded the young man to do so.—2d. Because he commended the poor widow for so doing.—3d. Because the Apostles, and all who believed at Jerusalem, did so, by selling their goods, houses and lands.—4th. Because no other dedication to God, but that literally enjoined, meets the urgent unspeakable wants of the Heathen.—5th. Because, without this dedication, it is impossible to receive the command, "Love thy neighbour as thyself."—6th. Because, while it keeps all, who see its reasonableness and heartily yield to all its requirements, in the most entire dependence upon God, it, in a great degree, frees them from all dependence upon man.—7th. Because, while it obviously tends to the general extension of Christ's kingdom upon earth, it does also, in an equal measure, contribute to the happiness and usefulness of the individual, by extirpating carelessness and sloth, and causing to grow in abundance, the fruits of righteousness and love.

8. *An Address*, delivered to the young gentlemen of the Protestant Dissenter's Grammar School, Mill-Hill, on the appointment of the Rev. Henry March, to the Religious Charge of that Institution, Feb. 2, 1826. By WILLIAM ORME. Holdsworth. 1s. 6d. This address, though composed without any reference to publication, exhibits abundant proof of the enlightened views, sound judgment, and devout piety of the esteemed author; and is altogether a most suitable present for intelligent well educated young people of either sex.

9. *The beneficial Tendencies of Christian Association*: A Sermon preached at the Rev. John Davies's Meeting House, Hare-court, Aldersgate-street, on Thursday, December 8, 1825, before a Monthly Association of Ministers and Churches, and published at the request of the Ministers. By ROBERT WINTER, D.D. Black, Tavistock-street, and Holdsworth. 1s. 6d. This Sermon, founded on Psal. cxxxiii. contains a very pleasing sketch of the history of the Monthly Meeting of London Ministers and Churches, now, we are happy to say, merged in a congregational union. Those who listened to the discourse, from the pulpit, were highly gratified by the details it presented, and the churches in general will, we doubt not, look on it with interest as a correct memorial of a very ancient and useful association. We sincerely thank Dr. Winter for this very edifying Sermon.

10. *Conversations of a Father with his Son, on some leading points in Natural Philosophy*; designed for Schools and Families: to illustrate the perfections of the Deity, and expand the youthful mind. By the Rev. B. H. DRAPER. Wightman and Cramp. Mr. Draper has acquired an aptness for instructing the young, which seems to fit him for extensive usefulness. These conversations are all devout in their tendency, and are, in a pleasing degree, illustrative of the infinite perfections of the Most High. The Conversations are twelve in number, and embrace the following topics:—Blatter, the Eye, Animals, the number of God's Works, the Solar System, the Power of God, Water, Air, Colours, Earth, the Human Frame, and the Goodness of God.

11. *The Antinomian reclaimed*; a series of Dialogues. By WILLIAM GILES. Wightman and Cramp. 2s. These Dialogues are designed to expose the abominable evils of Antinomianism, and they are well adapted to accomplish their end. As they are colloquial and familiar in their style, we hope they will be read by those classes of the community who, from their habits and associations, are most exposed to the vulgar poison of a perverted Calvinism.

12. *A Discourse on Colonial Slavery*. By JOHN NELSON GOULTY. This is a sensible and seasonable exposure of the awful system of colonial bondage, against which, ere long, the voice of the whole civilized world will, doubtless, be raised.

13. *The Progress of Religion*, exemplified in the

History of Mary Wilson. By the Author of the *History of a Servant Maid*. Nisbet. 2s. This is as valuable a Tract as the one which we formerly noticed from the same pen. Religion is here exhibited in her truest lights, without deficiency and without exaggeration. We commend this little volume to the attention of the poor.

14. *Mary and her Mother: a Sequel to Scriptural Stories, for very young Children.* By the Same Author. Richard Long, Finsbury-place. 3s. The object of this book is to endear the Scriptures to the young mind, by pointing out their beauty and their harmony. It is admirably calculated to shew the connexion between the Old and New Testament Dispensations, and to lead to the conviction that "Christ is the end of the law for righteousness to every one that believeth."

15. *The Doctrine of Eternal Reprobation disproved.* By JAMES HARGRAVES. Wightman and Cramp. 3s. The principles of this volume are very scriptural, and the reasonings very sound and conclusive. Mr. H. is a good divine, and belongs to the best school. He is an advocate for free grace; but he does not clog the doctrine with the perverse conceits of a barbarous and overstrained orthodoxy.

16. *A Selection of Prayers for Children and Young Persons.* By C. HOLMES. Nisbet. 3s. The Rev. W. Marsh, of Colchester, recommends this useful Manual, which, with many of the best people in the land, will go far to sell it. The members of the Church of England, and other Christians, will find in this volume much to commend, and nothing to condemn.

17. *Fact and Truth opposed to Roman Catholic Infidelity and Error.* The substance of Two Lectures, delivered in the Independent Chapel, Clithorse, and published at the request of the Congregation. By T. WADSWORTH. Longman. 1s. 6d. Mr. Wadsworth is a young divine of no ordinary pretensions, and the present discourse will show that he is a champion in the cause of Protestantism, and that Popery has gained nothing whatever by daring him to the battle.

18. *Deism Refuted: or, plain Reasons for being a Christian.* By THOMAS HARTWELL HORNE, M. A. Seventh Edition, corrected and enlarged. Cadell. A book like this ought to be put into the hands of every

youth throughout the land. Let it be thoroughly read, and infidelity will appear to be as foolish as it is base.

19. *Advice to Cottagers:* showing the means by which they may become rich, honourable, useful, and happy. By J. THORNTON. W. Baynes and Son. 1s. 6d. The labouring poor are, in every view of their character and condition, an influential section of the community, to be regarded, with interest, by Christian men and Christian institutions. This brief and cheap volume is affectionately addressed to them, and its appeals are simple, energetic, and appropriate. The author shews how the poor may become truly rich, honourable, useful, and happy.

20. *The Shepherd of Israel: a Practical Exposition and Improvement of the 23d Psalm.* By J. THORNTON. W. Baynes and Son. 1s. 6d. This is an evangelical, practical, and truly spiritual, exposition of the sublime and pathetic Psalm to which it relates. We can speak of it in a high tone of Christian satisfaction, as, indeed, we can of almost every thing which comes from the pen of the esteemed and pious author.

21. *An enlarged Series of Extracts from the Diary, Meditations, and Letters, of Mr. Joseph Williams, Kidderminster; embellished with a Portrait.* By BENJAMIN HANBURY, a descendant of the author. Westley and Davis. Second Edition. 6s. The commendation which the celebrated Miss Hannah More has recently bestowed upon this most valuable repository of Christian devotion, will be esteemed by those who hear of it, as one of the most satisfactory proofs of her genuine and ardent piety. We hail this new and elegant edition with unfeigned pleasure; and the more so, because it furnishes a specimen of the cheap-printing we have yet seen.

22. *Babylon and Infidelity foredoomed of God: a Discourse on the Prophecies of Daniel and the Apocalypse, which relate to these latter times, and until the second advent.* By the Rev. EDWARD IRVING, Minister of the Caledonian Church, London. In Two Vols. Chalmers, Glasgow, and Whittaker, London. 10s. 6d. This is a marvellous production, well worth attentive perusal. We hope next month carefully to examine its positions, and to point out both their truth and error.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

Twenty-sixth Anniversary.

THE Twenty-sixth Anniversary was held on Tuesday, May 2, at Freemasons' Hall. LORD GAMBIER in the Chair.

The report, which was of considerable length, was read by Rev. Edward Bickersteth and Rev. Thomas Woodroffe, Secretaries. Its chief points of interest were, the improved state of native female education in India, and the active co-operation of the Bishop of Calcutta, Dr. Heber, with the plans of the Society. The funds of the Society have increased above those of the last year, by 1200*l*. The Mission Seminary at Islington prospers. Eleven Missionaries have been ordained by the Bishop of London, and sent to their respective stations, after a public address delivered to them at Freemasons' Hall.

The LORD BISHOP of LITCHFIELD and Coventry moved the adoption of the report; he was compelled to absent himself almost immediately after, for the purpose of attending

the Commissioners for Churches. It was his earnest hope and prayer that these churches would be instrumental in training up many hundreds and thousands of true Missionaries, and that the supplications there offered would bring down blessings on missionary labours. The Society has had to encounter difficulties in Sierra Leone; but still its course is like that of a traveller in a mountainous district. The hill of ascent is constantly repaid by the bright and wider expanse of prospect at every step of their benevolent career.

LORD CALTHORPE, adverting to the opponents of such Institutions, said, that the worst enemies we have to encounter are the lusts of the flesh, the lusts of the eyes, and the pride of life; and that, perhaps, the best answer to objectors is afforded by the patient and exemplary lives of Missionaries.

SIR ROBERT HARRY INGLIS, Bart. contrasted the present flourishing aspect of the Society in India with the predictions of persons in the year 1807, when the Church-Establishment for that country was first determined

on. It was then said, that "if bishops were established in India, our whole India possessions would not be worth one year's purchase." The fact however is, that now, after the lapse of twenty years, our best human hope for the preservation of those possessions is in the extension of Christianity, and that perhaps most efficiently, through the medium of the Established Church. He also contrasted the moral and religious state of England 100 years since with its present aspect. At that time we had scarcely an allusion to the doctrines of Christianity in the writings even of the most polished and amiable authors. And no idea whatever of missions seemed to have entered the breasts of men. We submitted for 300 years to the just reproach of some, for our indifference to the cause of missions, while the Papal church had its Jesuits in every part of the globe from Paraguay to China.

Rev. J. W. CUNNINGHAM, alluding to the topic of opposition, said, that India was the place where we could *least* expect to make an impression—and where we were told by English prophets and French abbés, in little pamphlets and huge quartos, that it was impossible we could do any thing there. A periodical critique also attempted to explain our little success, and to recommend us a more expeditious mode of making converts. They advised us, if we could not get the Heathen to enter in by the "narrow door" of the gospel, to widen it for them; they said it was better for us to tread in the august steps of the jesuits, and accommodate somewhat of our rigid system to the laxity of Hindooism. Our plain answer is, that we adhere to this great Protestant principle, "we must not do evil that good may come." It is better to have a few faithful soldiers of the cross, who will not desert us in the hour of need, than thousands of nominal, but heartless professors. It is delightful to see Christianity again revisiting that country from whence she first poised her wing, and took her flight of mercy over the world—again sitting down by the waters of Babylon, not to hang her harp upon the willows, but to sing the Lord's song in a strange land. He then dwelt at some length on the duty of females to interest themselves in works of religious benevolence, and exposed that false delicacy which has cherished habits of indolence and luxurious indifference to the wants of others; and adverted to the observation of Montesquieu as to the state of females in India, where they "are children and fools at the time they possess personal attractions, and cease to be attractive when the mind acquires capacity of thought or improvement." He admitted that we all are naturally disposed to selfishness and ease. "Indeed," said he, "except Mr. Pratt and Mr. Bickersteth, I don't know two men in the world of whom I would not say they are 'constitutionally idle.'"

ROBERT GRANT, Esq. said, that the old objection was now revived against "taking so much trouble to evangelize the Heathen, who were very well satisfied to live and die as their fathers did, in happy ignorance of Christianity; and that it would be fitter for us to employ our money and labours at home." Now he would say, that if Christianity be so mischievous a disturber of men's peace, it would be more patriotic to concentrate all our disturbing energies on foreign lands. It would be very inconsistent to allow the enormities of infanticide and burning of widows to repose in security in distant regions, while we attempted to rouse up poor, quiet, contented ignorance from its lethargy at home. He showed the extreme folly of that argument which would infer that we ought to monopolize the blessings of Christianity, or that we do not, in fact, best promote its increase at home, by endeavouring to awaken the spirit of Christian Missions to other lands. He also reprobated that feeling which seemed to regard our India possessions merely in a temporal view, and contrasted it with the conduct of the Saviour, who, when all the kingdoms of this world and the glory of them were offered to him as *temporal* possessions, spurned them with indignation;—while we all know, that the same Saviour looks forward with earnest hope, as to the travail of his soul, for the time when all the kingdoms of this world shall be *spiritually* his, and he shall reign over them world without end.

Rev. CHARLES JERRAM noticed the blessed effects of our missions to the African coast, where we now possess an extent of territory nearly 5000 miles square, and from whence it was computed that formerly there were 20,000 slaves annually exported. He dwelt also with much earnestness and feeling, upon the importance of our personal religion and united prayers for the influence of the holy Spirit, without which we could expect no blessing on our labours.

Hon. and Rev. GERARD NOEL, in reference to the resolution which called their attention to the work of grace now going on in the world, said, it was the only work which never could cease to go on, and although it might to human eye appear for a time to be suspended, yet it possessed an inherent principle of resuscitation. He had lately been amongst the gigantic ruins of Greece and Rome, where superstition has eclipsed true religion; yet even there shall the true light again break forth as the morning. The moral ruins shall be rebuilt, and the desolate place become as Eden, and the garden of the Lord."

As to the objection that we diminish the funds of benevolence at home, by employing them on foreign objects, it arises not only from a contracted view of what constitutes really our neighbourhood—(forgetting that the Saviour taught us, that every man in want

or misery, is neighbour to him who hath the means of relieving those wants) but it is also contradicted by experience. The increase of domestic charities, religious and temporal, at home has synchronized, and keeps pace with the spirit of missions and efforts on behalf of Heathens abroad. Besides, it argues want of faith in divine goodness. He who gave us Christianity, best knows the philosophy of the human heart,—and if we look *first* to his kingdom and righteousness, *he* will not fail to give us the minor and sub-lunary adjuncts of the needful things of this life. We have an instance nearly analogous in the case of Ireland, where for 300 years we had attempted to introduce the English language, by excluding the Irish—but now God having put in our hearts to give them the Scriptures in their vernacular tongue,—we, having done his greater work, he gives us to attain the less important object, and we find that this is the best and most effectual mode of introducing the English. It is also a mistaken view, to regard the successes of missions as small. Nothing is small in which the salvation of a soul is concerned. Our blessed Lord crossed the Sea of Galilee to heal the lacerated bosom, and save the immortal soul of a single demoniac.

I have often observed, that the strongest missionary arguments flow from the weakest lips—when a schoolmaster was telling some children of the abominable cruelties of the Hindoo superstition, 'one of them said, "What! have they no schoolmasters there to tell them not to do these things?"' Much of our apathy on these subjects arises from narrowing our views and looking only to the little details at home. We complain of the coldness of our spirits—why, the way to be warm is to stand in the sun;—go abroad and cast your eye over what God is doing on the earth by his heralds of truth, the Bible, and the Missionary, and your heart will be warmed, and the voice of murmuring or complaint be exchanged for the song of praise.

Rev. CHARLES HOARE, Right Hon. Earl of Roden, and Wm. Carus Wilson, Esq., M.P., said each a few words.

Rev. DANIEL WILSON, M.A., Vicar of Islington, spoke at considerable length, and with great energy. Looking to the rapid march of all our great societies, he anticipated, that, if 20 years more were to go on at the same rate of improvement, we should be close upon that blessed period predicted by prophecy,—we should at least witness a revival of primitive Christianity in the British empire. Indeed, he saw every thing to encourage the hope that such a time was near. Who can set a limit to the influence of the feeblest means, when sanctioned and blessed of God? When Luther, the solitary monk, lifted up his warning voice, three hundred years ago, one of the cardinals at

the Diet of Augsburg said, "It may be true enough that there are some corruptions in the Church of Rome, but that this paltry monk should dare to say so, is insufferable." He (Mr. W.) knew that there were many hearts longing to join this Society, but who had not yet courage to do so. They *see* that the Society has done a vast deal, let men say what they will; and there only wants a few steps to be taken, and the whole body of the national clergy will come over and join you. I speak advisedly, and know what I say.—There will be ere long, an outbursting of this great principle, even amongst our bishops upon the bench—I fear not to say it—There will be a revival amongst us of the religion of a Luther, a Calvin, a Cranmer, a Ridley, a Latimer—men whom no one is bigotted or senseless enough to put on a level with the preachers in the declining church under the first Charles—or the times of hypocrisy and cruelty of the Commonwealth, or the gross licentiousness of the second Charles—and (not to come too near our own) the puny pigmy lukewarm moralists of some twenty years ago. I say we must retrace our steps to the days of the Sixth Edward; I know that I have ventured far, but I will and must indulge these delightful hopes." (Considerable applause was excited by the Rev. Gentleman's animated and eloquent speech.)

Rev. J. H. STEWART, of Percy Chapel, chiefly had to propose that the meeting should conclude by singing a hymn. He understood, some difficulty had arisen on this subject on a former year, because there were some members of Parliament present, who did not like to be called "Psalm singers." He anticipated no such objection now, and felt that he was supported by Members of both Houses, on the present delightful occasion.

LORD GAMBIER then gave out the psalm.

"From all that dwell below the skies."

Which was sung with a universal chorus, and the Meeting adjourned at 5 o'clock.

BRITISH AND FOREIGN BIBLE SOCIETY.

Twenty-second Anniversary.

The twenty-second Anniversary was held on the 3rd of May, at Freemasons' Hall. The Hall was crowded to excess at an early hour. Upon the platform were the following distinguished individuals—viz. the Right Hon. Earl of Harrowby; Lords Teignmouth, Calthorpe, and Gambier; the Hon. and Right Rev. Lord Bishop of Lichfield and Coventry, the Lord Bishop of Salisbury, Baron Pellet de Loziere (from Paris), Hon. Mr. Hewitt, Hon. Mr. Sandford, Hon. Frederick Calthorpe, &c. &c. &c.

LORD TEIGNMOUTH, President, on taking
2 A

the Chair, commenced with a few appropriate observations.

The Rev. Mr. BRANDAM, Secretary, read a most interesting Report. The topic which most attracted notice was that which adverted to the schism respecting the Apocrypha. Certain parties had been long controverting the expediency of circulating the Apocryphal with the Canonical books of Scripture, and after many discussions, it was finally resolved,—1. That the Apocrypha should not be printed or circulated by the British and Foreign Bible Society. 2. That no pecuniary aid should be given to any foreign Society printing or circulating the Apocrypha. 3. That grants of Bibles to such Societies should be made on these conditions—viz. The Bibles should be the Canonical books only and *bound*—and also that the Apocrypha should not afterwards be bound up with them, or circulated with them by the Foreign Societies in any way whatever.—(Much cheering followed the announcement of these Resolutions.)

The Hon. and Right Rev. the Lord Bishop of LICHFIELD and COVENTRY always approached this cause with feelings of admiration, interest, and gratitude. He had heard in the Report of the occasional difficulties and embarrassments of the Society, and especially a diminution of its funds during the last year; but he saw no cause to weaken his attachment to the Society, nor his assurance of its ultimate success. He could not bring himself to believe that a reservoir which was to supply the spiritual drought of heathen or Popish lands, could ever be so undermined by objectors as to cease to be of use; or that any efforts could exhaust that fountain of living waters which for ever bubbled in the well-spring of the Oracles of God. The present assembly seemed to him like representatives from all nations of the earth, saying to the Society respectively as the man of Macedonia in the vision said to Paul, "Come over and help us." He invoked them, therefore, not to abate in their ardour—not to close the access to life of which they had given a glimpse—nor seal up the living springs of which they had furnished already copious though insufficient draughts.

The Right Hon. LORD CALTHORPE adverted to that passage in the Report which mentioned the observation of the Prior of an Armenian Convent, who said, "The best thing England ever did, was the formation of the Bible Society." He (Lord C.) never felt so strongly the blessings and privileges of being an Englishman, as on the platform of that Society. "Great," said the noble Lord, "was the prospect in South America. England, deservedly called the cradle of the civil and religious liberties of the whole world, was extending her fostering love to that wonderful country." He ad-

verted also to the reviving state of religion in France.

Right Hon. EARL OF HARROWBY lamented his being unable to say much. He felt a weakness in his voice, but feeble as that voice was, he could not withhold its best efforts in favour of this valuable Society.

LORD TEIGNMOUTH declared, that as long as it pleased God to grant him life and health, he would never abate his utmost exertions in the Society's behalf.

The Hon. and Rev. G. NOEL had the honour to introduce to the notice of the Meeting an illustrious stranger, Baron Pelet de Loziere, representative of the Paris Bible Society. He (Mr. N.) could never forget the reception he met with from that Society, in the year 1817, when he went as the representative of the British and Foreign Bible Society, to Paris. He hoped that all anticipations of evil might be frustrated, and though the ground beneath the Society seemed to have been agitated, as by an earthquake, during the last year (alluding to the controversies about the Apocrypha), yet he thought it now seemed to stand firmer than ever. It was the common ground of all Christians.

BARON PELET DE LOZIERE noticed the resolution passed at the last Annual Meeting of the Paris Bible Society, which thanked the British and Foreign Bible Society for its assistance, and rejoiced that the good seed which they had sown had not fallen among thorns. He stated that the cause of the Bible was making great progress in France, as to auxiliaries, income, and the good effects of the Paris Bible Society. The improvements in the state of the Protestants were very encouraging. Private, family, and public worship, were more attended to. He spoke very feelingly of the hospitality shown by Britain to the French Refugees, and contrasted the dreadful state of things in France at that time with the present. *Then*, if a man had a copy of the Scriptures in his possession it was enough to condemn him to the scaffold; *then*, the Protestants were obliged to assemble for worship amongst the graves and tombs. But now a Society was publicly instituted for circulating the Scriptures, and the Protestants of France were building suitable places of worship for themselves. Queen Elizabeth formerly sent a supply of troops to a French Monarch at his earnest request, but now the French people supplicate England for a supply of different weapons—even those of spiritual temper. The improvement in public feeling in France was not confined to religious toleration; every thing partook of it. A Society lately established proposed a prize for the best treatise on the causes of national irreligion, and the best means of removing it. He firmly believed the best and only means were the Gospel. Philosophers might argue, or wits

might satirise vice, but nothing could reform the heart but the pure religion of the Lord and Saviour Jesus Christ.

LORD TEIGNMOUTH being now obliged to leave the room from ill health, the chair was taken by Lord Gambier.

The Right Hon. CHARLES GRANT, M. P. adverted to the mixed and chastened sensations of joy and regret, &c. with which such meetings were always attended. The departure of the Noble Lord Teignmouth and the accession of Lord Gambier to the Chair, were circumstances of this nature. So were the emotions excited by hearing the Noble Baron from France, whom he was going to call a "stranger," but he recalled the expression—he would rather say the friend, the Christian advocate, and co-partner, in the cause of the Bible. That illustrious visitor had revived the memory of days of persecution, thank God, long past, and afforded in his own person a living proof of what the Bible Societies can effect—more than realizing the anticipations which some years ago were only whispered or murmured in accents of joy, at first hearing the possibility of forming a Bible Society at Paris. He saw in such things a delightful contradiction to those words of the Poet, who, wishing to stir up English animosity against France, (amidst other glowing imagery), said of the two nations that,

"——— Coast frowns on coast,—

Arms, Gods, opposed—but most the adverse mind."

Such sentiments he (Mr. G.) would expunge as hateful to humanity. The Bible Society has enabled us to say, that neither arms, nor gods, nor mind are opposed.

The Right Hon. the Lord Mayor spoke a few words, expressive of his high approbation of the Society, his conviction that it was every man's duty to support it, and that the best effects do every where result from the circulation of the Holy Scriptures.

The Rev. J. W. CUNNINGHAM felt it his duty to direct their attention to topics less satisfactory than what they had yet heard—namely, the diminution of their funds. As Englishmen, they should look difficulties in the face, inquire their causes, and seek to remedy them. Mr. Grant's speech was like the sound of a trumpet, but he (Mr. G.) must strike in a minor key, which yet, on the principle of musical science, he hoped might rather increase than destroy the general harmony of the day. The Rev. Gentleman then spoke at considerable length, and with great eloquence, on the subject of the late controversies about the Apocrypha, which he portrayed in many ingenious illustrations.

The Rev. Dr. PHILIP, from South Africa, detailed the proceedings of the Bible Society in that quarter of the globe, and read many interesting extracts from speeches made by

Caffres, and Hottentots, and Bushmen, at meetings of Native Bible Societies.

Colonel PHIPPS in a most admirable speech made similar statements of the good effects of the Bible on persons of all ranks, Europeans and natives, in India.

The Rev. Mr. Fox, Missionary to Ceylon, described the superstitions of that people in that interesting island, and the great work of grace which Missionary and Bible Societies are rapidly carrying on there under the Divine blessing.

Rev. W. MARSH said that he was desired to be brief in what he would say, and thus far being *orderly* in his speech, he hoped to be pardoned for being apparently *disorderly* in his conduct. He would take the liberty of *crossing* the Noble Chairman, though in this his Lordship would not be *crossed*—(Here Mr. Marsh walked across the platform in front of Lord Gambier, and grasping Baron Pelet de Loziere by the hand, whom he shook with a cordial vehemence, fully returned by the grateful Baron.)—He then exclaimed, "May France and England ever be thus united, and in a cause which combines the glory of God and the salvation of man."

Rev. Mr. ELLIS, late Missionary to the Sandwich Islands, excited considerable interest by stating the progress of Christianity there, and reading letters from Madame Poki and her husband, who accompanied the late King of those islands to this country. He also told a story to show the advantage of Christianity in introducing civil liberty in those Islands. This was not done by Missionaries who never meddled in political matters, but resulted from the spread of the Bible.

Major General ORDE moved the thanks of the Meeting to Lord Gambier, which his Lordship gratefully acknowledged, and

The Meeting adjourned at Half-past Four o'clock.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Eighteenth Anniversary.

THE annual meeting of the above Society was held on Friday, May 5, at Free Mason's Hall, Great Queen-street, Sir T. Baring, M. P., President, in the Chair. The room was crowded to excess, and the Report gave an extensive and encouraging view of the Mission to the Jews in different parts of the world. The funds, including legacies, due but not paid, amounted in the last year to £14,000. About 80 children, of Jewish parents, upon an average, are receiving, in the schools of the Society, at Bethnal Green, the blessing of Christian education. Five students in the seminary are preparing for the missionary work among the descendants of Abraham. Twenty-five devoted men have already gone

forth to the lost sheep of the House of Israel, and are now labouring, with different degrees of success, in the kingdom of the Netherlands; in Germany, Russia, Poland, the Mediterranean, Palestine, and India. In all of these stations proofs are not wanting of the removal of prejudice, and a strong disposition on the part of many of the Jews to read the New Testament and other publications of the Society, and to hear the gospel from its missionaries. In proof of this the following fact is submitted:—

“In Posen and the neighbourhood, fifteen young men have given notice of their design to embrace Christianity; the most part of them, however, being teachers, they are at a loss what to do after baptism. In Strzelno the magistrate sent a paper among the Jews of the place, to ask them whether they would permit the Missionary to preach to them in their synagogue, and if they did to write their names. All the Jews of the place, without one exception, signed the paper: *and the Christian Missionary, in his clerical robes, delivered to them a sermon of one hour and a half long, in the synagogue, from the place where they are accustomed to read the Law.*”

The pious and learned Professor Koluck, from whose letter the above is extracted, has informed the Society, that more than 100 Jews have been baptized in Berlin alone, within one year; and respecting the spirituality of the minds of many of them he has no reason to doubt. The anniversary sermon was preached by Rev. H. M'Niele, Rector of Albury, on Thursday evening, May 4th, and resolutions, referring to the contents of the Report, &c. were moved and seconded by the Hon. and Right Rev. the Lord Bishop of Lichfield and Coventry, the Right Hon. Sir G. R. Rose, M. P., and the Hon. Capt. Noel, R. N.; by the Hon. and Rev. G. T. Noel, and Rev. Messrs. L. Way, C. Simeon, W. Marsh, J. W. Cunningham, H. M'Niele, E. Irving, Dr. Pinkerton, and Capt. Maynard. The collection, at the sermon and meeting, amounted to about 200l. We earnestly recommend the perusal of the Report, and other publications of the Society, to our readers, as calculated to excite interest and call forth prayer in favor of the ancient people of God. The audience appeared to take a lively interest in the subject, and to anticipate, perhaps, at no very distant period the happy moment, when Jehovah will again “make Jerusalem a praise in the earth.”

WESLEYAN MISSIONARY SOCIETY.

On the first of May, the Anniversary of this Society was held in the City Road Chapel, Joseph Buttonworth, Esq., M. A., in the chair.
In consequence of the generally increased

ing interest taken by the Christian public in the cause of Missions, the assembly on this occasion was larger than usual; and the impressive speeches which were delivered by the ministers and gentlemen who assisted at the Meeting, were well calculated to increase the zeal and energy which have already been displayed by this Society.

A luminous Report, read by the Rev. John James, who kindly officiated for the Rev. Richard Watson, one of the General Secretaries, and who was labouring at the time under considerable indisposition, stated the present circumstances of the Society to be of a most encouraging nature. It informed us that the stations occupied by the Missionaries of the Society, or to which Missionaries will very shortly be appointed, are 131; that the number of Missionaries actually employed is 180, exclusive of Catechists and Schoolmasters; and that the members in their several societies amount to about 32,000, of whom nearly six and twenty thousand are negro slaves. The funds of the Society, we were further informed, have also greatly prospered, the receipts for the last year having exceeded those of the preceding by £7119.

One circumstance alone came before the Meeting, which had a tendency to cast a gloom over the exhilarating scene; namely, the awful and mysterious dispensation of Divine Providence, whereby five valuable and devoted Missionaries, two of their wives, and four of their children, together with other passengers, and the crew of the vessel, amounting in all to two and twenty persons, perished by the wreck of the mail-boat, Maria, on the 28th of February last, within a few miles of the Island of Antigua. This afflictive event appeared to make a deep impression on all present.

The Meeting was addressed by Lieut. General Neville; the Rev. Dr. Stewart, of the Scots' Church, Liverpool; the Rev. Thos. Mortimer, Lecturer of St. Leonard's, Shoreditch; the Rev. Eustace Cary, late of the Baptist Mission in India; the Rev. Edward Irving, of the Scots' Church, Hatton Garden; the Rev. Theodore Dury, Rector of Keighley, York; the Rev. Messrs. Entwisle, Moore, Newton, Townley, Lessey, Naylor, Fox, and White; and by Lancelot Haslope, Esq.; and Mr. Turner, of Derby.

The Collections made at the several services, and at the Anniversary, including certain donations then presented to the Society, amounted to about £1030.

PRAYER-BOOK AND HOMILY SOCIETY.

Fourteenth Anniversary.

The Annual Meeting was preached at Christ Church, Morgan Street, on Wed.

nesday evening, May 3rd, by Rev. C. S. Hawtrey, M. A., Vicar of Whitston, Monmouthshire, and Minister of the Episcopal Jews' Chapel, Bethnal Green, from Job viii. 8, 9, 10. "Inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers, (for we are but of yesterday, and know nothing, because our days upon earth are a shadow.) Shall not they teach thee, and tell thee, and utter words out of their heart?"

At the Annual General Meeting, held on the 4th, at the London Coffee-house, Ludgate-street, the President, Lord Bexley, took the Chair, at twelve o'clock; which was afterwards filled by Admiral Lord Gambier. The following individuals addressed the Meeting:—

Earl of Rocksavage, and Rev. C. Jerram; Rev. W. Marsh, and Rev. John Peers; Rev. R. Newstead, and W. W. C. Wilson, Esq. M. P.; H. Pownall, Esq. and Hon. and Rev. G. J. Noel; Rev. B. Woodd, and Hon. and Rev. L. Powis. Rev. C. S. Hawtrey, acknowledged; Right Hon. Sir G. Rose, and Rev. Mr. Bailey; Admiral Lord Gambier acknowledged, and closed the Meeting.

"That this Meeting has heard with sincere pleasure of the increasing success of the Society's labours among seamen; and that they view the continuation and extension of such efforts as highly important.

"That this Meeting cordially approves of the Foreign objects and proceedings of the Society, especially the publication of our devotional forms in the languages of the East; and that they earnestly recommend this, and every part of the Society's object to the patronage of the Public. The income of the Society, during the past year, has been 2351l. 15s. 6d,

IRISH EVANGELICAL SOCIETY.

The Twelfth Annual Meeting of the above Society was held at the City of London Tavern, May 9, 1826. T. Walker, Esq. in the Chair. Rev. T. Morell, of Wymondley, opened the Meeting with solemn prayer. From the Report of the Committee it appears that the number of students in the Society's Academy has been extended to twelve: three have recently finished the academical term, and are now occupying important stations of missionary labour in the country; and the statements and recommendations of promising candidates for admittance are already before the Committee to fill up the vacancies thus occasioned. The labours of the students, in superintending Sunday Schools, and preaching the Gospel, at destitute openings in the neighbourhood of Dublin, appear to be increasing and important. The Society has fifteen stations through the country at

which its labours are promoted in the English language, and seven native Missionaries who are diffusing its important benefits in the vernacular tongue. It is gratifying to find in reference to all the Society's stations, that there is perfect harmony among the Missionaries and the Congregations; that the spirit of general co-operation for the advancement of the great cause, appears to be increasingly felt and exemplified; that Sunday and other Schools are multiplying in most of the districts, and promising the happiest results; and that the distribution of the Holy Scriptures and religious tracts has met with unprecedented encouragement, and seems likely to prove a powerful auxiliary in the spiritual instruction of the people. The Missionaries generally report that, throughout the whole of their itinerating labours, they have found a very considerable spirit of inquiry about the Scriptures of salvation, and an increasing desire for instruction, particularly among the Roman Catholics. Their districts of labour, in several instances, have been so widely extended, by reason of that spirit, as to render it very highly desirable that a second labourer should be promptly sent to secure and supply the openings which have been obtained. And, indeed, in the present excitements and desires for Christian knowledge that prevail among the people, it is utterly impossible but that a Society like this must very seriously extend the sphere of its exertions, or the Committee, for want of the means of doing so, must have the painful trial of neglecting many important facilities, and passing by many delightful openings, which the providence of God is placing before them for the advancement of their important objects. At present, indeed, the means are far too limited. Four native Teachers are now before the Committee with high recommendations, and promising qualifications for usefulness, but cannot be employed, purely for want of funds. The Committee do hope that the time is not far distant when the liberality of the Christian public, in the cause of Ireland, will bear a greater proportion to her acknowledged claims, and keep a more even pace with the openings of Divine Providence in the facilities and opportunities it affords for the more effectual advancement of her evangelization. The Committee gratefully acknowledge the receipt of 100l. from Thomas Hayter, Esq. of Brixton, being the second donation of that amount, together with sundry smaller sums, which the Society has received from that truly liberal and devoted friend. In urging the necessity of extended liberality, the Committee do not forget the circumstances of commercial distress that have afflicted, and that continue to afflict, their beloved country. They have already felt the influence of those circumstances on the liberality of those who are able to contribute, and they cannot but consider that it is a

circumstances like these, that it peculiarly becomes you to remember the value of the commendation, and whence it came "She hath done what she could," and let each individual "go and do likewise." It is in circumstances like these, that those who are providentially exempt from the general pressure of anxiety and change, are urgently called upon, as in a season of emergency, to put forth additional benevolence, both as a token of their own gratitude, and also to supply the lack of others. It is, too, in circumstances like these, that the real friends of the Redeemer's cause should strive to maintain such an exemplification of Christian liberality as would tell the scoffing infidel, and the deriding worldling, that that liberality is so much the result of principle that it can sacrifice superfluities, trench on comforts, and even submit to privations, rather than allow the cause to which it is pledged to suffer and decline. The Report pays a tribute of affectionate regard to the memory of the late Dr. Bogue, the Rev. J. Hyatt, J. Townsend, and P. S. Charrier, as having been among the earliest patrons and warm supporters of the Society, and closes with an affecting appeal.

From the statement of the cash accounts it appears, that, during the last year, the Society has received £2,584 17s. 2½d., and expended £2,677 7s., leaving a balance of £92 9s. 9½d. due to the Treasurer.

The several resolutions, forming the remaining business of the Meeting, were moved and seconded in the following order:—Rev. A. Waugh, D.D.; Rev. S. Curwen; Rev. C. Townley, LL.D., of Limerick; Rev. J. Morison, of Chelsea; Rev. W. Cooper, of Dublin; John Wilks, Esq.; Rev. H. Townley; and Rev. T. Morrell, of Whymondley. During the evening it was proposed by some liberal friends that, as the present crisis demands a special effort in behalf of the Society, if twenty individuals would join to raise 500*l.* by donations of 25*l.* each, they would respectively pledge themselves to that amount: Others have generously acquiesced in the proposal; and the Committee do hope that other benevolent friends will come forward, so as to render the proposed number complete. Owing to the very numerous attendance, a second meeting was held in another room. James Ferrier, Esq., of Dublin, was called to the chair; J. Richardson, Esq., read the Report; and the Rev. W. Cooper, Rev. W. Orme, Rev. J. Styles, D.D., Rev. Mr. Rahm, from Russia, Rev. T. Evison, Rev. J. McKenzie, and J. Richardson, Esq., severally advocated the same important cause.

LONDON HIBERNIAN SOCIETY.

THE Twentieth Anniversary of this Society was held on Saturday, May 6, at Free-

masons' Hall. The crowd was exceedingly great.

In consequence of the absence of his Royal Highness the Duke of Gloucester, Patron of the Society, (who sent, however, a donation of 20*l.*, not being able to attend personally,) the Chair was taken at twelve o'clock by Lord Gambier.

His Lordship regretted much the absence of their Royal Patron, but could not refuse the call of the Committee, which led him that day to take the Chair. Lest any persons present should be unacquainted with the object of the Society, he would state them to be, simply and exclusively, the education of the children of the poor in Ireland, and the circulation of the Holy Scriptures.

The Rev. THOMAS WEBSTER, Secretary, then read the report.

The schools of this Society are either Day, Sunday, or Adult, and are distributed through the different provinces as follows:—

DAY.	SUNDAY.	ADULT.	TOTAL.	
	Scholars.	Scholars.	Scholars.	Scholars.
Munster	143	15	143	9,748
Leinster	41	23	52	3,557
Connaught . .	186	26	310	21,437
Ulster	371	50	691	57,341
	741	2,024	1,196	92,083

Receipts of the last year amount to £6,728: meanwhile, the Expenditure has been, £8,777.

The Hon. and Rev. GERARD NOEL regretted that some person of more ostensibility and influence than himself had not been called upon to move the adoption of the Report to which they had now listened with so much delight, and which had spoken to the best

feelings of their hearts. Hitherto their Anniversaries had been those of societies almost universally prosperous—to-day they were called to sympathize with one in adversity. He felt that, if the cause be good, it is the more endeared by these circumstances of adversity; there is something noble in assisting to raise the falling and cheer the dispirited. The name of Ireland was associated with interesting recollections; it brought to mind that long and melancholy arrear which England owes her. He never heard the name, without lifting up his heart to the Searcher of all hearts, that it would please Him to enable and dispose us to repay that long and vast debt, and to do which he would call on them this day to pledge themselves. Until of late years, Ireland owed nothing to her connection with England but degradation and sorrow. Now the name seemed to touch a chord which vibrates in every heart; and he regarded the presence of that large assembly, as indicating that every hand, *can* and *will* be stretched out in her behalf—that she shall not longer labour under her awful desolation. The *object* of this Society is interesting—it is to address the hearts of Ireland by the pure word of God—to send forth the testimony of that word which is the instrument of the Spirit, and elevates to the level which God designs for his people. The *principle* also of the Society is good. The schools are under the superintendence of men of different religious denominations.—“I love to find out so many points on which men of all diversities of form can agree. I love to expand the mind from the narrow fetters of sectarianism, and bigotry of Church or party—to merge all minor differences in one great common cause. Like Aristides and Themistocles, who postponed their private quarrel, and united to head the host which defeated the Persian invaders, at Marathon.” I would say to my dissenting brethren, let *us* postpone our quarrels till our common enemy be defeated. Sure I am, that will be a long postponement, for that enemy shall never be defeated, until we shall have landed, from the waves of this troublesome world, on the blissful shores of eternity; and if postponed till then, I am still more sure it will not *there* be renewed, where all earthly differences will have disappeared for ever. I admire the *construction* of this Society. The simple arrangements of its schools—the tasks allotted to its scholars—and heartily I wish the divine blessing to rest upon them all. And as to the *difficulties* of the Society, and the objections brought against it,—one chiefly deserves notice. I was struck with the expression in the Bishop of Elphin’s letter, where he says that “the regular attendance of the children at their respective places of worship does away the charge of *undue proselytism*.” Yes, there is an honest and holy proselytism which we

will ever glory in. I love that spirit which led an Apostle, in the midst of heathen persecutors to say, “None of those things move me, nor count I my life dear to myself.” I rejoice at observing such a spirit animating the friends of Ireland, and I will not withhold my voice of reprobation against that system of religious despotism under which that country groans. The system, I say, and not the men—the system which would fling back into the caverns of superstition and ignorance, the torch of Divine Revelation, and leave the world in darkness. No, while I have a tongue to speak, or an arm to lift up, I will use both in this holy and bloodless conflict—I will draw the sword of the Spirit, which is the word of God, and smite down the foes of truth, until error and falsehood, and idolatry and superstition, be laid prostrate, and the Lord of Glory be exalted.

Rev. W. MARSH, (vicar of St. Peter’s, Colchester,) and the Rev. G. CLAYTON, here addressed the Meeting.

Rev. George VAUGHAN SAMPSON (of Glenully, in Derry, Ireland) bore testimony, from his personal knowledge, to the suitability of the Society’s Schools, to the moral religious wants of Ireland.

I. E. GORDON, Esq. (R.N.) delivered a most able speech on the practical details of and the schools.

Rev. HUGH M’NEILE would chiefly confine his observations to the nature of the opposition which this Society experiences in Ireland and elsewhere. In doing so, he would previously declare that he meant no ill will to the *persons* of any men, but solely directed himself against the *system*. His desire was to save as many as possible—nay, *all*, if he could, from that system of Popery which may be justly compared to a sinking ship. The ship *must* go down, but he would, if possible rescue the crew. In doing this, he would cheerfully co-operate with Protestants of any denomination, and know no minor points of difference. But there are limits beyond which forbearance or co-operation are infidelity. We hear much of charity—a vile pretender to the name—hiding a deadly enmity to God’s truth, behind a specious garb—traitress to her sworn allegiance to Christ, the King. I hear much, and never can hear too much of the Saviour’s meekness, and charity and forbearance, but I cannot forget that the same Saviour said, “Woe to you, Scribes and Pharisees, hypocrites—ye have taken away the key of knowledge, you enter not in yourselves, and them that would enter, ye hinder.” I will never cease to raise my voice against a system, wherever it be found, or whatever called—whether Episcopalian, Presbyterian, or Popish, which would adulterate the truth of the Gospel, and mix up any thing as the ground of man’s salvation, with the atonement and righteousness of the Lord Jesus Christ. Popery is not

limited by geographical boundaries. Its essence may be found widely diffused. I will bear testimony against it every where—against “the spirit of Popery which would *shut the book of God to the people*”—a book which we will, by the blessing of God open to all men. My poor perishing countrymen come to you—they tell you, “We are in danger—we know it. Our Priest tells us there is no fear, but the Word of God tells us otherwise. We have been stupified, hood-winked, manacled. Release us from this awful state. We will send our children to your schools—they *shall* know, and we *will* know that book for ourselves.” Yes, my Lord, such are their real sentiments. I abhor from my soul, that most revolting feature of modern Popery—I mean the demure and species gulfe it now assumes. The viper is never more dangerous than when he conceals the fangs behind the polished tongue. We are told that Popery is changed! Changed forsooth! In what is it changed? True, the Catholic leaders and prelates, when examined before your Committees, were meek and gentle as lambs! But who is senseless enough not to see that this is but one of the ten thousand deceitful aspects which Popery assumes, while her hands are tied up—while she can only smile and occasionally “show her teeth, but dare not bite.” Mistake me not, as if I had any political allusion in what I say; I merely advert to the spiritual pretensions of Popery. And as a proof of its identity and unchangeable spirit, I will read an extract or two, from a book just published in France, and translated into English—a book said to be approved by 100 Romish Bishops, besides Curates and Laymen without end—one of whom panegyrises it thus, “If all the theological books ever written, were lost—if the book of God itself, they might all be recovered in this book, and *with interest beyond!!!* Now what is this book which is blasphemously asserted to contain even more than God’s own book? It is entitled, “The Life and Revelations of Sister Nativity.”—(a Nun.) Hear one of her Revelations. She saw purgatory—the fires whereof gradually increase in fury and force, as the Day of Judgment draws near. All persons, for the most trivial offences, must go there, that “*every thing wanting in desert may be made up by suffering!*” The flames increase in force as the time shortens for the sufferer, so that purification may be effected equally, whether the time be long or short. In another of her revelations, she saw the Priest consecrating the wafer, and saw in his hand a beautiful infant child, who said in a gentle voice! “Oh! if you were all as eager to eat me as I am to be eaten by you!” Soon after she saw the same child stretched on the salver bleeding and dying! Horrible, horrible!—Is this the book to give as the word of God, “and with interest

beyond!” Is it not more than true that Popery is not changed?—Talk to me of the progress of intellect, and the march of mind—yes—there may be improvement, and improvement may penetrate every where else; but, the deep recesses of Popish darkness are imprevius to its rays. It is a system foredoomed to destruction. It has the curse of God upon it—we would rescue children from its abominations—and I say, my Lord that you and I, and those who like us have sworn solemnly, that “*popery is damnable idolatry*” cannot consent to train up children in such detestable heresy—cannot conscientiously pay a tax to increase and perpetuate that accursed system.—(Long and loud cheers followed the conclusion of the Rev. Gentleman’s speech.)

REV. EDWARD IRVING compared the Englishmen of this day to the Athenians (of whom Paul had said they were in all things too superstitious, not meaning this as a reproach, for our translation should have been “too religious.”)—The English were in all things “too generous.” A Rev. Speaker said that “Scotland had heads.” He would return the compliment by saying that England was the mother country, not only of her own natives, but of the world. “I knew a father land and a father country, but a mother land I knew not ’till I came to England.” Let me first address myself then to the head; and let me say that it is the work of the Gospel alone, which, like the heat of the sun to the rose (a worthy emblem of England), can expand the full and rich petals of the flower and give it fragrance. It is this alone my country owes its high distinction—this alone has reared to maturity the trees of righteousness, the planting of the Lord in that country, long persecuted and oppressed, but now truly the Israel of revelation. I will also speak to your hearts, and I request you to suppress your feelings, while I bring to your notice the worth (or worthlessness as it may be) of a system, about to be proposed for adoption in the sister country, and embodied in this volume which I hold in my hand (Report of Irish Education Commissioners). It is a document well drawn up, fitted to the temper of the times and the taste of the times, and the feelings of that House of Legislature, where it will soon probably be brought forward—but which I say contains that wall, that mountain of prejudice which this Society must encounter and surmount, if it is to exist at all. I shall read the substance of that system embodied in one short sentence. He read then the passage where the Commissioners recommend “that in schools where the number of Roman Catholics in attendance justifies the expense, there shall be *two* schoolmasters, one a Protestant, the other a Roman Catholic. That on two days of the week the schools shall break up at an early

hour, and the children of each communion be respectively taught their religious doctrine by their respective Pastors." Now, observe the end of this sagacious plan, devised by these temperate, judicious, wise, prudent, politic Commissioners. It is, forsooth, to bring about *conciliation*! to put an end to heart burning, and divisions of a political or religious nature—would you believe it? *Conciliation* is the object of this great process, for transforming men, by letters of the alphabet, and mysteries of the multiplication table, during four days of the week—and then destroying passions and prejudices, by setting two careful guardians of those passions—two pitted antagonists, to marshal those young in hostile array—to train them to controversies of blood! Yes, of blood, I say: and if not allowed to say it here, I will sing it to the desert wilds—that wherever the Roman Catholic religion attains the superiority, it is a controversy of blood!—and this, forsooth, is to beget uniformity of thought and loyalty of conduct—this is to be the panacea for Ireland's woes and miseries!—out on such drivelling! But, oh! the Catholic Priests are meek and temperate men!—they gave their testimony as learned men! They forbid the Scripture!—Oh! not they, "God forbid!" (they said) they were not opposed to the Bible, they only wished to add a little of the wisdom of the conclave of Irish Priests to the wisdom of Paul and the Apostles—to make the word of God *innocent*—to take the poison out of its balm—to add strength to the leanness of Protestant Bibles, by Douay notes and commentaries—to substitute the prescription of (what d'ye call them?) their Primates, for that of the Chief Physician of souls!! Let us see what kind of education they give. I'll quote from the Report itself; it is needful to be very particular in what we say. "*The Brothers of the Christian schools examined.*"—Well, what do these Christian brothers teach?—Answer—"No copy of the Scriptures in any of their schools" (There 'tis written, my Lord.) But observe further, "*two copies of Pastorni's Prophecies in one of these schools.*"—Yes, my Lord! no copy of Isaiah's or Jeremiah's, or Daniel's Prophecies, but "*two copies of Pastorni's*"—and further, "*a Sketch of Irish History, in form of a Catechism,*" which the Commissioners describe as "*a most objectionable work, and calculated to keep alive hostility between Ireland and England.*" So much for the religion and the loyalty to be expected in the schools of the "*Brothers of Christian Education*"—the *elite* of the Priesthood, I presume. But let us turn to the gentler sex—let us see what the "*Nun-nery schools*" learn us. *The Holy Scriptures are not read in any of these schools.*" (There 'tis written, my Lord—we must be very particular.) Then again the "*Free*

schools"—what of them? "*No Scriptures taught, but Catholic Catechisms taught.*" Where is your liberality now?—Are we to be twitted with want of liberality, when such things stare us in the face?—I tell you that, if statesmen shut their ears to these truths, God will thunder on them his providential vengeance—if they refuse to listen, he will give them famine of the word of life. I say, that if, with such a Report in their hands, they will give up their children, and ask us to give our money to pay for their education, in schools such as these, where the Bible is to be excluded, and catechisms of disloyalty and treason to be taught, the system and its supporters *must go down, and 'tis time they should go down!*" (Immense cheering.) Never, for the peace of Ireland, may it prosper, if it be adopted; but, indeed, I think too well of the Commons of England, to suppose they would ever listen to a Bill recommending such a system. I wish not to speak, apparently slighting, of dignitaries, or magistracies, or power. Far be it from me. I remember a Cumberland man once came across our borders, and our schoolboys asked him what kind of beings were "*Members of Parliament*;" and when this was explained, they asked, "*Wha mak's 'em?*" "*whoy,*" says the teacher, "*it's huz meakes 'em, sure.*" The speech, my Lord, was a constitutional one; and I would call on the Electors of England, to see that they make a House of Commons which shall truly speak the sense of a Christian people, and spurn such spurious liberality as this education system exhibits—to raise their voice against a Bill, if it be brought in, which would go to take, not our money from us—let that perish—but the souls of our fellow-creatures, and consign them to creeds of darkness, superstition, abomination, and disloyalty. I would say a few words as to money. I do not give up my sentiments, but I would explain them. I think the besetting sin of England is the worshipping of money; and I differ from your political economists, for I auger ruin from what they predict prosperity.

Here the Rev. Gentleman, in a manner very affecting to the hearts of many, gave his watch up to the Chairman, until, from the product of his writings, he could redeem it. The spirit of Mr. Irving's conduct was imitated by not a few present.

Rev. J. W. CUNNINGHAM in a few words, recommended the meeting to testify their approbation of *both* the methods advised by the preceding speakers.

JOHN POYNTER, Esq. and the Rev. JOHN MORISON, of Chelsea, also said each a few words. After which,

LORD GAMBIER called on the Meeting to join in spirit while he repeated the Hymn,

"Come, let us join our cheerful songs,"
&c.

The Meeting separated at Five o'clock.

BRITISH AND FOREIGN SCHOOL SOCIETY.

A numerous meeting of this Society was held at Freemasons' Hall, on the 15th of May.

It was expected, that his Royal Highness the Duke of Sussex would take the chair; but after waiting nearly an hour,

The Rev. GEORGE CLAYTON moved that William Allen, Esq. Treasurer, should take the Chair, *pro tempore*.

The Report was read by the Secretary. It stated, that the principles of the Society were not sectarian, but founded on the broadest basis of liberality. The Central School, in the Borough-road, has now 500 boys and 300 girls, and has given Scriptural education, since its first establishment, to 16,122 boys, and 7,892 girls. So great is the demand for admission, in consequence of the high character which the school maintains, that there are 169 applications now on the books, waiting for vacancies. Seven Greek boys remain in the school, the eighth has returned to his native country. Besides the pupils in the school, there have been above 700 teachers, trained in the British system, who are now engaged in foreign countries extending its benefits. The Society has sixty schools in London and its vicinity, containing 10,000 scholars. Looking to foreign lands, the Report observes, that in Denmark, the King, the nobles, and clergy, are favourable to the British system, and nearly 1000 schools in that country have adopted it. In Sweden it is also patronised by the King, and a central school is about to be formed at Stockholm. In Russia some retardation has occurred, because of the death of the Emperor Alexander and Count Romanzof. The Emperor was favourable to it, and had caused the Scripture lessons to be prepared for the use of the schools. In the Netherlands it is adopted largely, and in its schools the boys are also taught architectural drawing and vocal music. France rather retrogrades in the good cause of Scripture education. There is a little doing in Paris, but almost nothing in the provinces. The political distractions of Spain have almost crushed the efforts made there; and Portugal is little better. But there are appearances of a favourable nature at Florence, and the system is generally acceptable throughout Tuscany. It is strenuously upheld at Malta by their Excellencies the Marquis and Marchioness of Hastings, and derives no inconsiderable support from the Governor of the Ionian Islands. Greece, unhappily, has been the

theatre of bloodshed and horror; yet there is a school established at Napoli di Romania—a central school at Argos, and another was in contemplation at Missolonghi, under the superintendence of Georgius Constantine a young Greek educated at the Society's school in the Borough-road, London. The great island of Madagascar has greatly benefitted by the system. Openings have been made in Persia by the exertions of the Jewish Missionary, the Rev. Joseph Wolf, and schools commenced at Bushire, Bassora, and also at Ispahan. Ceylon has 3,000 scholars training up in this system, and it is about to be introduced into the Anglo-Chinese College at Canton. It is generally adopted in the South Sea Islands: and South America—that interesting land, where civil despotism is for ever crushed, seems disposed to extend the blessings of religious freedom and education to all her subjects. In the United States and British possessions of North America, it meets with ardent supporters—and even the West Indies have admitted its introduction, and are benefitting by its influence upon the slave population.

The Meeting was addressed, with remarkable effect, by his Excellency Mr. Flack, ambassador from the Netherlands; Rev. R. Hill; Rev. E. Irving; Mr. Van Oven; Rev. D. Russell, of Dundee; Rev. J. Sampson; Rev. Dr. Philip; Henry Weymouth, Esq.; Rev. J. Thompson; and Senor de Zebanono, Minister Plenipotentiary from Guatamala, in South America. We regret excessively at not being able to furnish an outline of the distinguished addresses; but at the same time earnestly commend the Society to the liberal support of the public, as its funds are far from equal to its great and benevolent undertaking.

FEMALE SERVANTS' SOCIETY.

Thirteenth Anniversary.

On Friday evening April 28th the London Society for the improvement and encouragement of Female Servants, held their Thirteenth Annual Meeting, at the City of London Tavern, Bishopsgate-street.

The Right Hon. the Lord Mayor, the President, in the chair.

His Lordship remarked, that among all classes of the community there are few, if any, that are so much exposed to danger and temptation, as female servants, that perhaps there is something so striking to our imagination, in the recovery of an offender, that our attention is more directed to the restoration of a profligate, than the preservation of the innocent and happy, from ruin, and encouraging them to persevere in the path of rectitude, piety, and peace.

The main object of this Society is, if it be

possible, even in a few cases, to PREVENT the female servant from *entering* upon that *declining course*, by which multitudes of our fellow creatures are made completely wretched through life, and in death!

The first reward from the Society, to the female servant, is the Bible, from which she may learn her duty towards God, which is the most effectual way of teaching her the duties she owes towards herself and others: 909 Bibles have been given to as many servants, on completing their first year since their nomination for the Society's rewards,—between three and four thousand pounds in money, have been given to servants, who have lived from one to thirteen years in the same families: eighty-four have obtained their septennial certificate and reward of three guineas each, on completing their seventh year, and at least 40,000 tracts have been distributed among female domestics.

During the past year 586 engagements have been made between employers and servants, through the medium of the Society's *gratuitous* Registry at 110, Hatton Garden, and 209 servants have been nominated by Subscribers for the rewards of the Society.

RELIGIOUS TRACT SOCIETY.

THE Twenty-seventh Anniversary of this Institution was held on the morning of the 12th of May, at the City of London Tavern. The number of persons present was more than the large room could contain, and, therefore, an additional meeting was held in another room.

Alderman BROWN presided in the upper room, and THOMAS PELLATT, Esq. in the lower room. The meetings were addressed by Messrs. E. Irving, E. Bickersteth, S. Curwen, Cesar Malan, of Geneva, W. Ellis, Dr. Philip, Dr. Henderson, R. Philip, H. Townley, J. Dyer, W. Marshall, J. Clayton, jun. T. James, J. Stratten, S. Hillyard, T. B. Bull, and Mr. Maitland.

Both the meetings were exceedingly interesting; and these large assemblies were actuated by Christian harmony and affection in a manner highly gratifying. Upwards of sixteen hundred persons were present. The collections and donations on this occasion amounted to 113*l.* 8*s.*

LONDON FEMALE PENITENTIARY.

THE Nineteenth Anniversary of this Institution was held at the Crown and Anchor, in the Strand, on Monday, May the 1st. The President, William Wilberforce, Esq. being at a distance from London, the Chair was taken by the Right Hon. Sir George Henry Rose, M.P. The resolutions were proposed and seconded by the Rev. Dr.

Winter, Rev. John Blackburn, Rev. David Ruell, Charles Edward Rawlins, Esq., Rev. Thomas Greenwood, Rev. John Latham, Rev. J. Phillip, Mr. William Jones, and Nadir Baxter, Esq. The Report stated, that there had been 175 applications for Admission in the past year, of which 75 had been received. During that period, 34 having completed their time in the Institution had been placed out in suitable situations; 29 had been reconciled and restored to their friends, 11 had withdrawn at their own request, 14 had been dismissed for improper behaviour, 1 had been sent to her parish, and 1 had died. There were remaining in the Institution, on the 1st of April, 98 Females.

The Report congratulated the friends and supporters of the Institution, on its present encouraging state, in regard to the order, regularity, and industry, which prevailed among the women in the House. The Appendix bears ample and unquestionable proof that these endeavours are attended with the Lord's blessing; shewing that many have become useful and respected in domestic life; and that some have tasted the good word of God, and the powers of the world to come, and been made partakers of the Holy Ghost, so as to devote themselves to the service of God in sincerity and with decision. The power of Christian principles is pleasingly shown in the record of the happy and triumphant death of one of the former inmates, who during her illness had many visitors, and among others, several Clergymen, Dissenting and Methodist Ministers; who all when they left her, gave glory to God in Christ Jesus, in plucking a brand from the burning; declaring that they found their own souls blessed in conversing and praying with her.

The late venerable prelate, the Lord Bishop of Durham, who was a Vice-President, and a steady and firm friend to the Institution, has bequeathed a Legacy of £500—but the Funds are still greatly inadequate.

PROTESTANT SOCIETY

For the Protection of Religious Liberty.

On the 13th of May, this important Society held its Fifteenth Anniversary, at the City of London Tavern. The great room was crowded to excess. Till the arrival of the MARQUIS OF LANSDOWN, Robert Steven, Esq. took the Chair. Mr. Pettall read a part of the Report; but at 12 o'clock the noble marquiss made his appearance, and amidst loud bursts of applause, took his place.

When JOHN WILKS, Esq. delivered the remaining part of the Committee's interesting statement. He touched, with his wonted pathos, on the death of Dr. Bogue and Mr.

Townsend; and then proceeded to detail the many instances in which a spirit of intolerance and persecution, chiefly among the clergy, had rendered the interference of the Committee necessary. The detail was not more true than painful. The marriage of a Baptist had been refused—tolls had been attempted to be exacted from parties going to their respective places of worship—poor-rates had been imposed—Easter-offerings had been offensively, and in some instances, cruelly exacted—mortuary dues had been, in two instances, revived—chapels had been shamefully disturbed—field-preachers had been interrupted and imprisoned—and the dead had been denied the rights of sepulture, merely because they had not been baptised.

The eloquent speaker, who was heard with interest, and even vehement applause, for more than three hours, entered into several important statements on the subject of Dissenting Baptisms, Poor-rates Assessments, &c. He informed the meeting that he had communicated with Lord Liverpool and Mr. Peel, on the question of Baptismal Registers, and gave a hope that it would, ere long, be set at rest, either at the instigation of the ministry, or the Parliament. Never, perhaps, did a speech produce a more powerful impression upon any auditory. Appropriate resolutions were moved, and seconded by the Rev. John Morison, of Chelsea; Rev. T. Atkins, of Southampton; Rev. W. Platt; Rev. Mark Wilks, of Paris; Rev. W. Orme, of Camberwell; Lord Dacre; and Dr. Brown. The Marquis of Lansdown, before quitting the Chair, delivered a most able and impressive speech, in which the British peer, the enlightened statesman, and the liberal politician were alike conspicuous.

ORDINATION OF THE REV. JOHN HARRIS, AT EPSOM.

THIS interesting event took place on Tuesday, the 25th April. The Rev. Dr. Philip, from the Cape of Good Hope, opened the solemnities of the day, with prayer and reading the Scriptures; Rev. Dr. Harris, of Hoxton, stated the nature of the congregational form of Church government, and asked the questions; Thomas Wilson, Esq. Treasurer of Hoxton Academy, on behalf of the Minister and Church, furnished a brief outline of the history of the Society, and of the circumstances which had led to Mr. Harris's settlement; Rev. W. Henry, of Tooting, presented the ordination prayer; Rev. John Morison, of Chelsea, gave the charge to the newly-elected pastor; and Rev. Dr. Philip exhorted the church and congregation to the right discharge of the obligations arising out of their new relation. Several of the students

of Hoxton Academy attended to express their friendship to Mr. Harris. We are happy to state, that, by the divine blessing upon Mr. Harris's labours, a considerable revival has taken place in the Dissenting connexion at Epsom. May our dear young friend's health be preserved!

SETTLEMENT OF THE REV. ROBERT PHILIP, AT MABERLY CHAPEL, KINGSLAND.

WE had the satisfaction, on the 17th May, of witnessing this pleasing service. The Rev. H. Townley read the scriptures and offered up solemn and appropriate prayer; the Rev. Thomas Lewis, of Islington, delivered an animated introductory discourse, chiefly relating to the progress of religion in Great Britain at the present crisis; after which he drew from Mr. Ashley, the benevolent gentleman who erected Maberly chapel, an account of the circumstances which induced himself and others to unite in inviting Mr. Philip to become their pastor. Mr. Ashley having supplied a very interesting narrative of the steps which had been taken, Mr. Philip briefly stated the reasons which led him to resign his former charge, and to enter upon a new sphere of labour. Dr. Harris, of Hoxton Academy, presented the designation prayer; Dr. Philip, from the Cape of Good Hope, addressed the minister, and Dr. Winter exhorted the church. Messrs. Curwen and Morison read the hymns. Many ministers attended, the chapel was crowded, and the prospect of usefulness is extremely encouraging.

LITERARY NOTICE.

The numerous friends of the late Rev. John Hyatt are respectfully informed, that his promised Memoir and volume of sermons will be ready for delivery to subscribers about the beginning of August. As it will be published for the benefit of the Widow and her numerous family, it is hoped the Christian public will avail themselves of this opportunity of testifying their respect to the memory of a distinguished Minister of Christ. The names of subscribers will be received at the house of the widow, Upper Thornhaugh-street, at Mr. Nisbet, Berner's-street, and at Messrs. Westley and Davis's.

ASSOCIATE FUND, FOR ASSISTING DISSIDENTING CONGREGATIONS IN SUPPORTING THEIR MINISTERS.

The Friends of this Society are respectfully informed that the Rev. Edw. Parsons, of Halifax, has engaged to preach a Sermon on its behalf, at the Poultry Chapel, on Monday, June 19th, at Six o'clock. After which the Report will be made of the proceedings of the Society.

MISSIONARY CHRONICLE

FOR JUNE, 1826.

THE THIRTY-SECOND GENERAL MEETING OF THE

London Missionary Society.

Held on the 10th, 11th, and 12th days of May, 1826.

The Annual Meeting of this Institution was attended, as usual, by numerous Ministers and Christians of various denominations, who manifested, in the promotion of its great object, very animated and fervent zeal; zeal which, we doubt not, would receive fresh accessions of warmth and vigour from the several interesting services of the Anniversary.

SURREY CHAPEL.

THE devotional services, as usual, commenced in this place. The prayers of the Church of England were read by the Rev. Rowland Hill, A.M.; and the Rev. Edward Parsons, of Leeds, afterwards prayed from the pulpit; the Rev. R. S. M'All then delivered a discourse from Isaiah liii. and 10 11 verses. "*Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied; for he shall bear their iniquities.*"

The preacher, in the first place considered the aspect in which the Saviour's work of redemption is here represented—"the travail of his soul". His sufferings were sacrificial or expiatory, intense, and awful. His divine nature did not abate them, but rendered his human nature more susceptible. Paul's spirit was stirred within him—Elisha fled—Jeremiah wept—what must Christ have suffered who *saw the heart*? What resolution did it require to endure what he could not contemplate without the deepest emotion. He was assailed by temptations most revolting to his holy mind. He ever saw his death; longed yet trembled to encounter it. His death was an act of labour, not mere desire—not feeling, merely emotion or passive acquiescence, but a direct and positive consecration of his whole being. II. The nature of that sublime and heavenly satisfaction he is represented as feeling in witnessing the success of his work, (1) from its enlarged success—pleasure always in proportion to the task performed, *For the joy that was set before him, he endured, &c.* (2) Satisfaction resulting from

the most pure and exalted benevolence; no joy can be compared to that arising from this principle. (3) Importance of the effects accomplished; Salvation, the illustrious but arduous work. (4) The satisfaction only to be estimated by the perfection of the Saviour's knowledge. We can form but a very imperfect idea of the importance of regeneration and the value of a regenerated soul. With holy transport, Apostles, Martyrs, and ministers may be supposed to contemplate the scenes of their labours and the progress of their work. What then must the satisfaction of the Saviour be? III. The certainty that this satisfaction shall be realized. The infinite glory of Christ is a pledge that his cause shall prevail. His sacrifice, with its attendant circumstances, dissimilar from all other sacrifices. The atonement of Christ, with the influence of that doctrine, under the operation of the Holy Spirit, is the substance of the Gospel. There is no other doctrine so exclusively and pre-eminently Christian. It carries with it the elements of final universality. The tendency of the Gospel is to universal and ceaseless diffusion. It inspires a spirit of benevolence and self-denial for the good of others. Contemplate the burning and seraphic zeal which animated the Apostles and its earliest ministers, whilst they smiled on persecutions the most malignant, and dangers the most appalling. The spirit of missions is peculiar to the Gospel; never found in any false religion. We have heard of the Apostles of Infidelity, whose benevolence is represented as transcendent, but in what land of pagan darkness and misery are they to be found? Upon what burning desert have they set their feet? If their benevolence be so excellent, why do they not seek to clothe the naked and teach the uninstructed savage? That the Gospel shall be-

come universal may be argued from its rich temporal advantages, in immediate connexion with spiritual blessings. That which the wisdom of the wise has failed to accomplish the Gospel has triumphantly effected. Who does not perceive in the benignant influence of Christianity, a pledge of delightful certainty, that it will prevail against all opposition. It has and will overcome every kind of obstacle ; pagan ignorance, the thick darkness of Mohammedanism, Jewish prejudices, Antichristian superstition, philosophical scepticism, political power, &c. &c. It is delightful to advert to the astonishing events which have been brought to pass in our own days, and that so many are found to carry on the work. Nevertheless it is humiliating to contrast the prevailing temper of Christians with that which marked the first promulgation of Christianity. Had the primitive ardour continued to glow, that heavenly oneness of spirit, that eye fixed upon eternity &c. &c. which distinguished the first Christians, what different results should we have now witnessed. But it is better that the censure should fall on us than our cause. *Motives*: here is the proper sphere for holy ambition—gratitude, cheerful obedience to the Saviour's commands—faith in his promises and predictions, compassion to our fellow creatures, &c. Could we witness the passing of souls into eternity, some every moment (O! melancholy thought,) with no angel of mercy near, no intercessor to plead for them, no eye to pity, no arm to save, would it be possible that we should withhold from them the knowledge of the Saviour?'

Hymns.—Rev. Messrs. Jinkings, Bull, and Roby.

Concluding Prayer.—Rev. George Redford.

TABERNACLE.

AFTER prayer, by the Rev. William Orme, a discourse was delivered by the Rev. David Russell, from Psalm cx. 2 and 3 verses. "*The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*"

The preacher considered the Psalm as prophetic of the mediatorial glory and administration of Christ. The scene is laid in the heavenly sanctuary, the time that of the Saviour's entering into it with his own blood, after he had finished the work which his Father had given him to do on earth, and the text a part of the Father's address to him on that occasion. The preacher, in the first place, illustrated the importance of the promise; and, secondly, showed how the view it gives of the cha-

racter and of the Father and of Christ bears upon the subject of Christian missions. He observed, that the word of Christ is signified by the rod or sceptre of his strength, because it is the *power of God unto salvation*, and that the influence of the Spirit is referred to in the promise of the Father to *send forth the rod of the Redeemer*. It was such a sending forth of his word as shall be followed with success. The agency of the people of Christ in the extension of his kingdom is denoted by the promise that the rod of his strength should be sent forth *out of Zion*. "Thy people shall be willing in the day of thy power" (or in the day of his army.) The term rendered *willing* is often applied to *warfare*, as in the case of those who, in ancient days, offered themselves willingly "to the help of the Lord against the mighty;" and here the Father promises the Son that a numerous host of faithful soldiers should offer themselves to the sacred war, which was now declared against the kingdom of Satan. The preacher concluded with some general observations as to the duty of the people of God to engage in this warfare, and to the various ways in which Christians have it in their power to aid in the great struggle.

Hymns.—Rev. Messrs. Tyler, Emblem, and T. James.

Concluding Prayer.—Rev. John Bulmer.

TOTTENHAM COURT CHAPEL.

In consequence of the lamented indisposition of the Rev. James Sherman, of Reading, who had engaged to preach the anniversary sermon at this place, the Rev. Dr. Philip, from Cape Town, on a comparatively short notice, kindly consented to take Mr. Sherman's place on the occasion. The Rev. Mr. Rook read the prayers of the Church of England; the Rev. Dr. Styles offered up prayer, before the sermon, from the pulpit. A discourse was then delivered by Dr. Philip, from 1 Corin. xv. 58. "*Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.*" In discoursing from these words, the preacher illustrated the following proposition, viz. that *missionary labour cannot be in vain, but must be attended with success*, and, from this consideration, endeavoured to stimulate his hearers to abound in this good "work of the Lord." In illustrating the proposition, the preacher adverted to the following considerations:—the necessity of manual labour to the support of life; the gradual progress of science; the labour necessary in the training and education of youth; the connexion between present happiness and benevolent exertion; the gradual accomplishment of the gracious

purposes of God to mankind, from the call of Abraham to the advent of Christ; the success which attended the first propagation of the gospel, and the progress of the Society's own operations among the heathen.

Concluding Prayer.---Rev. J. J. Freeman.

CHRIST CHURCH.

THE use of this church was granted by the Rev. Samuel Crowther, the rector, and the churchwardens. The prayers were read by the Rev. Mr. Goode, curate; after which, the Rev. Thomas Mortimer, A.M., preached from John xvii. 20, 21. *"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."*

The preacher observed, that the text directs our attention to---I. A glorious object---the conversion of the world. II. An important means by which that object shall be promoted---the unity of the church. Under this head the preacher adverted to the nature of that unity of the church for which our Lord prayed, as consisting chiefly (1) in profound deference to the Holy Scriptures; to the renunciation of all other authority in matters of doctrine; (2) in ardent love to the Saviour; (3) in fervent prayer for the out-pouring of the Holy Spirit. III. A constraining motive---consisting in the fact that this unity, with the conversion of the world to which it is to be introductory, forms a part of our Lord's intercessory prayer just before his crucifixion.

JUVENILE MEETING AT THE POULTRY CHAPEL

THE Rev. John Blackburn, prayed. The Rev. William Jay, preached from Mark xi. 2---6. *"Go your way into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat," &c. &c.*

The introduction turned upon the apparent contrast between our Saviour's conduct when he withdrew from the people who would take him by force and make him a king, and his assuming royal honours, as he now entered his capital as the king of the Jews. But the circumstances of the case proclaimed that his kingdom was not of this world. The preacher observed, that he could not do justice to the whole narrative, and would therefore only notice the four following articles. I. The knowledge of the Saviour. II. The way in which the Lord stood in need of the services of any of his creatures. III. That the inferiority of an

instrument does not prevent his calling for it. IV. That whatever he requires of us should be promptly rendered. To this there was an obligation of reason, of justice, of gratitude, of self interest. After illustrating these points largely, the preacher earnestly addressed the whole audience, urging them to give to the Lord (for he had need of them) their example, their talents, &c. He then turned entirely to the young, the more appropriate objects of his address, congratulating them, and cautioning and exhorting. He concluded by expressing his hope, that, on such an occasion, he might be forgiven a reference to himself, as he was that very day 57 years old; and, having been indulged and honoured by a very early dedication to God, and a very early engagement in his service, he seemed one of those who are entitled, from experience, to invite and encourage them. He then finished by adverting to the collection that was to be made, and noticed the objections that might arise from the frequency of applications and the pressure of the times.

SACRAMENTAL SERVICES.

SION CHAPEL.

Rev. Matthew Wilks presided. Prayers by Rev. Messrs. Wilks and C. S. Stewart. Addresses by Rev. Dr. Smith, Cooper, Loveless, and Collison. Hymns and Distribution by Rev. Messrs. Towne, Allen, Platt, Bodington, Edwards, Emblem, Gale, Hyatt, Laxon, Loveless, Mulley, Moase, Moore, Oats, Stewart, Tracy, Whitting, Browning, Chapman, Evans, Hellings, Knight, Lockyer, Morris, Mummery, Quigley, Rahmn, Sanders, Snelgar, Vautin, and Williams.

ORANGE STREET.

Rev. Edward Parsons, of Leeds, presided. Prayers by Rev. Messrs. Parsons, Russell, and Carruthers. Addresses by Rev. Messrs. Parsons, Orme, Hillyard, and Dr. Henderson. Hymns and distribution by Rev. Messrs. Lavis, Sleigh, Jeula, Ashton, Roby, Dunn, Noble, Moore, Hackett, Smith, Day, Hughes, James, Robinson, Shepherd, Henry, Richards, Wilson, Morison, Porter, Wiffin, and Arundel.

SILVER STREET.

Rev. Rowland Hill, A. M., presided. Prayers by Rev. Messrs. Hill, Jones, and Pinchback. Addresses by Rev. Messrs. Bulmer, Castleden, and Townley. Hymns and distribution by Rev. Messrs. Reeve, Sibree, Adey, Ford, Ellis, Brown, Francis, Howell, Jinkings, Denton, Petherick, and James.

KENNINGTON.

Rev. Dr. Collyer presided. Prayers by Dr. Collyer, and Rev. Messrs. Cobbin, and Curwen. Address by Rev. Mr. Doney and Drs. Waugh, Styles, and Jackson. Hymns and distribution by Rev. Messrs. Hunt, Freeman, Cobbin, Curwen, Harris, and Doney.

TONBRIDGE.

Rev. John Griffin, of Portsea, presided. Prayers by Rev. Messrs. Griffin, Blackburn, and Dr. Winter. Addresses by Rev. Messrs. Hunt, Smart, and Edwards. Hymns and distribution by Rev. Messrs. Haslock, King, Renals, Sykes, Chamberlain, Aston, Os-good, and Rayson.

GENERAL STATEMENT FOR THE YEAR ENDING 31st MARCH, 1826.

To Amount of Contributions	32578	6	8
Ditto Legacies	1967	15	8
Ditto Dividends on Stocks	1033	3	10
	<u>3000</u>	19	6
	35579	6	2

Received for specific objects.

For Widows' and Orphans' Fund	287	9	0
Fund for Mrs. Smith	974	3	5
Anglo-Chinese College	323	2	6
	<u>1584</u>	14	11
Total Receipts	37164	1	1

By Disbursements on Account of Missions	38860	14	10
Amount paid to the Anglo-Chinese College, being Subscriptions previously received	1459	16	0
Ditto, invested to establish a Fund for the Widows and Orphans of Missionaries	2530	0	0
Balance paid to Mrs. Smith	48	17	4
Balance of Account for sundry special objects	11	9	1
	<u>4050</u>	2	5
Total Payments	*42910	17	3

* Exclusive of £1750—3 per Cents. Consols. Transferred into the names of Trustees, to provide Annuity for Mrs. Smith.
1750—3 per Cents. Red. Anns.

Balance in hand, viz.—Cash	1215	18	10
Bills not yet due	2821	8	8
	<u>4037</u>	7	6

The Treasurer is under Acceptance of Bills, drawn upon the Society, to the Amount of	3780	9	0
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COLLECTIONS AT THE ANNUAL MEETING, MAY, 1826.

Poultry Chapel	77	14	3
Surrey Chapel	405	1	2
Tabernacle	101	10	0
Great Queen Street	178	16	9
Tottenham Court Road	91	1	3
Church	121	16	2
Kennington	43	14	0
Orange Street	70	3	0
Silver Street	40	0	0
Sion	70	10	0
Tonbridge	33	3	0
Total	<u>1233</u>	8	10

Anonymous, Annual Subscriptions, to Lady Day, 1827, as an expression of gratitude for the preservation of Property, in these times of general Distress

105 0 0

ANNUAL MEETING.

The Annual Meeting of the SOCIETY was held in *Great Queen-Street Chapel*, on Thursday, the 11th of May.

THE Treasurer having read the account, addressed the Meeting to the following effect :

However reluctant he was to detain them from the pleasures which awaited them in the further proceedings of the day, he felt it necessary to present a more explicit view of the finances of the Society than could be afforded by the mere reading of the account. The subject was of the highest importance, as the state of the funds must necessarily prescribe the limits of its operations. Indeed, the wish had often entered his breast, that the progress of measures relating to the spiritual kingdom of the Redeemer, were less dependent than it is on the meaner treasures of this world ; and that it were only incumbent on the Directors to give the freest scope to the zeal which the object itself inspires, uncontrolled by inferior considerations. But divine wisdom had otherwise ordained, and the arrangement was just. The Head of the Church knew that he committed enough of earthly treasures to the charge of his people, and he had chosen to render the degree in which they dealt them out to his cause, one measure of the attachment which they really bore to himself.

The account of the disbursements just read, showed an increase of expenditure beyond that of the former year, to the amount of no less than 5120*l.* ; but he was happy in persuading himself, that the excess was occasioned by measures which would approve themselves to all. One portion of it was expended on the South Sea department, from which the Society had already reaped much ; another on the Missions in India, which doubtless promised much. In the colony of New South Wales (which may be regarded as an appendage of the former) a new Mission to the aborigines of the country had been undertaken, under the patronage of the local government. Madagascar, too, than in which a brighter scene of hope scarcely any where presented itself, had shared considerably in the increased outlay. Without further detail, it would be obvious that an augmented expenditure, under present circumstances, is to be from year to year expected. Not one of the Missions has yet become self-supported ; nay, with regard to some, increased expense had proved necessary. In the East Indies, experience had pointed out the need of further allowances to the Missionaries ; and an addition to the salaries had taken place. The voyages and temporary residence in England, of Missionaries and their families, for the restoration of health and other important purposes, had also of late proved a considerable cause of expense.

The Meeting would draw the conclusion, that there was no room for relaxation in their efforts to extend the supplies contributed to the Society.

In adverting to the other side of the account, he had to state, generally, that the sum total of the contributions to the Society and its collateral objects, had fallen considerably short of the amount of the preceding year : but he was happy to observe, that the deficiency arose under the head of legacies, (the accession of which could only be contingent,) and donations towards the collateral objects of the Society, the claims of which would always be more or less temporary. He would, however, earnestly recommend one of these objects to the enlarged liberality of the friends of the cause—the *Widows' and Orphans' Fund*—for which but a small amount had been received. A new object would be proposed shortly to their bounty, the provision of a *font of moveable metallic Chinese types*, for the promotion of the labours of Dr. Morrison and his associates. With reference to the direct contributions, formed of subscriptions, donations, the remittances of Auxiliary Societies, &c. &c. he had the greatest satisfaction in reporting an increase of nearly 950*l.* This head he regarded as the genuine source of the support of all voluntary Societies ; the true criterion of their prosperity, and the barometer of public zeal towards the objects which they promoted ; and, that the Society had received such a testimony of favour from the country at large, during a period of such severe and extended commercial distress as had been, and is still endured, was a subject of no common satisfaction, and gratitude to God.

The treasurer then took a view of the progress of the funds, compared with those of kindred Institutions, and drew from it inferences stimulative to an increase of zeal and activity. In impressing the need of continued exertions, he observed, that, whatever might be our zeal for the great cause of missions---our dependance on God for the needful supplies---or our faith in the divine assurances for our ultimate success ; our vigour in the use of the means adapted to the desired end, ought to be as great as if we had no other ground of confidence than these endeavours themselves afforded. Such, doubtless, was the economy under which the friends of the Society should feel themselves bound to act, as that which had the divine sanction, and would receive the divine blessing. The Directors, on their part, would endeavour to pursue that course ; and they

had resolved to avail themselves of the services of the Rev. H. Townley, (the state of whose health and that of Mrs. T. rendered it improper that they should at present return to India,) in visiting different parts of the kingdom, and in advocating the objects of the Society.

While thus referring to the agency by which the funds of the Society were to be supported, he would venture to give utterance to a hope (equally affecting all the religious institutions with which he was acquainted) that sprang up in his mind, as often as he reflected on the subject—that the time was not far distant in which the steady operation of the principles of zeal and devotedness in the breasts of Christians at large, would, in a considerable measure, supersede, and more than supply that incitement to liberality, which at present was, perhaps, too much regarded as dependant on external agency. He conceived that the means employed proved somewhat too costly to the cause itself, and consumed too much of that which even *they* could not yield. It was to be apprehended, that what might be called the machinery of our religious institutions, exhausted too large a share of the time, talents, and energies of their several officers, which would be better employed in labouring for their respective objects. Leaving the sentiment to the judgment of others, he would conclude by expressing his conviction, that the great cause of Christian Missions held out, from year to year, increasing indications of final success. The progress of missionary labours was already such as to inspire the highest confidence in their friends, and put to silence the taunts of their enemies. Who would now venture to affirm, that Christian missions were the mere figment of an enthusiastic imagination? The indications of favour, and marks of liberality which their own Society was continually receiving from Christians at home and abroad, were to him truly cheering. Recent letters from foreign countries had brought him advices of donations from living friends, and bequests, as testimonies of good will, from dying ones. And he had now the high pleasure of presenting to the Society the liberal donation of 500*l.* from a Christian friend of his own, who requested that he might be, that which, so far as depended on him, (the Treasurer) he should be, *unknown* as the donor.

The Rev. WILLIAM ROBY, then moved the following resolution:—

I. “That the report, of which an abstract has been now read, be received and printed, and that the Meeting, considering the state of commercial distress with which it hath pleased Divine Providence of late to visit this country, and the world at large, acknowledged

with devout thankfulness to God, the increased measure of support and countenance, in respect to the Voluntary Contributions, which the Society, during the past year, has experienced both at home and abroad. With peculiar feelings also, the Meeting advert to the affecting bereavements which have occurred among the directors and other efficient members of the Society since its last Anniversary, but expresses its humble confidence, that the Great Head of the church will still carry on his work, by raising up other instruments to succeed those who have ceased from their labours.”

I presume, Sir, that the recollections of every individual in this vast assembly, are fixed on the venerable and revered man, who, for a long succession of years, has been accustomed on their annual solemnity to propose the first resolution. The consideration of that melancholy bereavement, which obliges the Directors to put their motion into other hands, must produce a solemnity of feeling in your minds, as it does in mine. During the course of the past year, death has invaded the high place of the London Missionary Society. It has removed some not only of its earliest friends, but its fathers; the venerable *BOGUE* is gone; the benevolent *TOWNSEND* is gone; the pious *BROOKSBANK* is gone; the zealous *HYATT* is gone; and the few yet remaining of their associates at the beginning are fast hastening after them. Some of them worn by the infirmities of age, and the ravages of disease, are now, in imagination, looking upon you for the last time. They are mentally bidding you farewell, apprehending that they shall see your faces no more. Where I to expatiate on this subject, I might reasonably be excused, but I forbear, lest the feelings of justifiable regret should degenerate into those of criminal despondency. The men who are gone were dear, but the cause in which they were engaged is still dearer. Their labours were valuable as they tended to promote this cause, but its progress depends not on their instrumentality. It is the cause of God, in which he is more deeply interested than we can be. And, having determined to carry it on by human agency, he can call the men and qualify them for the purpose, and make them more successful than any of their predecessors. He can raise up another *BOGUE* and another *TOWNSEND*, as he did raise up another *EYRE*, and another *HARDCASTLE*. Behold the multitude of Ministers who have successively entered into the labours of this Society, and see also the numerous rising Ministers, who are preparing to succeed them. With delight I contemplate the hold which the Society has on the hearts of youth—

ful Christians in the officers and members of *Juvenile Societies*; and when men who were employed in originating the Institution shall be called away, we shall close our eyes not in the gloomy spirit of despondency but in the confidence of hope, yet this confidence resting not merely on the exertions of our successors, but especially on the infallible promise of God. He has decreed that the gospel of the kingdom, shall be *preached in all nations*, and that *all the ends of the earth shall see the salvation of God*, and *hath he said it and shall he not do it, hath he spoken it and shall it not come to pass*. I would venture to express my confident expectation that an extraordinary result is about to take place, and I found my conclusion not on any enthusiastic pretence of divine intimation on the subject; not on unaccomplished scripture prophecy, but on the signs of the times; on present appearances. I reason on the same premises as the Psalmist, when he said, "*Thou shalt arise and have mercy upon Zion, for the time to favour her, yea the set time is come, for thy servants take pleasure in her stones, and favour the dust thereof*. So the heathen shall fear the name of the Lord and all the kings of the earth thy glory." The premises which the Psalmist then argued are now undisputed matters of fact, and we may therefore conclude confidently from them. What a complication of moral machinery is already put in mighty operation; not only individual Christians, but bodies of Christians, and not merely of one denomination, but of every denomination of professing Christians, are coming forward in the work. They are employing a variety of means for the purpose, means which, whilst they act distinctly are admirably subservient to each other; *Bible Societies*, *Missionary Societies*, *Religious Tract Societies*, and others, all tending to the great end and promoting the revealed designs of Jehovah. This can be attributed to nothing less than a divine energy operating in the church of God at large, and thereby producing means adequate to accomplish those revealed purposes; and can we suppose God will call those means into exercise, and refuse to bless the means he hath provided? When, as at this season of the year, the rays of the sun begin to shine more directly on our hemisphere, the buds begin to swell, and the fields to clothe themselves with renovated green, and we say the *summer is nigh*, these appearances of nature are not more indicative of approaching summer than those means which God hath put it into the hearts of his people to devise, and carry out into actual operation, are indicative of the pleasure of the Lord which will be accomplished by them. Look at the pages of ecclesiastical history, and whom did God ever put into the hearts of his people to promote his cause, and not work by those individuals whom he had thus excited? And to this I

may add, do not matters of fact, and present realities, confirm this conclusion; for what has been done in the last 20 or 30 years? what do the reports of various societies say? what does your own report say this day? And could we see what has been done by all the Societies, collected together in one view, we should see what would still more elevate our faith, and stimulate our energies.

The Rev. THOMAS ADKINS seconded the motion, and commenced his speech by adverting, as a striking proof of the soul's immortality, to the desire existing in every individual for the credit of his posthumous character; which principle he described as not only universal in extent, but irrepresible in operation; even in the most flagitious and depraved of mankind, who are anxious that their crimes and vices should be buried in oblivion, and that the recollection of their virtues, if virtues they possessed, should survive. Mr. A. then observed that, in regard to men of holy character, this principle operates chiefly in reference to the influence of their actions upon survivors. It is impossible for us to live without producing a permanent effect, whether we will or not; we are each of us producing our own moral likeness, and shall hand it down to posterity to be approved or abhorred, when we have ourselves passed to the tribunal of God, the Judge of all. On this principle, even a holy man may justly feel solicitude as to his future character, which will be set forth as a prototype, by which others will shape and form their own. Mr. A. further remarked, that it does not appear irrational to suppose, that the character left behind on earth should, in reference to its baneful or beneficial influence, become a source of increased misery or happiness to the disembodied spirit in a future state. He then, by an easy transition, directed the attention of his auditory to the venerable and efficient supporters of the Society, to whose decease allusion had been made, and, with respect to one of them, (Dr. Bogue,) said, whether he considered his own personal feelings, (for he had the happiness to know him as a father and a friend,) the feelings of those whom he was then addressing, the memory of the venerated character in question, or the cause of God and truth, that it was impossible he should pass him by without marked respect to his name.

Mr. Adkins then gave an able and rather extensive sketch of the character of Dr. Bogue, in which he enumerated those distinguishing excellencies, that, since his lamented decease, have been so well, and so deservedly, exhibited both from the pulpit and the press, and afterwards spoke in conclusion, to the following effect,—

Amidst the exploded paganism of antiquity, there was one principle deserving our attention. Its votaries were accustomed to

take the virtues they most admired in different characters, and form themselves into one perfect character. Now, however despicable their system was, considered as an assemblage of moral excellence, it had one good effect, that their minds accustomed to the contemplation of great models, became great minds. And shall paganism (it may be asked) do this, and shall not Christianity contemplate those whose portraits are largely delineated in her pages to be contemplated, admired and imitated. I hope the contemplation of the characters, to whom I have just alluded, will act on myself as a moral lever, to raise me nearer to their standard; and may the unearthly spirits of these mighty dead enter, as it were, into this assembly, and call upon every minister, and especially every young minister, to go and perpetuate that cause for which they laboured, for which they lived, and for which, had they been called to the trial, they would have gone to the stake. And could the ashes of the dead break the silence of the tomb, this morning, methinks we should hear them say, "Onward! Onward! the cross leads to the crown; win it, and wear it; advance with resolution, such as no impediment can obstruct, and no danger appal, and make the very impediments of time but as stepping stones to a blissful eternity." Yes! ye illustrious dead, we feel your address; the sentiment circulates in our hearts; and the pledge arising in our bosom is this, *the cause you advocated will not, shall not die*. No, we will pursue in the same career till death shall arrest us in our course, and will consider *nothing* as done, while aught remains to do.

Rev. THOMAS MORTIMER also supported the same resolution, and spoke to the following effect:—

Christian Friends:—As I shall have to give you a long sermon to-morrow, I will give you a very short speech to-day, only five, or six, or seven minutes at most. I recollect a conversation which I had with a friend of mine some time ago. He was censuring your advancement in this work beyond what your means seemed to warrant, but I could not help saying, and I remember it well, 'if they have done it in faith, God will send the means.' Now, Sir, it appears you did do it in faith, and God did send the means. But, in reference to means, let us never forget, that every year we live there will be greater openings for the church of God; and, I firmly believe that if Britain and British Christians are true to God and to their duty, the world is before them. I feel confident that if we are only true to our duty, God will give us his abundant blessing, and, therefore, we should not be unwilling to give our contributions; I allude more particularly to the *Widows' and Orphans' Fund*. I did not know your bre-

thren who are dead and gone; they were men I never saw and never knew below; but men whom I hope to see and know above, men whom I hope to meet in company with all the departed labourers in Jesus Christ, around the throne of God.

Mr. Mortimer then related the following instance of benevolence in favour of the Church Missionary Society.

Some years ago a person in the country brought to her Minister, the clergyman of the Parish in which she resided, 17*l.* requesting him to send it to the parent Society in London. He knew her circumstances, and told her he could not think of receiving such a sum. She said she was sorry for it, but added if he would not send it she must send it herself. Finding she was determined to give the money, he at last consented to receive it. In a few years she brought another donation, not quite so large, and in a few years more she brought a third, and the donation made up the whole sum contributed to nearly if not quite 40*l.* Now this woman earns her bread by her daily labour. But my time is expired, I will therefore, add no more, but only express my hope that every one of us from what we shall hear to-day, and what we have already heard in other Missionary Meetings, shall be increasingly desirous for the coming of the kingdom of our Lord Jesus Christ. The concluding sentence of the Lord's prayer, becomes to me every day increasingly important, "THINE is the KINGDOM"---let nobody doubt it. Satan has contested it long, but he shall be overthrown. "THINE is the POWER" to accomplish the work; and when the work is done, shall our Heavenly Father have the glory, or shall we wish to take it ourselves? No, "THINE is the GLORY FOR EVER AND EVER. AMEN."

The Rev. JOHN CLAYTON, sen. moved the second Resolution, viz.

II. "That this Meeting expresses its cordial thanks to the Ministers, Congregations, Auxiliary Societies, and Associations in England, Scotland, Wales, and Ireland, also, to the Auxiliary Societies connected with the Stations abroad, and to all other Contributors, by whose continued and zealous support the interests of the Society have been progressively promoted."

---And spoke to the following effect:---

With respect to my own feelings, on hearing the Report, I must say, that they have been excited to a high degree of pleasure. It also gives me great satisfaction to find, from the motion put into my hands, that there are so many to thank. All coadjutors in this good work have a claim on our gratitude. As to the work itself, which you and all Missionary Societies have in view, it

is great, and of the highest importance, viz. the preaching of the gospel to the Heathen. Whenever the gospel is really preached, the grand subject will be, what you heard yesterday morning; viz. *the doctrine of the Cross*, which our young friend so fervently proclaimed. So again you were reminded in the evening, that the gospel was the *rod of God's strength*---the name of the Lord Jesus made known to sinful men by the preaching of the gospel. It was the suspension of preaching which brought on the dark ages which preceded the Reformation, that were as the *blackness of darkness*; but to come nearer home, (and my recollection goes further than many of yours.) I can recollect the influence which attended the preaching of the gospel at Kingswood, and amongst the tinner's in Cornwall, where I passed one year of my life. And by laying this stress on preaching the gospel, I wish it to be understood that I mean not at all to diminish the importance of circulating the scriptures. But yet it is evident, that the preaching of the gospel is the grand means appointed by God for the conversion of the world; and even where conversions do not take place, it produces a moralizing effect among the people. It is also a great source of comfort in times of affliction. If the bread of affliction and the water of affliction be given at the same time, yet still if the teachers be not removed, there is immediate source of comfort remaining. I recollect, many years ago, there was great distress in one of our agricultural districts, into which the Wesleyan Methodists had found, their way, and where they had not laboured in vain. The consequence was, that, instead of murmuring and rioting, the poor brew up a respectful petition to the gentlemen in the neighbourhood. The gentlemen met on the occasion, and what was their first resolution? *Thanks to the poor in the manner in which they had made known their wants.* Now this was the effect of preaching the gospel; and if the minds of the people in Lancashire (my own native county, over which I have mourned) had been suitably affected by the gospel, we should not have heard what we have heard.

I congratulate you, sir, on the state of your finances, but still you will need help, because the field of labour will increase every year. I am happy to see so many young persons here, all deeply feeling, I hope, for the salvation of the heathen world. But with respect to the continuance of our liberality, let it be recollected that we are not *proprietors* but *stewards*, and the hour fast approaches, when it will be said to each of us, *Give an account of thy stewardship, for thou mayest be no longer steward.* Having been on a post of observation for some time, there came under my notice a death-bed scene,

in which a person who had accumulated considerable property was visited by another, and the topic on which the visiter dwelt for his comfort was, that he had got a considerable fortune; yes, the dying man replied, yes, sir, I have been successful; and I am about to leave it all, but how I got it and the use I made of it will go with me. Yes, how we got our property and how we dispose of it will go with us into eternity. Allusion has been made to the present period in reference to the commercial distress by which it has been distinguished. Now there is one way in which you may contribute towards preventing such distress in future, do more good to this cause, and serve yourselves at the same time. It is well observed in the Scriptures, that riches have wings, and an old divine, commenting on that passage, observes, *Clip their wings by seasonable liberality, and you will keep them at home.*

It is a great satisfaction to me to see the union and liberality of Christians for the promotion of the gospel, but still there is one thing we lack,---there has not yet resulted that extensive success which the Scriptures authorise us to expect. When we remember the agony of the garden, and the dignity of the person who expired in blood and anguish on the cross; when we reflect on these things, nothing has yet resulted at all equal to what we are entitled to expect. But how then are we to attain the object? I answer by prayer for the outpouring of the Spirit of God, without whose efficiency, all the labours of man will be in vain. And this is an *engine*, that may be worked by all; by you my sisters and daughters, though you cannot appear on the platform; yet in this department, in which we are willing to allow you to have the pre-eminence, you may call down divine energies from above on behalf of the rougher and more courageous sex. This is an engine that may be worked by the poor, who have no silver nor gold to give; for they can pray, and if so, they may highly benefit the Society. This is an engine which can be worked by the infirm, and those who are laid aside by incapacity. On this subject I shall just mention one thing I met at Islington: a clergyman, of biblical celebrity, and a venerable father, with whom I had been acquainted upwards of 40 years, and who, after we had exchanged salutations, addressed me thus: I have got a list of all the benevolent Institutions in the metropolis, written on a piece of paper, and every day of my life I pray for all these Societies; so that, sir, (said he,) I am a *Closet Missionary*. Now what I wish, my friends, is, that you who cannot be active, will be *Closet Missionaries*, and if you are so, be assured that your Missionaries, when navigating the ocean, and exposed to many privations and difficulties, will be encouraged and supported in their labour by the recollection that there

are *Close Missionaries* at home. I will only add one word more. The great movements in the world should inspire a spirit of prayer. Do you not "hear a shaking in the tops of the mulberry trees?" Then go ye forth to battle; and who is your Leader? It is He that *cometh from Edom, with dyed garments from Bozrah*; He that *speaketh in righteousness, mighty to save*. Under his banners proceed, and may God prosper you.

The Rev. Dr. PHILIP, from Cape Town, seconded the motion, and spoke to the following effect:—

Sir, I wish this respectable assembly to remember, that a missionary cannot communicate, even to the church of Christ, all the good that has been effected by those with whom he has been associated, without doing injury. Those missionaries in Africa, who have done most good, were, comparatively speaking, scarcely heard of till they were dead; and, I am persuaded, that were any of the respected ministers in this assembly to stand up in this place and tell us of the conversions to which they have been instrumental; the Societies which their exertions have raised; the families to which they have been useful; and the influence of their labours on the mass of society, they would be considered as evincing a great want of prudence. But if such a procedure would be regarded as indiscreet in reference to England, it would be liable to the charge of still greater imprudence in respect to the missionaries abroad, because the injury would be greater.

I have this day, Sir, had a task imposed on me of no common magnitude. I have been told that the abstract of the report, so far as respects Africa, has been abridged, that I might give an account of each of the Society's stations, in that country. Now, I must confess, this task is so great that I feel disposed to shrink under it. We heard from a distinguished preacher, a few days ago, that when the prospect is too great, we see nothing distinctly; that when we grasp too much, we lose all. Sir, I might apply this to myself on the present occasion.

Dr. Philip then slightly glanced at the disinterested and useful labours of several individuals, more or less connected with the missions in South Africa, and particularly to the son of a Caffre chief, who has for several years exerted himself in the service of that at Theopolis, and is now gone with another missionary of the Society, to preach the gospel to his own countrymen in Caffraria.

Dr. P. afterwards proceeded to take a rapid view of the change produced on the Hottentots of the Society's Institutions, by the instrumentality of the missionaries, and particularly instanced their comparative personal cleanliness; their living in houses instead of

burrowing in the earth; their industrious habits, contrasting them with their former apparently unconquerable indolence; their respect to the marriage-covenant, and to habits of morality in general; their desire that their children should submit to the instructions of the missionaries, though formerly disregarded by them; their observance of the Lord's day, and attention to public worship, &c. In reference to the last topic, Dr. P. expressed himself to the following effect; "they were once regardless of the Sabbath, but now you cannot enter a church at Theopolis or Bethelsdorp, and not feel the deepest seriousness on observing the countenances of the people. They listen with the most fixed attention. I have seen the tears trickling from their eyes, and indications of feeling, which prove that while the instruction given them has improved their understandings, it has elevated them to a command over the emotions of their own breasts;" and, with regard to the change affected in the Hottentot character and habits in general, at the missionary stations, he said, all these changes have been produced by the gospel. If you wish to promote the temporal welfare of men, you must convey to them the gospel. Not that this should ever be regarded as its highest end; but if you use the gospel for its highest end, you will at the same time promote the temporal happiness of mankind. It was the gospel that first put it into the hearts of the people of this country to visit the Hottentots; it was the gospel that afforded the means; it was the gospel that supported the missionaries in their labours, and it has been the preaching of the gospel which has reached the hearts of the Hottentots, and their rising civilization has been the result; verifying the following lines of Cowper:

What were they? what some fools are made by art,
They were by nature, atheists head and heart.
The gross idolatry blind heathens teach
Was too refined for them, beyond their reach.

They were what base credulity believes
True Christians are, dissemblers, drunkards, thieves.
The full-gorged Savage, at his nauseous feast,
Spent half the darkness, and snored out the rest.

What are they now? Morality may spare
Her grave concern, her kind suspicions there:
The wretch, who once sang wildly, danced, and laughed
And sucked in dizzy madness with the draught,
Has wept a silent flood, reversed his ways,
Is sober, meek, benevolent, and prays,
Feeds sparingly, communicates his store,
Abhors the craft he boasted of before,
And he that stole has learned to steal no more.

Dr. Philip then expressed the satisfaction he felt, on his arrival in this country, to see the young men lately appointed to Madagascar, and strongly urged the Society to direct its resources and energies, in a particular manner, to that island. It was of great importance to avail ourselves of the

favourable opportunities afforded for missionary efforts there, by the patronage of Radama, whom he regarded, in a qualified sense, as a second Alfred. He then noticed the pleasure he experienced on seeing so many friends, and fathers, and directors of the Society. It was one of the most earnest wishes of my heart, (said Dr. P.) that I might be spared to meet you again in the flesh, and I feel it no small addition to my pleasure, on the present occasion, that I have been permitted to follow that respected individual who was once my pastor, and under whose ministry I sat three years, listening to the words of life. He then, in conclusion, adverted to the comparatively very small assemblies at the anniversary meetings in the early years of the Society, and the great change, in this respect, which has since taken place, adding, that he believed the success abroad corresponded to the increase in the Societies at home. The Rev. Father, who preceded me, said Dr. P., told us of great things, but we have seen greater things than those, and our future success will cast even these into the shade. Let the friends of missions continue to strive harmoniously together in this great cause, and thousands, yea, millions, will, in glory, acknowledge that they were indebted to your Society, and to others of a similar kind, for their salvation.

The Rev. JOHN STEPHENS, of the Wesleyan Society, moved the third resolution.

III. "That the grateful acknowledgments of the meeting be given to the Gentlemen who have conducted the affairs of the Society during the past year, and that the Treasurer and Secretaries be requested to continue in their offices, and that the following Gentlemen (as per list) be appointed Directors in the room of those who retire this year, and that all the other Directors be re-chosen."

Mr. Stephens, after reading the above resolution, spoke to the following effect:—

Sir, I do not stand forth in this place today to make a speech, I have not vanity enough to think I am capable of doing that, at least to the edification of this Meeting; but I stand here merely to show, if any showing of the kind were necessary, the friendly cordial co-operation which subsists between the friends of the various Missionary Societies, that there is nothing like unchristian rivalry amongst us, that we are all brethren, and determined not to fall out by the way; but, on the contrary, to cultivate the most cordial friendship, and to strive together to preserve, to promote, and to propagate the common faith of our common Saviour. I do not appear to prove the necessity of still carrying on Christian Missions, of supporting

and extending them. The present state of a very large portion of a still wretched world, is an affecting proof of this necessity, *known and read of all men*. Nor do I stand here to answer objections against Christian Missions; they have been answered so often, and so triumphantly, that there are scarcely any men amongst us who have now hardihood enough to stand forth and repeat them. I do not stand here to argue the duty of Christians to endeavour to extend to the utmost limits of their power the Redeemer's kingdom upon earth, and to make *all men obedient to the faith of Christ*, for what Christian is there amongst us, who is not convinced of his duty in this respect. If there be any persons inattentive to the course of Christian Missions, it is not because they are ignorant of their duty, but because they will not do their duty, and if such a person be within these walls, which I hope there is not, I pray God to send an angel with a live coal to touch that person's head, and heart, and tongue, and convert him into a seraph, and make him burn and flame with zeal for the salvation of souls, and the glory of the Redeemer.

Sir, in looking over the long list of modern missions, I am inclined to say, that your mission in the South Seas excels them all. Many useful lessons have we learned from that great field of your missionary work. We have learned that an unpromising beginning may have a prosperous termination; that what we do and suffer and sacrifice for God, if we go on with patient, plodding perseverance, will be ultimately crowned with success; that though we may for a season, with reference to any spot, *go forth weeping*, amidst a variety of discouragements arising from the nature of the soil, or any other cause, yet if we sow plenty of seed, we *shall doubtless come again*, in God's time, *bringing our sheaves with us*. We have learned, that however barren any particular spot may be, if we faint not, but continue to plow and sow, and weed and water, and cherish that spot, in *due time we shall reap, if we faint not*. And, sir, all our Societies meet with discouragements in some place or other, to try our faith and patience, and to teach us many a useful, practical lesson; and, sir, whenever we see a barren spot on which we have bestowed much labour, apparently in vain, we think on the South Sea Islands, and *take courage*, and trust God, and go forward, and so I hope we shall continue to do till the whole wilderness world *shall blossom as a rose*. Sir, praying that the Almighty Head of the Church may be pleased to make every part of your widely extended missionary field, from the centre to the circumference, equally prosperous and equally productive with the South Sea Islands, I most heartily conclude, by moving the Resolution.

The Rev. JOHN LEIFCHILD seconded the motion. He had come (he said) to that Meeting to have his zeal renewed for the missionary cause, and his heart animated by the sentiments and feelings which pervaded the whole assembly. Pleasant indeed were these associations; they took away the depressing feeling of the feebleness and insignificance of our efforts, by showing us that we were not alone in opposing the empire of Satan, and promoting the cause of the Redeemer, but were part of a large body, one common mind circulating through the whole. They encouraged us by reports of the success of past efforts, and stimulated us by fervent appeals to the heart and conscience. It was delightful to observe the improved and improving state of these meetings; the reports and speeches were shortened; fulsome panegyrics were exchanged for plain and faithful statements of services; and a meretricious eloquence was superseded by the narration of interesting facts, and by appeals, suggested at the moment, and growing out of the subjects before the Meeting---

"Warm from the heart and faithful to its fires."

How any one who had enjoyed the benefits of these meetings could suspend his attendance, or wish them ever to be laid aside, he was at a loss to conjecture. For himself, he was free to confess, that his best moments had been there; there his devoutest feelings had been enkindled, his greatest horror excited against idolatry, and the most delightful consciousness of union to the people of God, of all denominations, experienced. There he had inhaled the vital breath of Christianity, and felt its invigorating influence upon the whole of his spiritual frame and constitution for many days; and if the time should come when the pecuniary supplies of Christians could be raised without these meetings, he still hoped they would not be laid aside, for their happy influence in binding heart to heart, one denomination of Christians to another, and all to the great cause of evangelizing the world. "And, sir, they shall not be laid aside: too many have enjoyed their benefit to submit to the privation; and though worldly men may ridicule our fervour, misrepresent our speeches, and call our missionary enterprises a 'converting expedition,' these things shall promote our caution and circumspection, but they shall not quench our zeal, or prevent us from joining heart to heart, and hand to hand---from renewing and redeeming our pledges of mutual support and co-operation, in standing up against the great adversary, who has usurped the dominion of the world, till his kingdom come tottering down, and the kingdom of Him whose right it is to reign be established on its ruins."

He did not conceive that as yet we had any adequate conceptions of the misery of those parts of the world where the gospel was not, or was but recently and partially introduced. Missionaries had in part lifted up the veil: they had shown us how idolatry was truly a system of terror, beginning in fear, and increasing that fear at every step; extirpating the sentiments of humanity, in making mothers the murderers of their children, husbands the tyrants of their wives, and men monsters to their own flesh; how it flung the reins loose on the licentiousness of the heart, and caused its degraded votaries to wallow in debauchery. But they had not told us all they had seen, some of which was too awful for recital, and some would mock belief: and they had not seen all. Converts from idolatry could not be prevailed upon to narrate all the abominable excesses of their former life: their moral sense had become too nice to let them yield to the request---"you know enough," they say: and we do know enough; but we should remember, that, if the scenes Missionaries describe fill us with distress, and awaken our compassion and sympathy, there are scenes behind of deeper horror, and notes of deeper woe, to call forth our help. And the remedy was in our hands,---the gospel. What had we heard that morning of the effects of this gospel which we had sent out to some of these wretched parts of the world? It had made what was brute, human; and what was human, divine. Mothers had put on tenderness; husbands affection; and savages intelligence. We had been told of hottentots sitting as intelligent hearers of the gospel, hearing and asking the most pertinent questions. Here were the results of past efforts, the efforts of some present, and of others now with God, whose faces no longer cheered us in that assembly, but who might be bending over us, observing how we adopted their plans, and followed their steps. But all were not gone: some still remained to cheer us, and to give pledges on that board that when they were gone their names would still be in the Society, and their family before the next generation.

It might be thought that the recent commercial failures would prejudice our collections. But all had not suffered, and these would give the more to supply the others' lack of service, as well as out of gratitude for the preservation of their property amid the general wreck, and as a means of preserving it in future. And those who had not withheld from doing good while it was in their power, were still to be respected now they were incapacitated. A benevolent man in distress was a vessel wrecked that had been employed in carrying provisions to the starving inhabitants of the neighbouring

shores. "But, sir, we are by no means exhausted. We have not yet parted with superfluities, much less trenched upon necessities to the making of sacrifice. I see the Israelites in the desert, impatient at the delay of Moses, and impelled by their furious passions, calling for a god of gold. Where shall they get the materials? They pluck the rings from their ears, and from the ears of their wives, and from the ears of their sons and their daughters, and cast them into the fire. They did this for the honour of a false god: which of us have done this for the honour of the True One? Some few among us indeed have done more: not only their ornaments, their property have they given up, but *themselves*. And not only men, but women, tender and delicate women, some of whom were now pining away in this country from the effect of their labours, but with no regret. Go, devoted men and women, to the heathen; objects of my admiration, but exciting my self-reproach for not having had sufficient zeal to do as you have done.---Sir, our country is in distress; our starving manufacturers need support; and Christians should exceed the world in general benevolence. Let them give to that cause; but let them give still more to the cause of Christ, which involves the dearest interests of men, and the honour of him to whom they are inconceivably and will be eternally indebted. It was the praise of some, that, in a time of *deep poverty, their liberality abounded*; and when I recollect the period of distress and alarm at which this Society arose, and burst into vigorous existence, I can never fear a decay of its funds from any temporary pressure. Temporary, I trust, it will be; and that as it sometimes is in the body natural, so it will be in the body politic,---the unhealthy corpulence, and apparent show of health, being reduced by painful measures, there will come a more regular beating of the pulse, a more even, and steady, and vigorous acting of the powers, and a lengthened duration of life. But this must be by the favour of Providence, and that is not to be secured by drawing back from his cause, but by going forward. It is the voice of Satan, of cupidity, that cries, Backward---the voice of our Great Leader, and of our best principles, call upon us to advance."

The Chairman here submitted to the meeting the following Resolution, which was unanimously adopted.

"Resolved, that WILLIAM ALERS HANKEY, Esq. be appointed the Syndic of and for this Society, to take probate and administration of the last Will and Testament, made or to be made, of such persons as have appointed

no Executor, or no Executors thereof, in the United Kingdom."

The Rev. ROBERT STEPHENS M'ALL moved the fourth Resolution, viz.

IV. "That this Meeting cherishes the most kindly and Christian feelings towards all kindred institutions; sympathises with them in the trials which some have experienced, rejoices in the prosperity of the common cause, and distinctly avows its deep conviction of the necessity of Divine Influence to render successful their respective and combined energies."

Mr. M'All then spoke to the following effect:---

Sir, in reference to those kindred Institutions with which we stand connected, and towards which the Resolution calls upon us to exercise Christian sympathy and regard, I beg leave to say that our great principles, motives, spirit, and interests, are the same. He who duly feels that our grand design is one; that whatever be our differences, we must all point to one great sacrifice for the salvation of mankind, that we must all depend upon the influences of the same Spirit, for the success of our work, that *that* Spirit, though divine in his operations, is one and the same Spirit, one in aim and end, in bringing sinners to immortal bliss, will be prepared to look, with a kind and affectionate sympathy upon all who differ from him in minor things, but who agree with him in those that are essential; and will in those lesser points only find an increased stimulus to exertion. Sir, were it possible to melt down all our different denominations into one, I doubt whether it would promote the good of our common cause. Were any one Institution capable of amalgamating all the powers and the principles of the church of Christ, I doubt whether that institution would be found a benefactor to it. God has prepared us as we are for what he has called us to do. He has given to one man judgment, to another imagination, to another a determined resolution and fervour of soul, according to his good pleasure.

I regard the assembly which I now address as an illustration of this sentiment. Here are diversities of feeling, but one heart; variety of character and countenance, but one spirit. Indeed, Sir, I know not that even from heaven, where there will be the most perfect harmony, that all conceivable diversity will be excluded. There may be the happiness of him who dwells near the throne, that he may gaze and wonder, and to him an eternity of bliss may be an eternity of contemplation; whilst another, not so deeply absorbed in the contemplation of that glory, may lift his voice in exclamations

of triumph to Him who sitteth upon the throne, and to the Lamb for ever and ever. Some may be formed to penetrate the future evolutions of eternity, whilst others are reviewing with wonder the history of the ages that are past. But, sir, if on earth the period be not come for absolute union of sentiment, the period for unity of heart and feeling is come; yet still there is diversity. One melts into tenderness, and another glows with fervour, and another is fired with energy; but each proceeds in his course, one with the loveliness of John, and another with the ardour of Peter, and another with the sublimity of Paul, but all working that one great work which belongs to their one great Master. I love, sir, to see Methodists and Baptists, and Independents and Members of the Church of England, united together. Though I am myself a Protestant Dissenter, yet I can, in a sense, rejoice in those differences which do not alienate us from each other; and I can imagine, had it pleased the Almighty we should have been one in system rather than one in heart, that the Bible would have been a *Creed* and not a *Revelation*; that we should have had to have taken up fact after fact, and inference after inference, established upon such data, and drawn from such premises, as would have rendered it impossible to have drawn more than a single inference. But God has been pleased to make a *Revelation*, and so to make it, that though sincere Christians may differ on minor points, it is impossible they should differ on those which are essential to eternal salvation. Therefore, sir, I love the fact that there are Missionary Societies rather than one Missionary Society, and Societies of other kinds, numerous as the various denominations to which they belong. All these Societies agree in promulgating the great principles of our common Christianity; and therefore, sir, I rejoice in the success that has attended this and every other Society, bearing perhaps a different denomination, but engaged in the same object, animated by the same fervor, and proceeding onward in the same career. I will say no more, sir, on the second part of this motion, than that I consider the spirit which pervades all parts of the church to be an evidence not only that we shall hereafter enjoy the influences of the Holy Spirit, but that we enjoy them now. To Him, sir, I render all the glory and all the praise for what he hath already accomplished, and is now accomplishing in the world.

We feel ourselves quite unable to do justice to Mr. M'All's speech, which, from the striking manner also of its delivery, made a very powerful impression on the auditory.

The Rev. WILLIAM COOPER, of Dublin, seconded the motion, and spoke to the following effect;

Sir, That the gospel of Jesus Christ is destined universally to triumph, no one who believes in the inspiration of the Bible, and is acquainted with the prophecies it contains, will be disposed to deny. Probably at no very distant period the *kingdoms of this world will become the kingdom of our Lord and his Christ*. There are in the present day many pleasing indications of the approach of this kingdom; and, perhaps, none greater than the union subsisting amongst the different denominations of Christians. That such union shall precede the *latter day glory*, seems to be intimated by our Lord in the 21st verse of the 17th chapter of John. And we are instructed not only to *strive earnestly*, but to *strive together*, for the faith. But this topic has been so ably illustrated, and in a manner so entirely to my satisfaction, by the mover of the resolution I have the honour to second, that I consider it quite unnecessary to say more upon this subject.

In a preceding resolution, Ireland was alluded to, and I regret that the contributions from that country have not been tenfold greater; but you, Sir, and many here, are aware, that Ireland is a considerable contributor to the *Scottish Missionary Society*. Protestantism has its seat chiefly in the north of Ireland, and those who have it in their power to contribute, reside principally in that quarter, and being connected by the ties of blood with Scotland, are naturally attached to that Society. But, sir, you are disposed to rejoice in the success of all other kindred Institutions, and, therefore, will not regret any contribution made to the Scottish Society. However, in proportion as the gospel spreads in the sister kingdom, I am persuaded the funds of your Society will be augmented from that country. Many have not the means of manifesting the spirit of Christian liberality beyond the sphere of their immediate neighbourhood. Still, Ireland has contributed to this Society. We sent you two of the first Missionaries (Mr. Henry and his wife) who went to Otaheite; and the church I now serve, has sent you another, (Mrs. Hill, of Calcutta;) and we have also contributed a little of our worldly store, and, I anticipate, that every year we shall contribute more and more, as the gospel diffuses the odour of the Redeemer's name throughout the land.

The latter part of the Resolution recognises one of the most important doctrines of the Bible, viz.---that without the outpouring of the Spirit of God we can effect nothing. *He* must raise up Missionaries, or they will not deserve the name. *He* must qualify them to speak, or they will preach in vain. Not only might Paul and Apollos plant and labour in vain, but even the highest archangel, unless he gave

the increase. And let us never forget, that he must be *inquired of by the house of Israel to do those things for us*, which we desire to see accomplished.

A preceding speaker, whom I have long revered, and heard with delight, has spoken of *Closet Missionaries*. Yes, all may do much by prayer for the prosperity of this cause. We are encouraged by the word of God to believe, that our prayers of faith will not remain finally unanswered, and though we may not now know how many have been saved, in answer to our prayers, yet we may know hereafter, when the books are unfolded by Him who shall sit upon the throne, before the assembled universe. I am happy to say, that the spirit of prayer, as well as the spirit of union, is diffusing itself in Ireland, in Dublin especially, where we are united as the heart of one man, and publicly, as well as privately morning and evening, pray for the Spirit of God to rest upon your labours.

The Rev. EUSTACE CAREY, Baptist Missionary from India, acknowledged the preceding Resolution, and spoke to the following effect :---

My respected friends, I regret much that a very depressed state of health prevents me from being present, and sharing the pleasures you enjoy at the numerous meetings, which are now taking place in this Metropolis. I however see, and hear enough, to comfort my own spirit, and to deepen my conviction that the kingdom of our blessed Lord is advancing. We may esteem ourselves happy that we live in a period so interesting---a period in which there is so unexampled a conjuncture of moral, intellectual, and civil advantages, for the furtherance of the great work in which we are engaged. Time was when our forefathers were obliged to weep in secret, and to remain in silence, but now the inhabitants of Zion are permitted to issue forth; to put off their sackcloth, and array themselves with gladness. But what ought chiefly to be matter of delight to us, is that God has so poured out his Spirit on the Christian world, that it should unite together in such Institutions as that, whose anniversary we this day celebrate, and that the people of God, of different denominations, should be striving to emulate each other, in labours so benign, and so much in unison with those prophecies, and promises which relate to the coming of Christ's Kingdom. I am ready to think, that if such men as Owen, and Baxter, and Howe were permitted to leave their tombs, they would hardly believe that this was the same world in which they traced their pilgrimage, that this was the same metropolis, in which they wept midnight tears, and poured forth their prayers for the prosperity of Zion. I have thought that if my dear relative* were to return to this country, which

I anticipate not, he would scarcely believe, that this was the same land where the first Missionary Meeting, his zeal could collect, assembled, and where the largest sum that could be raised, amounted only to about 147. or 167. So mighty indeed hath this great work since grown and prevailed, that I suppose the language of many venerable Ministers, and others on this platform and elsewhere is---*Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.* We live in days, the very anticipation of which 200 years, or 50 years, or even 30 years ago would have kindled the hearts of the people of God into extacy. And now what remains but that all true Christians, those who are indeed the friends of this and such-like Institutions, should persevere with new zeal with enlarged philanthropy and liberality, and endeavour to get their own souls imbued with the faith, and love, and zeal with which they desire to enrich, and bless the most distant parts of the world. It is when our own minds, and spirits are assimilated into the true resemblance of that mercy, which we wish to make known to the heathen, that we may expect a large, and blessed increase both at home and abroad.

There is only one topic more on which I am desirous for a moment to solicit your attention, and that relates to our prayers for the Missionaries abroad. Do not let your solicitude on their account, and your Christian sympathies cease when they have arrived at their appointed stations. It is then that their trials and difficulties and dangers commence, rather than terminate; make then, I beseech you, more earnest intercession in their favour, when they have entered on their labours. When worn out by our toils, and the heat of the climate, we have reflected that in Britain, and in other parts, there are Christians praying for us, the thought has cheered our hearts, and we have fervently repeated the apostle's request, *Brethren pray for us.* Indeed, we need your prayers, we need your sympathies; not that I wish this auditory to suppose that missionary labour is severe labour: far, very far, from it. It is truly a blessed work to us; but still there are trials to be encountered, and labours to be performed, which require more than common piety and ardour. As there may be some present disposed to enter the missionary field, I repeat it, we are not discouraged; though *cast down, we are not destroyed; though persecuted, we are not forsaken.*

Though in some sense we may be said to be *crucified with Christ, yet nevertheless we live even a life by the faith of the Son of God, who loved us, and gave himself for us.* And if there be any here who have thoughts of making choice of the missionary work, I would say to such, Come ye forth, offer your services to this Missionary Institution,

* The Rev. Dr. Carey, of Serampore.

or any kindred Society, ready to go whithersoever you may be called, and say with the late Dr. Coke, when he went on his mission,---

Should [heaven] command me to the farthest verge
Of this green earth, to distant barbarous climes,
Rivers unknown to song; where first the sun
Gilds Indian mountains, or his setting beam
Flames on the Atlantic Isles: 'tis nought to me:
Since God is ever present, ever felt,
In the void waste as in the city full,
And where he vital breathes, there must be joy.

The Rev. WILLIAM ELLIS moved the fifth resolution:—

V. "That the thanks of this Meeting are most cordially presented to the Ministers and Trustees of Great Queen-street Chapel for their renewed kindness in affording the use of this commodious place to the London Missionary Society, on the present occasion."

Mr. ELLIS spoke to the following effect:—

The motion I have the honour to submit to this Meeting, recognises in a most pleasing manner, the liberality and catholicism which distinguish the Missionary cause, and, after the lucid illustration of those principles to which we have just listened, it is only necessary for me to read the resolution, in order to ensure its unanimous adoption.

More than ten eventful years have rolled away since I was privileged to meet the friends of Missions at this hallowed festival, held yearly in my native city. But, Sir, though absent in body, I have ever been present in spirit, and I will venture to affirm, that you have not a Missionary labouring in any quarter of the globe whose spirit is not this day with us. Even at our antipodes, in the distant islands of the Southern Sea, we have participated in the sacred joy of these assemblies. The winds of heaven have yearly wafted across the seas some of that fragrant spirit of harmony and love which here perfumes your feast, and it has been to us sweeter than odours from Arabian groves, and more refreshing than the breath of morn. Your proceedings at these seasons powerfully affect the mind of every Missionary. We hail the tidings of the gospel's progress with no common joy, watch the advancement of the cause at home with peculiar interest, and when we hear that its friends increase in number, in efforts, and in prayers, we are encouraged to go forward. We reiterate the echo of your songs when God has given success in any part; and we mingle our tears with yours, when a distinguished leader in the council or the field is called away. Yes, the death of David Bogue, will, as the melancholy tidings travel round the world, produce the deepest sorrow in many a Missionary's heart.

Although we have not been privileged to join with you on these occasions, we have

had our public meetings in the South Sea Islands, where thousands meet for purposes similar to those which have convened us here. Shortly after their reception of the gospel, the natives of those islands were convinced it was their duty to extend it to islands around, and aid its universal promulgation. In May, 1819, the first Auxiliary Missionary Society was formed at Eimeo. I never shall forget the day. It was fair and the sky cloudless, and long before the hour of meeting came, the house of God was thronged, and multitudes could not approach the door. A spacious row of lofty cocoa-nut trees grew near, and underneath their shade the people were directed to assemble. An elder brother preached on this occasion, and afterwards the King, Pomare, addressed the thousands of his subjects who were seated around him on the grass; compared their present with their former state; called their attention to the means which had produced the change; reminded them of the labour, cost, and suffering they and their forefathers had endured under the influence of idolatry, and asked if they did not think they could do something towards sending the gospel to those who yet were strangers to its blessings; saying "Let each man determine for himself; let there be no compulsion but that of duty, and of sympathy, but if we think we can devote a part of the fruit of the trees to send the gospel to the ignorant, let us have a Society." And when at the close of his address he said, "Shall we contribute a little of our time, and a little of what we enjoy, to cause the word of God to grow in every land." The listening throng instantly elevated in the air, amidst the rustling of their matting-dresses, upwards of two thousand naked arms, to signify assent from as many generous and willing hearts.

In the succeeding year a similar Society was formed in Huahine, where I laboured several years, and every island now has its Auxiliary Missionary Society, and the second week in May, when their anniversary is kept, the natives hail it as a time of jubilee. Their ordinary avocations are suspended, and for the public meetings, I have known them take down their chapel walls, and from the edges of the roof, which was supported by pillars, spread out a shade of platted leaves that the assembled multitudes, who sought in vain admittance to the area of the building, might participate in the pleasures of the day. The walls were not indeed so solid as the sides of that in which we now are met, but were formed of large bamboos or slender poles. To these meetings all repair; the parent takes his child; the son conducts his aged parents thither, and on the day of public meeting I have seen the halt, the lame, the blind, and many an aged and withered form, on which the sun had not shone for many a

long day, carried by their friends or children to be present at the annual meeting of their Missionary Society. On those occasions I have often been delighted to see kings, and chiefs, and priests, and warriors assembled, and to hear them in bold and affecting strains proclaim their gratitude and joy, at the success of the word of God, and animate each other to greater interest, and to increased fervent prayer for its more wide diffusion. Silver and gold they have none but have hearts that feel, and hands that labour willingly; they have fertile lands and fruitful trees, and when their annual missionary festival is over, they repair to their respective lands and climb the lofty cocoa-nut tree, and with its juicy fruit manufacture oil, or dig the arrow-root which grows indigenous throughout the island, or cultivate the cotton, and at the time appointed, bring the produce of the soil, in oil or arrow-root, or cotton, as their subscriptions to be sent to England, as they express it, "to buy money with," that missionaries may be sent to heathen lands. I have often been delighted to see a family carrying their subscriptions. Perhaps the father has led the way, and has paid his five bamboos of oil. His son has followed, and the mother bearing on one arm a lovely babe, another standing at her side, has paid in her subscription, and then has held out, with extended arm, a bundle of arrow-root, wrapped in the matted fibres of the cocoa-nut, exclaiming, Here! Here! take this for my child. I wish my child to subscribe to the Missionary Society, for if the mothers of *Beritani* (Britain) had not given of their money to send the gospel here, my child would have been murdered!

They stop not here, but have sent native teachers from their several churches to the islands of Raivavai, in the south, to the Sandwich islands in the north, the Palliser islands and the Marquesas in the east, and to the isles, called Harvey islands, in the west, most of whom are highly useful in their work. O! it was an animating sight to see a young, intelligent, and active native, leaving the cottage of his fathers, the bread-fruit grove, the plantain bower, the spot, where, over his head, in infant days, the lofty cocoa-nut had waved its plumes, with every passing breeze, and go to distant islands to teach the gospel of Jesus Christ.

Mr. Ellis then related several anecdotes in reference to the Society and Sandwich islands from which we select the following:—

"In the autumn of 1822, the queen of Tahiti, the widow of Pomare visited Huahine. Her attendants, who followed in her train from Tahiti, requiring on one occasion a piece of timber, she directed them to cut down a bread-fruit tree, growing in the garden of a poor man on the opposite side of the bay, near which her own residence stood.

Her orders were obeyed, and the tree carried away. Teuhe, the owner of the spot on which it stood, returning in the evening to his cottage, saw the spoiler had been there, the stump was bleeding, and the boughs lay strewed around, but the stately trunk was gone. Informed by his neighbours that the queen's men had cut it down, he repaired to the magistrate of the district, and lodged a complaint against her Majesty the queen. The magistrate directed him to come to the place of public justice the following morning at sun-rise, and substantiate his charge. He afterwards sent his servant to the queen, and invited her attendance at the same hour. The next morning, the Missionary residing there went down to witness the proceeding, and as the sun rose above the horizon, Ori, the magistrate, was seen, sitting in the open air beneath the spreading branches of a venerable tree; on a finely-woven mat before him, sat the queen, attended by her train, beside her, stood the native peasant, and around them all, what may be termed, the police officers. Turning to Teuhe, the magistrate inquired for what purpose they had been convened. The poor man said, that in his garden, there grew a bread-fruit tree, whose shade was grateful to the inmates of his cottage, and whose fruit, with that of those which grew around, supported his family for five or seven months in every year, but that yesterday some one had cut it down, as he had been informed, by order of the queen. He knew that they had laws, he thought that those laws protected the poor man's property as well as that of kings and chiefs; and he wished to know whether it was right that without his knowledge or consent the tree should have been cut down. The magistrate turning to the queen, asked if she had ordered the tree to be cut down; she answered, yes; he then asked, if she did not know that they had laws; she answered, yes, but she did not know that they applied to her. The magistrate asked, if in those laws, (a copy of which I now hold in my hand) there were any exceptions in favour of chiefs or kings or queens; she answered, no, and despatched one of her attendants to her house, who soon returned with a bag of dollars, which she threw down before the poor man as a recompense for his loss;—Stop, said the justice, we have not done yet. The queen began to weep. Do you think it right that you should have cut down the tree without asking the owner's permission? continued the magistrate. It was not right, said the queen. Then turning to the poor man, he inquired, what remuneration do you require? Teuhe answered, if the queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do so again; I am satisfied—I require no other recompense. His disinterestedness was applauded, the assembly dispersed, and afterwards, I

think, the queen sent him privately, a present equal to the value of his tree."

The Rev. C. S. STEWART, American missionary, from the Sandwich Islands, seconded the Fifth Resolution, and spoke to the following effect;---

Sir, I would not wish to occupy one moment of the time which yet remains of this meeting, and especially, as you have had such an ample statement from my brother, who has just down. I will, however, add one fact respecting the South Sea Islands. When I touched there on my way hither, I had the pleasure to learn, that the natives had two or three store-houses filled with cocoa-nut oil, collected as contributions for the spread of the Gospel. With regard to the Sandwich Islands, the scene of my labours, I would observe that their past state has been very partially known. But, indeed, it would be quite impossible to lay before you the state of the heathen as it is before their minds are enlightened by the Gospel. Christian delicacy and refinement forbid the full disclosure of it. Some persons have supposed that certain means should be employed as preparatory to the introduction of the Gospel. But, for many years, the Sandwich Islanders shared the advantages of commerce, and other means of improvement, and what effect followed? Was any thing thus introduced that tended to alleviate the miseries of their condition, or to give them consolation in the hour of distress? A few years since, intoxication and gambling were prevalent among the natives, but since the Gospel has been introduced a great change has taken place in these and various other respects. Not less than 10,000 of them are now capable of reading and writing in their own language; at least 15,000 are under daily Christian instruction, and about 20,000 listen to the preaching of the Gospel. We have reason to believe, that not less than fifty have *received the truth in the love of it*. One of the chiefs, who occupies a high official situation, was formerly enslaved by all the abominations of heathenism, but when about four years ago he received the gospel he immediately abandoned them, and though formerly greatly addicted to intoxication, there is no evidence that he has since been in that state. The news of the death of the late king and queen arrived on the sabbath-day, and after the public service, this same chief arose and besought the people to observe, with him, fourteen days of prayer and humiliation before God, adding that Jehovah had done right, and that the evil was with them, and instead of charging Him with having done wrong, that it was proper that they should humble themselves in his presence. When I left the Island, this chief stood a candidate for baptism. Were I not fearful of obtruding, I could relate many other interesting facts, which

show the power of the gospel on the natives; I will only add one.—About four years ago, a poor, blind man, who came from nobody knew whither, was led to the chapel, which he has never relinquished. This man was baptized last July, and received the name *Bartimeus*; he is now a member of the Church of Christ.

CAPTAIN GAMBIER, of his Majesty's Ship, Dauntless, then addressed the Meeting to the following effect:—

I trust I may claim your indulgence to a sailor. He does not learn the art of public speaking, but he learns the value of the Missionaries' labours; and, instead of going out like the soldier, on the forlorn hope, resting on the promise of a fallible creature, he trusts the infallible God. And let me say, that did man trust the infallible God, as he does the word of fallible men, we should have no lack of Missionaries. There are many who say, that this faith is all we have to set against a great mass of disappointment; but, even were this true, we should surely do right to rely on God, while it would be a proof that he was with us, and a token that he would one day manifest his power in our behalf.

Having lately quitted scenes where licentiousness reigned to an extent almost incredible: the contrast was of course the greater, when we reached the Society Islands, and, if my testimony will incline one heart to assist the Missionary cause, I do not hesitate to declare, and let God have the glory, that so great was the change, and so palpable the blessing, that the attention of one not alive to the interests of religion, was excited by it, and he was convinced that nothing but that power which called the world out of nothing, was able to call such men from darkness to light. Were I to dwell on the effects produced by the gospel in those islands, I should detain you the whole evening. I will, however, state that mothers came and said that they formerly disregarded their children,* but that now they were their chief solace, and will add that the whole attention of the people seems given to the subject of religion. At Otaheite, the natives came on board our ship, and I used to ask them to take refreshment with us. The first day they did so, whether from inattention or otherwise I know not, we did not use the grace. To my astonishment I perceived that the poor natives did not eat. I knew not the reason, but after some time, I found they were waiting for us to say grace. This shows how strong a sense of duty they have, and I trust it will have the effect of inducing you to use every effort for the promotion of the gospel, and you will

* Numerous children, especially female infants, were destroyed by their mothers, prior to the introduction of the gospel into the islands.—ED.

perceive by the statements I have made, that seamen may indirectly receive benefit from your efforts, in favour of the heathen. Captain Gambier also related the following incident. A young friend of mine, who was then with me, has lately returned in the *Blonde Frigate*, and, on his way to South America, came in sight of a low coral island. He was kindly invited by the natives to proceed with them to a little plain, where he saw a native church, and the various houses of a Missionary settlement surrounding it. The

effect of this sight on the mind of my young friend it is impossible for me to describe.

The following Resolution of thanks to the Treasurer was then moved by the Rev. Dr. WAUGH, in a short speech, and seconded by STEPHEN PRUST, Esq. of Bristol.

VI. "That the most sincere thanks of this meeting be presented to WILLIAM ALERS HANKEY, Esq., for his obliging conduct in the Chair this day.

EAST INDIES.

BENGAL.

Extracts from the Journal of the Rev. Samuel Trawin, Missionary at Calcutta; extracted from the Appendix of the Seventh Annual Report of the Bengal Auxiliary Missionary Society.

[Concluded from page 166.]

Examination of Mission Schools at Berhampore.—Claim of Moorshedabad on the compassion of the Christian Church.—Decay of the town of Kalkepore.

Tuesday, 4th.—The Schools under the superintendence of the Rev. Mr. Hill were examined. The children of five Bengalee, one Hindoostanee, and one Portuguese schools were present; 200 children, nearly all heathen, assembled for the purpose which had called them together, was to us a very gratifying sight; especially when we recollected, that the establishment of Christian Schools upon any extensive plan, had never yet been attempted in the district of Moorshedabad. The youth in this populous region were growing up in all their heathenish superstitions and Mohammedan delusions, without any counteracting influence. Were this allowed to continue, it would necessarily impede the introduction of the gospel among them. In reference, therefore, to the rising generation, we think we may safely affirm, that there is not a place in Bengal that has stronger claims upon the sympathy and benevolence of the Christian church than Moorshedabad. There are in it thousands, nay tens of thousands, of children left entirely in the hands of their idolatrous and Mohammedan parents, from whom they seldom hear any thing calculated to make them useful and happy, either in this world or in the next. We were therefore extremely delighted to witness so pleasing a commencement in this important branch of missionary labour. As all these schools have been established within a few months, little can be stated of the progress of the children

in knowledge. It is gratifying, however, to observe, that they are committing the Catechism to memory, and that the boys in the Hindoostanee school read the Scriptures with considerable fluency. We proposed several questions to them on the first chapter of Luke, and were much pleased with their answers. The prejudices of the parents are, however, very considerable, and the greatest caution is required to keep those little nurseries in existence; and yet patient perseverance will, we doubt not, remove every impediment, and we may confidently expect that a more intelligent, and better-disposed race of people will spring up in them, who will listen to the gospel with far greater reverence than the generality of their neglected ancestors, who never had the advantages of Christian instruction.

In the evening we visited Kalkepore. Here was formerly a very flourishing Dutch factory, but it is now almost deserted by Europeans. This town lying four miles off, and the day closing soon after our arrival, our preaching to the natives was interrupted. We visited a Frenchman, who has resided at Kalkepore 27 years. He told us much of the former prosperity of the place, and seemed greatly to lament that it was so much altered. Whilst viewing the extensive buildings of the Dutch factory, now in a dilapidated state, the old gentleman observed, that it was once the scene of gaiety and amusement; but, alas! how is its former glory clouded! This once splendid mansion is now deserted: the sound of a human voice is scarcely heard there; all within, and all without, present a gloomy picture to the eye of the beholder, whilst every object seems to read to him an impressive lesson on the mutability of all earthly things.

Jan. 8th.—This morning we arrived at *Jungipore*, and preached to a large congregation in the bazar. After addressing them on the general judgment, and exhorting them to flee to Christ that they might escape the wrath to come, one of the crowd asked whether we had received four hands by worshipping Jesus Christ. We replied, four hands would be no benefit to us, but

we had the hope of something infinitely better, even everlasting life in heaven. With such absurd and foolish questions are we sometimes accosted whilst preaching to the heathen; they seem to think, that were God to make monsters of us, like some of their *Debtas*, by giving us an additional number of hands, we should then carry about with us indubitable proofs of the truth of Christianity; and they often tell us, that were we to bear with us such divine credentials, they would not scruple to place implicit faith in our doctrine. Thus do the men of this generation, like the Jews of old, require a sign, and ask us to work miracles to establish the truths of the Gospel.

Jan. 9th.—We spoke to a few people at *Ratnamarre*, a village on the banks of the *Pudda*, principally inhabited by Mussulmans. They seemed well disposed to hear the word. This is an extensive plain, and the inhabitants are exceedingly scattered. We saw small huts, and people pasturing their cattle for miles around us. In passing through those little hamlets, we occasionally saw individuals at a distance running into their little miserable abodes. Our boatmen, who accompanied us, advised us not to proceed; observing that the people would be affrighted, as they were not accustomed to see Europeans. In the evening one of the villagers, with whom we had conversed, came to our boat accompanied by a Brahmin, and some others, whom he had brought to receive tracts; after some conversation with them, we gave them two copies of the Gospel of Mark, and other tracts. Oh! may the word become a light unto their path, and a lamp unto their feet.

Jan. 10th.—Arrived at *Baddlepore*, and proceeded to the market-place, where a corn-merchant received us kindly. He brought us two stools from his house, and we sat down. The people immediately formed a circle round us, when we preached and conversed with them for a considerable length of time. Our congregation was composed of about half Hindoos and half Mussulmans. In our discourse to them, we insisted much on the universal depravity of human nature; the dreadful consequences of sin; man's folly in exposing himself to the displeasure of God, for the momentary pleasures of the present world; and the necessity of believing on Christ, in order to escape the wrath of God, which we had all so justly deserved by our sins. Most of the hearers seemed particularly interested in what was stated. They confessed that the world was lying under a debt of sin, and greatly needed a *Jamindar* (surety). A Hindoo then stepped forward, and repeated a long piece of Sanscrit poetry, the purport of which was as follows: "You brethren, and mankind at large, are all like so many fiddles, or instruments of music; and as the

musician plays what tune he pleases upon his instrument, so God, in like manner, plays what tune he pleases upon you." We expressed our abhorrence at the impious sentiment he had uttered, and maintained that it militated against every perfection of God, as it made him the author of sin. Feeling himself unable to maintain his point, and being unwilling to enter into its discussion, he withdrew and left us to proceed with our work, which we did with much pleasure to ourselves, and we trust, not without profit to our auditors, as they expressed their regret at our leaving them.

Jan. 12th.—We left our boat this morning, about half-past four, and walked to *Footbagadee*, a factory of Messrs. De Courcy and Black. Here we were kindly received by Mr. Burnham. About eleven, A. M. we spoke to a number of natives under his veranda. Having insisted on the importance of their leading a religious life, one of them said, then we must become ascetics at once, for such a life is incompatible with the secular business we have to transact. We told them that the religion of Christ would make them upright in their dealings, and enable them to perform every personal and relative duty aright. Another of the party then said, without uttering falsehood, it is impossible we can live. We observed it was strange, indeed, that he could not live without violating God's commands, of which he spoke, and should he gain his livelihood by transgressing the divine law, it would be ill with him at last. A third person said, it was *kale jog* (an evil age,) and that the Shastres themselves had predicted that lying, stealing, and the like, would be the common vices of that age. We entreated them to forsake this delusion, assuring them, that it was a mere pretext to excuse their sin, and, however they might urge it to palliate their crimes, it would not bear investigation; "for instance," we said, "were a thief, when seized by the chokedar, and brought before the magistrate, to urge in excuse of his crime that it was *kale-jog*, would the judge listen to such a silly plea? you know he would not; much less then will God." In the afternoon rode to *Pike Para*, the residence of our kind friend Mr. De Courcy.

Jan. 14th.—A Brahmin of considerable influence in Mr. De Courcy's employ, collected the people of the Factory and others from a village contiguous. They assembled near the gate of the entrance to Mr. De Courcy's house. The congregation was large and attentive; after sermon they were exhorted to bear what they had heard in remembrance, and then dismissed to their employ. About eleven, A. M., collected a party of the hill people, and conversed with them in the veranda. They seemed to be raised but little above the level of the brute. Visited the School which Mr. De Courcy has just esta-

blished; about twenty boys were present; and were there a suitable school-master it would no doubt go on well; this, however, is very difficult to obtain, as but few here know the printed character. At three, P. M. left our friends at *Pike Para*, and arrived at *Foolbagadee* at sun-set.

Saturday, Jan. 15th.---We again preached to the villagers of *Foolbagadee*. As some of our auditors had heard us on a former occasion, we questioned them on the points of doctrine we had then endeavoured to press upon their attention; and had the pleasure to find, that the truths had commended themselves to their judgment, and made at least a slight impression upon their minds. Whilst speaking to them on the baneful influence of *caste*, how it destroyed all mutual esteem and confidence, and instead of forming families and nations into one fraternity, was the prolific source of malice, jealousy, and endless divisions. They gave their assent, and we proceeded by telling them there were but two castes, or classes of people, those who love and serve God, and those who love and serve Sin. At this one of them said, then if God has made no other distinction, why should we? May the Lord speedily break this accursed link in Satan's chain, and every other, and bring his captives out of bondage into the glorious liberty of the Gospel, where there is *neither Greek nor Jew, male nor female, bond nor free; but Christ is all and in all*. When the hearers hear, and understand what they hear, and when their consciences approve of what is said, the seed of the Gospel is sown, and only wants the dew of heaven to make it bring forth fruit, even thirty, sixty, and a hundred fold. With these views and feelings we ever wish to cast the precious grain into the earth, hoping to find it spring up, though it may be after many days.

At noon preached a short Sermon in English, from John iii. 16, "God so loved the world," &c. After sermon baptized the family of Mr. Burnham. Four children, and a little Mahomedan girl, who has been entirely given to Mrs. B. by her only surviving parent, (a mother now unable to provide for her) composed this little circle. To these children we administered the rite of Christian baptism, and found it one of the most solemn and interesting services we have ever known. The parents, with whom we have had much conversation, seem duly sensible of their vast obligations to train up their offspring in the nurture and admonition of the Lord. They also felt like Christians for the spiritual and eternal welfare of their little Mahomedan stranger, who by an all-wise and over-ruling providence has been recently incorporated with their family. Their desire of Christian baptism for this child, on the grounds of their bringing her up in the fear of the Lord, was cordially complied with; and

she was accordingly admitted into the visible church of Christ. Trivial as this event may appear to many who think but little of the value of an immortal soul, and less of the means that are designed to save it from eternal death, it appeared of considerable importance to us. Here was a Mussulman's child taken from under the wing of the followers of the Impostor, and made a member of a Christian family. Instead of being brought up in all the errors and cruelties of Islamism, she will now be nurtured in our holy faith, and have opportunities afforded for her learning the meekness and gentleness of Christ. Instead of bowing to the shrine of the false prophet of Mecca, she will learn we trust to bow the knee to Jesus. Should these means, under God, be blessed to her conversion, not only the Church militant, but the Church triumphant will have gained a member, and there will be joy among the angels of God at this accession to the Redeemer's cause.

Great, indeed, are the religious privations which our friends suffer who reside in the country, as many of them are separated for months together, not only from Christian friends, but especially from the ordinances of the sanctuary of God. While talking with Mr. Burnham on this subject to-day, he seemed deeply affected. As we looked at his library, he took down a volume of Mr. Burder's Village Sermons, and with considerable emotion intimated, that that and the Bible were his companions. Little, perhaps, does the pious and learned Author know that his invaluable sermons have penetrated to the interior of Bengal, as well as to other dark regions of the earth, and are nurturing the piety of many a solitary family, who to all human probability might otherwise have remained ignorant of the only "true and living way." In this respect they are speaking with ten thousand voices, whilst their worthy authors' become a co-worker with Missionaries in the evangelization of the heathen.

This evening we reached *Donegunge*. The people after listening for some time, said that they knew nothing of spiritual things, and that although they had eyes yet they were blind. We acknowledged that they were right in their ideas about their spiritual darkness, and endeavoured to show them that Christ was the light of the world, and that he came to give us the light of life.

Jan. 19th.---We reached home, and through mercy found our friends well. On review of our excursion, we find that we have travelled hundreds of miles, seen perhaps hundreds of thousands of natives, and though every forehead did not bear an idolatrous mark, yet to our knowledge, have not seen an individual native who even bears the Christian name. Nearly every countenance that

we have looked on is that of a Pagan or a Mahomedan. * These are scenes, indeed, which ought to move the sympathies of every heart, and seem to address us in the language of the *man of Macedonia*, and to say, *Come over and help us*. Thousands of immortal beings are daily perishing for want of knowledge. Oh! that the deplorable situation of the heathen may be more than ever regarded by the Christian Church. They are, indeed, *drawn unto death*, and ready to be slain; and unless the Gospel remedy be speedily administered to them, they must inevitably sink into perdition. The converts already gained to the Christian cause, in this eastern field, are, indeed, when contrasted with its teeming population, only as a grain of sand to a mountain, or like a drop to the ocean; and although the heaven may be said to have begun to work, still, unless a larger portion of it be soon thrown into this immense mass, the process must, to all human calculation, be exceedingly slow.

CALCUTTA.

Letter of the Rev. Samuel Trawin, Missionary at Calcutta, dated Kidderpore, 24th October, 1825, (including Extracts from his Journal) addressed to the Directors.

(Continued from page 209.)

Interesting Extracts from Mr. Trawin's Journal, evincing a disposition on the part of several Hindoos and Mahomedans to renounce their errors, and embrace Christianity.

Aug. 18, 1825.—*Ramghu* and *Peerekam*, two inquirers of the village of Rammakalchoke, came to converse with me about their salvation. Two other fishermen, and a native doctor, accompanied them. After much conversation on the all-important subject, I felt highly delighted to see these enquiring heathens reverently bow with us at the throne of grace. *Ramghu* and *Peerekam* seemed deeply impressed with divine truth; their thirst for the water of life is evident from their frequent visits to this place.

23. I visited Rammakalchoke. As we passed *Kaleghaut* and *Chittah*, we saw some remaining parts of human bodies which had been brought out during the late dreadful mortality, and left unburnt on the banks of the river. It was peculiarly painful to see the wild dogs and vultures greedily tearing and devouring those unconsumed parts of the human frame, whilst others were burning their dead bodies close by. When we arrived at the village, the people received us courteously. Our friends, *Ramghu* and *Peerekam*, gave immediate information of our arrival, and we were soon surrounded with a multitude from all parts.

The cheerful countenance of these humble villagers were highly expressive of the cordial welcome they gave us to their abodes: the men seated themselves in a spacious bungalow, whilst the females listened to the word of life in one adjoining. We preached and conversed with them for about two or three hours, during which period they heard with the greatest attention. The deep interest manifested on the occasion, and the many enquiries they made about the way of salvation by Christ, affords just ground to hope, that the time is not very distant when the gospel shall gain a triumphant entrance into this seat of darkness: two of the villagers had their minds, we trust, savingly impressed by attending the preaching at *Chittah* about four months ago. They have now been candidates for baptism about six weeks: they, with others from the village, have been very exemplary in their attendance on the ordinances. On leaving, numbers came to our boat, and seemed highly pleased with our visit. Besides three candidates for baptism, and the general good impression made upon the inhabitants at large, there are seven or eight persons who appear to be earnestly inquiring after the truth. One of them accompanied us to Kidderpore, where he wishes to reside for a season, in order to learn the way of life more perfectly.

26. *Bhobanipore*.—The congregation was very large; nine of the natives joined in singing a hymn, which had been composed by one of the party. Other hymns were produced, composed in honour of the gods and goddesses of Bengal, and, strange to relate, where the names of *Doorga*, &c. occurs, they have inserted the name of Christ, and wish to have tunes set to these hymns, that they might be sung in the congregation. A little boy in the school here, who has learnt his catechism and short prayers, was a few days since applauded in the midst of an assembly of Brahmins for what he had learnt.

26. Preached to two attentive congregations at *Chittah*. *Ramburree*, in his address, entreated his countrymen most earnestly to leave every false refuge, and come to Christ without delay. He observed, that the command to believe on Christ was the command of the King of kings, and could not be violated without incurring the highest displeasure; and that there was no other way of obtaining salvation but by Christ. *Rhamghus* son, and another enquirer from *Rammakalchoke* were present. *Ramburree* is gone with them to preach again to the people the *good tidings of the kingdom*. May the Lord give him favour in the eyes of the villagers, and may he deepen the good impressions already made.

29. I addressed the people at *Bealla*. This morning several respectable Brahmins of the village, not only paid great attention,

but expressed, with deep interest, "their entire conviction of the truth of what was said. *They confessed and denied not*, saying, all this is true and right, I felt pleased to hear such a confession from these lordly Brahmins, especially as it was made in the presence of a great number of persons. It evidently shews that the truth is silently operating upon their minds. Most of the people of this village were at first very much alarmed at my mentioning the name of Christ; and the school was, for some months after its commencement, in constant danger of being broke up; but now they listen to the catechism with much apparent interest, and frequently hear it expounded without offering the slightest objection.

To-day they are performing the funeral rites of the late Tarachand, a rich baboo who resided nearly opposite our house. We now hear the noisy clamour of the numerous *saqueers* who are come from various parts to share the funeral gifts, the bestowment of which is supposed to usher the soul of the deceased Brahmin into the regions of glory. About three weeks since, he died, and one of his numerous wives immolated herself on the funeral pile; and now, it is supposed, they together are enjoying the bliss of paradise above. Vain hope! Alas, what darkness covers the minds of this people! The ceremony commenced in the morning, by the distribution of a number of costly articles to the Brahmins. After which a bull was led into the yard, on the hinder part of which they, with a red hot marking iron, burnt the figure of a circle and a trident, and then sent the animal away. By this meritorious act the besotted people imagined, that the soul of the deceased baboo will enjoy as many thousand years felicity in heaven as there were hairs of the bull consumed in making those marks.

This evening Ramhurree returned with good tidings from Bammakalchoke. He brought with him Ramghee's eldest son, with his father's request that I would give him instruction. The people heard Ramhurree again with much attention, though the report is now spread through the village, that Ramghee and his companions are become Christians, and have lost their caste. One very old man, who had never heard the word before, seemed unusually impressed, and staid with Ramhurree from about two P. M. till nearly eleven at night. The poor old man, whilst listening to the gospel, would frequently say, "I cannot go yet," meaning, that he thought what he was hearing was too important to be left. Eight of them knelt down at prayer. Another young man, aged about 20, has, by coming to the meeting, given umbrage to some of his relatives; but he says he is determined to persevere in seeking his salvation. Several of the villagers are very desirous of having a school.

Ramghee pointed out a piece of ground which he wishes to give for the purpose; he is likewise desirous of contributing towards the erection of the school-room, so far as his means will allow him. In the evening he brought out a large bundle of papers, written in the native character. On these books, he said, he formerly trusted for salvation; but now he held them in utter contempt, and wished to destroy them.

Sept. 1. A large and attentive congregation at Kidderpore. It was gratifying to see two Mussulmans in the crowd (of venerable appearance) approving, by various signs, of what was said. The native schoolmaster, speaking of Satan's expulsion from heaven, said, "If, on account of transgression, the children of the family were cast out, then it will be vain for strangers, (viz. such as dwell on earth) to seek an entrance therein, whilst involved in the same guilt."

2. This morning, Ramghee and his companions came to Kidderpore. It is highly encouraging to see these Hindoos begin to keep holy the Sabbath day. Though the morning was wet and unpleasant, they were not deterred from coming six miles to hear the word of life. After service, I held a long conversation with them. Their thirst for divine knowledge seems evidently to increase: they see the folly and wickedness of idolatry, and long to make a public profession of faith in Christ.

And now, honoured fathers and brethren, I close, hoping that these tidings may be the source of as much joy to your hearts as they have been and are to ours. With the sincerest respect and attention,

(Signed) S. TRAWIN.

DOMESTIC MISS. INTELLIGENCE.

MISSIONARY ORDINATION AT TREVOR CHAPEL.

On Wednesday evening, April the 19th, the Rev. John Smith, A.M., of the University of Glasgow; and the Rev. James Tomlin, A.B., of the University of Cambridge, were solemnly ordained to their work among the Heathen, at Trevor Chapel, Brompton. The animating service was opened, very unexpectedly, with prayer, by the much valued Agent of the Society, the Rev. Dr. Philip, just arrived from the Cape of Good Hope; the introductory address, explanatory of the nature of the Meeting, was delivered by the Rev. John Morison, Minister of Trevor Chapel; the ordinary questions, which were replied to with unusual interest, and which produced a deep effect on the auditory, were proposed by the Rev. John Arundel, the Home Secretary of the Society; the charge, which was most

judicious and appropriate, was delivered by the Rev. Dr. Morrison, who has just quitted his native shores for China; the auditory was addressed, with unusual animation, by the Rev. Henry Townley; the Rev. Mr. Hutchings, of Paradise Chapel, concluded in prayer; and the Rev. Messrs. Dunn, Shephard, Hackett, and Wilson, gave out hymns adapted to the occasion.

The Chapel was most intensely crowded; and several retired without being able to obtain admission. Although the worship was not concluded till half-past ten o'clock, the most profound attention obtained to the very last. We cannot but pray that this most refreshing season may leave behind it, in Brompton and its vicinity, a savour never to be forgotten. The expected departure of Dr. Morrison threw a sombre and profitable feeling over the whole aspect of the Meeting.

NOTICES.

CITY OF YORK.

The anniversary of the York Auxiliary Missionary Society will be held at York, on

Monday, the 12th inst. The Rev. Dr. Collyer has engaged to attend and preach on behalf of the Society on the preceding Sabbath.

HULL AND EAST RIDING.

The Anniversary of the Hull and East Riding of the Yorkshire Auxiliary Missionary Society will be held at Hull, on Wednesday, the 14th inst. and following days. Rev. Dr. Wardlaw, Rev. Dr. Collyer, and Rev. William Ellis, have engaged to attend.

N.B. The ordination of Mr. James Robertson, late Student at Gosport, appointed a Missionary to Benares, will take place on the Wednesday evening.

KENT.

On Wednesday, July 5th, the Anniversary of the Kent Auxiliary Missionary Society will be held at Deal. The Rev. Henry Townley has engaged to preach in the morning. The public Meeting for business, will be held in the evening.





REV^d R. W. HAMILTON.

Engraved

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JULY, 1826.

MEMOIR OF THE REV. JOSEPH POLLARD,
LATE OF BOOTH, NEAR HALIFAX, YORKSHIRE.

In nothing are the combined wisdom and mercy of God more conspicuous than in the creation of appropriate agencies for the accomplishment of his gracious designs. The truth of this observation was remarkably exemplified in the characters and labours of Mr. Venn, formerly vicar of Huddersfield, and of Mr. Grimshaw, curate of Haworth, near Keighley. The ministry of these eminent and excellent men was the means of arousing thousands from the torpor of spiritual slumber and death, and of commencing that revival of religion among the population of the central district of the West Riding of Yorkshire, which has been perpetuated and extended to the present day.

Among the multitudes who, by these venerated servants of Christ, were brought to the vital knowledge of the truth, was a young man of the name of Crossley, of Saltonstall, a hamlet in Warley, near Halifax. Having heard Mr. Grimshaw, who was accustomed to preach in every part of the surrounding country, and whose example, in this respect, cannot be too closely imitated by the ministers of the gospel in these eventful

times, he was conducted to the cross of the Redeemer, and induced to devote himself to the promotion of his glory. Dissatisfied with the doctrinal sentiments of the Methodists, with whom, after his conversion, he had associated, and desirous of leading perishing multitudes around him to the Saviour, he hired a room in the village where he resided, and began to preach the glorious gospel of the blessed God. The number of his hearers rapidly increasing, it was determined to erect a suitable place of worship, and after many discouragements arising from the poverty of the people and other circumstances, a commodious chapel was opened in 1761, at Booth, a solitary and romantic, but central situation, surrounded with a numerous population, and about four miles from Halifax. The church which Mr. Crossley was the means of collecting, flourished under the successive superintendence of Mr. Toothill, Mr. Clough, Mr. Sowden, and Mr. Hinchcliffe, until the commencement of the present century, when the subject of this Memoir was conducted to this station, which he occupied for more than

twenty years with distinguished usefulness and honour.

The Rev. Joseph Pollard was born at Bradford, in Yorkshire, in 1766. With the condition and character of his parents I am altogether unacquainted. It appears, however, that they were professedly Unitarians, and that they instructed their son in the principles of their creed. At the age of seventeen, Mr. Pollard contracted an acquaintance with a number of profligate young men, by whose advice and example he was encouraged to perpetrate almost every description of iniquity. His career of wickedness soon arrived at its appropriate climax. He abandoned his relatives and friends, and with an infatuation, for which he severely suffered, he became a private soldier in the 23d regiment of foot. Banished from all the enjoyments of domestic intercourse and from the comforts of his home, he was soon brought to bewail his rashness and folly. Like the unhappy prodigal, when in want and far from his father's house, he came to himself; and though ignorant of the way of access to God, by the mediation of Christ, he frequently retired from the blasphemies and crimes of his military associates, to pray for deliverance from his bondage. His discharge was at last obtained, and he returned to his native town. By the gracious interposition of Providence, he became a resident in a pious family, and by the paternal expostulations of his master, he was first induced to enter within the walls of the sanctuary, and to listen to the preaching of Christ. The ministry of Mr. Holgate, the pastor of the Independent Church at Bradford, now under the care of Mr. Taylor, whose praise is in all the churches, was the means of removing his Socinian prejudices, and of evincing to him the necessity of a personal interest in the salvation of the Redeemer. The following account of the exercises of his mind

at this interesting period of his life, is extracted from the account which he read at his ordination.

"The powers of darkness were apparently let loose upon me; a dark cloud covered my understanding; my conscience was loaded with guilt. I thought that the mercy of the Lord was clean gone for ever, and that he would be favourable no more. I was brought to the borders of black despair, often expecting that God would strike me dead, and make me a monument of his just displeasure. I remained in this gloomy state for several months, until I heard our worthy minister preach from Isa. xxxviii. 16. 'Lord by these things men live, and in all these things is the life of my spirit.' From this time the darkness of my mind was removed; my burdened conscience was relieved; from a view of the atonement of Immanuel I was comforted; and I stand here in the presence of you all as a monument of the sparing, restoring, and pardoning mercy of a gracious God."

Immediately after his conversion, Mr. Pollard displayed that ardent zeal for the honour of the Redeemer and the salvation of his fellow creatures, which was illustrated by the whole of his succeeding ministry, and shone with its brightest lustre amidst the infirmities of his declining years. Under the patronage of Mr. Holgate, he began occasionally to preach in the villages around Bradford; and he frequently occupied the pulpits of his own pastor, and of the venerable baptist Minister Mr. Crabtree, with considerable acceptance and success.

Having supplied occasionally for the people at Booth, he received at the commencement of the year 1802 an unanimous call from the church, which shortly afterwards he answered in the affirmative. On the thirteenth day of October in the same year he was ordained to the pastoral office, and Mr. Hudswell, Mr. Vins, Mr. Cockin, Mr. Holgate, Mr. Toothill, and Mr. Hawkins engaged in the various departments of the solemnity.

† In order to form an adequate estimate of the usefulness of Mr. Pollard, it is necessary to refer to the circumstances of the church at Booth, at the time when he assumed the pastoral

charge. Immediately prior to his ordination, a wretched squabble relative to the introduction of instrumental music, a subject which has been the plague and the curse of many a Christian society to the present day, had driven the minister (Mr. Pollard's predecessor) from his pulpit, had almost annihilated the pecuniary resources of the place, and had endangered the very existence of the cause. Strange indeed is the infatuation, which from a subject of such confessedly trivial importance, can educe the elements of fatal discord, and can distract with angry dissensions and disputes, those Societies which were previously prospering in harmony and peace. By the conciliating conduct of Mr. Pollard, and by the assistance of a friend, by whose advice his inexperience was directed, and by whose influence his representations were supported, the contentious spirit which had been so disastrously developed gradually subsided, until at length the subject was forgotten, and the brethren again dwelt together in unity.

With all the ardour of his soul, Mr. Pollard now entered upon the duties of his ministry. The deficiencies of his early education he endeavoured to supply, by the assiduous investigation of the sacred volume, and by the perusal of those explanatory commentaries which, to his situation and circumstances, were so indispensably requisite. And the blessing of the Eternal rested upon his labours. Though he had no pretensions to rank among the talented or learned, though he was scarcely known beyond the circle in which he moved, yet he was one of the most successful as well as devoted Ministers in the county—the edifice in which he preached, was uniformly filled with the multitude who hungered and thirsted after righteousness, and perhaps no church of Christ whatever, has enjoyed a higher degree of uninterrupted prosperity for a quarter of a century, than that

over which he presided. His usefulness was particularly extended during the closing years of his pilgrimage. The introduction of the Missionary cause, and the diffusion of the Missionary spirit, produced a remarkable revival, more especially among the young persons of the congregation, many of whom at every church meeting publicly devoted themselves to the Lord and his people. And from personal acquaintance with many of them, the writer of this memoir can affirm, that he has seldom met with professors of religion in early life, more established in the belief of the truth, or more active in the ardour of their zeal.

Perhaps no man ever passed through severer trials than Mr. Pollard. To his excellent wife, who lives to deplore his loss, he was united for almost forty years. He had a very numerous family. In 1807, his parental feelings were painfully exercised by the conduct of his oldest son, who leaving his situation in Halifax, enlisted into the army; and the next year, having accompanied his regiment to the East Indies, was numbered with the dead in the midst of his days. Two years before his death, he committed to the grave another of his sons; although in this dispensation of bereaving providence, his sorrow was alleviated by the manifestations of the divine favour and love, which enabled the expiring sufferer to triumph amidst the agonies of death. Added to these painful events, Mr. Pollard was frequently severely tried in his worldly circumstances. Though with firmness and diligence beyond all praise, he constantly laboured with his own hands for the support of his family, in addition to the stipend he received from his people, he was frequently almost destitute of daily bread. And, like many besides him, he found it difficult to administer instruction and comfort to others, when his own heart was almost broken by the pres-

sure of calamity and misfortune. For some years he received assistance from the Congregational Fund in London, and could the gentlemen, who afforded him this acceptable and necessary supply, read the affecting expressions of his gratitude in his diary, for their interposition, I am persuaded they would feel more than compensated for their benevolence and kindness.

At the close of 1823, he removed into a new house, which his people had erected for him according to a good old custom, now falling into disuse, of not only gratuitously affording to a minister a pulpit in which to preach, but a suitable habitation in which to live. And nearly at the same time he was cheered with the reception of a letter from one of his sons, upon the subject of conversion to God. This event appears to have most pleasingly revived his spirits, and to have encouraged him to more unremitted and earnest exertions than ever for the benefit of the people of his care. From this period to his death his pulpit exercises were peculiarly impressive. Several of his hearers have informed me, that he latterly delivered discourses far beyond his intellectual capacities. He appeared to be animated by an extraordinary influence, and from the energy, not his own, but his Master's, which he frequently exhibited, many of his people were led to anticipate his early dissolution. He was evidently ripening for glory, and he had not long to wait for the hour of his release.

During the Spring and Summer of last year, he very rapidly declined—a difficulty in breathing, by which he had occasionally been oppressed, prevented him from preaching; and though he visited Blackpool for the sea air, he altered very materially for the worse. His debility was increased by the sorrow which overwhelmed him when a third of his beloved children was suddenly re-

moved into the invisible world. But during the whole of his illness, his mind was so calm and so tranquil, so patient and resigned, that he was the admiration of his friends. He joyfully reposed his eternal all upon the perfect mediation of the Saviour. Although from the nature of his disease, he could not speak without considerable pain, yet he frequently conversed very familiarly upon the subject of dying. On the morning of the 27th of October, in the fifty-ninth year of his age, and the twenty-third of his ministry, he was taken to his rest. On the day of his death he chose, as the text for his funeral sermon, to preclude the possibility of human praise, the memorable words of the Apostle, "By the grace of God, I am what I am;" and having earnestly exhorted his friends never to forget the Missionary cause, his happy spirit was peacefully removed from a world of woe, to the immediate presence of its God.

Instead of attempting a detailed description of Mr. Pollard's character, distinguished as he was, for his uncompromising integrity, his persevering diligence, his fervour of affection, and uniformity of zeal, we close this Memoir by observing, how remarkably the whole of his history exhibits the Divine sovereignty as the exclusive origin, and the Divine influence as the exclusive energy of ministerial success. The usefulness of Mr. Pollard wonderfully exceeded any calculations which could have been founded upon the cast of his mind, and the character of his intellectual capacities, and is evidently to be ascribed to the immediate interposition of that Omnipotent Agent, who worketh all in all. Let ministers and churches then ever remember, that all their usefulness, and all their happiness, must invariably depend upon the copious communication of the Spirit of glory and of God, and that destitute of his saving and sanctifying operations, the brand

will never be plucked from the burning, nor the sinner rescued from the wrath to come. "For neither is he that planteth any thing, neither is he that watereth, but God that giveth the increase."

London, 1826.

E. PARSONS.

ROWLANDIANA.

NO. III.

"THE Son of God is grieved because of the hardness of our hearts. He would have us lay hold on his mercy, but we, alas! let it drop from our hands. 'Ye will not come to me, that ye may have life.' My God! what words are these? Surely they are enough to rend the hardest rock. What! are our hearts turned into adamant? or, is the very adamant itself turned into hearts? Be it so; yet his patience is not exhausted, and his forbearance is not worn out. Though we refuse his grace and despise his goodness, yet he still stands at our door. His very attitude discovers his willingness to enter. If he were not disposed to come in, he would not stand at our door. Though treated with neglect, and often with disdain, yet such is the long suffering of my redeeming God, that he calmly bears the vilest usage, and late retreats from his unwelcome station.

"Where is Plato, whose face was never flushed with anger? Where is Socrates, whose countenance was always cheerful, in spite of Xantippe's vehement temper and unruly tongue? Yea, where is Job, that living picture of patience, which is held forth to view in holy writ? The patience of some men is great; but it can no more be compared with the Redeemer's, than a drop can be compared with the ocean. God alone is patience itself. O that there should be such insects in the moral world as can suck poison from so sweet a flower!

"On unbelievers it has this unhappy effect: they think, if they do not publicly utter their thoughts, 'His threats are but the fiction of the crafty to delude the weak. All things continue as they were from the beginning of the creation, and will, in all likelihood, continue so for ever. When is the long-expected dissolution of this mate-

rial world to take place? Where is the promise of his coming?'—Where!—in the book of God: and sooner shall heaven and earth pass away, than one tittle of it shall not be fulfilled. What you call delay, O vain men, is only an exercise of the mildest attribute towards you; and the goodness of God should lead you to repentance, instead of hardening you in your sins. He will come; and with those very eyes you must behold him to your eternal confusion, if you live and die in your present condition! But I spare you, and turn to the door to see if the Lamb be still standing before it.—Yes! blessed be his name! he is yet standing there. But how long? For ever? No: the longest day hath an end! The brightest sun will set! Long doth our Lord's forbearance last,—slow is his wrath to kindle; but when it begins to blaze, all the rivers in the south cannot quench it.

"Æschines presented the best gift to his master, which was himself; and Socrates prized it more than the richest presents of his other scholars. The heart is a pearl of the greatest value. Surrender it to thy God. He would rather have it than all the sparkling diamonds of Golconda. Keep thine alms, though they are a sweet-smelling savour to the Lord. Keep thy prayers, though they are like incense before Him. These will not be accepted without the heart. It is the temple that sanctifies the gold, and the altar that sanctifies the gift. Acceptable prayer is a chain, which serves to keep heaven and earth together; but what are our prayers, if they flow not from our hearts? They are but solemn mockeries, which deserve a curse rather than a blessing."

ILLUSTRATIONS OF SCRIPTURE.

Isaiah xii.—3.

"With joy shall ye draw water out of the wells of salvation."

Crossing an extensive sandy desert under a burning sun, is at all times hazardous and distressing. No pardon put into the hands of a criminal on the scaffold, or efficacious medicine given to a dying patient, can be viewed more as a savour of life, than falling in with a fountain of water in such

circumstances. The sight of it revives the drooping spirits, removes the fixed gloom from every countenance, produces a smile of satisfaction, and with joy the weary traveller shall drink of its water—having drank abundantly, he will retire with renewed life and vigour. He will commend its sweetness and refreshing effects in the highest and the most glowing terms.

The imagery in Scripture is charming; the better it is understood, the more it will be admired. The Christian who has attentively and successfully studied nature, or rather Jehovah's creation, possesses a key fitted to open many parts of the cabinet of Revelation—and new, or concealed beauties are thereby discovered, and new reasons are perceived by enlightened minds, for admiring the infinitely inventive mind of Jehovah.

Isaiah xxv.—5.

"Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud."

Should a stranger to the workings of God on the mighty deep, witness the immense height to which the sea rises, or the magnitude of its waves off Cape Hope or Cape Horn, he would suppose the sea could not become smooth for a month after the storm was over, yet this is sometimes produced in four and twenty hours. Just so on land, to feel the intensity of the sun's heat when he is surrounded with sandy hills, and finding he can hardly touch the heated ground, he would conceive that spot must continue heated like an oven for a week; but, lo! a thick cloud intervenes between the sun and earth, and the power of its heat becomes almost instantaneously arrested, and the traveller seems as if translated into a new world.

How beautiful does this sudden occurrence in nature illustrate the sudden overthrow of men that have made the earth to tremble. We have lived to see a most notable instance of this in our own times. The storm then ended, the winter was over and gone, and the time of the singing of birds came, though it lasted only for a season.

Isaiah. xxxii.—2.

Christ is predicted under the metaphor of,

"The shadow of a great rock in a weary land."

A weary land no doubt refers to a desert, wilderness country, where there is great heat and little water. Such a country must weary, or fatigue the body and spirits of every traveller, and he must be weary, or impatient, to get out of it. Such countries abound more in Africa than in any other quarter of the world. While travelling in them under a vertical sun, to find shelter under the cooling shade of an overhanging rock, will be such a treat to the traveller, that he will not soon forget it. No events which happened on my journey recur so frequently to my remembrance as circumstances of this kind. Besides protecting from the penetrating rays of the sun, the rock emits a coolness peculiarly gratifying. The traveller leaves it with regret, and frequently, as he proceeds, looks back to it with a wistful eye.

What a striking representation is this, of an awakened sinner taking refuge under the inexpressibly precious righteousness and sacrifice of the Son of God!

JOHN CAMPBELL.

VISIT TO THE TOMB OF HOWARD.

(From Dr. Henderson's *Biblical Researches*.)

SURROUNDED by innumerable sepulchral hills, which have now proclaimed to more than twenty centuries, that here lie interred those men who "made the world as a wilderness, and destroyed the cities thereof, and opened not the house of their prisoners," with what melancholy pleasure does the Philanthropist and the CHRISTIAN, espy the simple pyramid erected to the memory of him.

Whose was an empire o'er distress,
The triumphs of the mind!
To burst the bonds of wretchedness,
The friends of humankind!

Whose name through every future age,
By bard, Philanthropist, and sage,
In glory shall be shined;
While other NEILDS and VENNINGS show
That still his mantle rests below.*

At the distance of five versts to the north of Kherson, stands the original

* Wilson's "Aonian Hours" altered.

monument of the Prince of Christian Philanthropists—the great, the illustrious HOWARD, who after travelling 50,000 British miles, to investigate and relieve the sufferings of humanity, fell a victim, near this place, to his unremitting exertions in this benevolent cause. It is situated a little to the east of the public road leading from Nikolaief to Kherson, near the southern bank of a small stream which here diffuses a partial verdure across the steppe. On the opposite bank are a few straggling and ruinous huts, and close by, is a large garden, sheltered by fine lofty trees, which have been planted to beautify the villa once connected with it, but now no more. The spot itself is sandy, with a scanty sprinkling of vegetation, and is only distinguishable from the rest of the steppe by two brick pyramids, and a few graves in which the neighbouring peasants have interred their dead—attracted, no doubt, by the report of the singular worth of the foreign friend, whose ashes are here deposited, till the resurrection of the just. As we approached the graves, a hallowed feeling of no ordinary description, grew upon our minds, and forced upon us the conviction, that the scene before us was indeed privileged beyond the common walks of life. One of the pyramids is erected over the dust of our countryman, and the other has subsequently been raised over the grave of a French gentleman who revered his memory, and wished to be buried by his side. As we had no person with us to point out which of them was designed to perpetuate the memory of the Philanthropist, it was impossible for us to determine, otherwise than by confiding in the accuracy of information obtained by some former admirer of his virtues, who has cut into the brick the very appropriate inscription :

VIXIT PROPTER ALIOS.

It was impossible to survey this simple obelisk, without reflecting on the superiority of principle, which impelled the great friend of his species, in that career of disinterested benevolence, which he so unremittingly pursued. His was not mere animal sympathy, dignified and refined by its existence in human nature, though he doubtless possessed that quality in no ordinary degree; nor did his charities flow from

an ambition to be admired and extolled by his fellow creatures; his toilsome pilgrimages, and unnumbered acts of self-denial, were not performed with the slightest idea of atoning for his sins, or meriting a seat in the mansions of bliss—the very thought he abhorred, but his whole character was formed, and his practice regulated by the vital influence of that Gospel, which reveals the Divine Philanthropy, expending itself upon human weal. Conceiving himself, to be an eternal debtor to the blessed Saviour, who stooped to the lowest depths of suffering, in order to rescue him from the horrors of immortal death, he was sweetly and powerfully constrained to imitate his bright example, the characteristics of which are strikingly depicted in the simple declaration: WHO WENT ABOUT DOING GOOD. Such was HOWARD, the most virtuous, and yet the most humble of our race. How justly he might have taken for his motto what he wrote a few months before his death; *In God's hand no instrument is weak, and in whose presence no flesh must glory.** He was enabled to effect great things, yet he utterly renounced dependance upon himself. "My immortal spirit, I cast on the sovereign mercy of God, through Jesus Christ, who is the Lord my strength, and my song; and, I trust, has become my salvation. My desire is to be washed, cleansed, and justified in the blood of Christ, and to dedicate myself to that Saviour, who has bought us with a price."† Firmly resting upon this foundation, he was well prepared to address his last earthly friend and attendant, Admiral Priestman, in these words: "Priestman you style this a dull conversation, and endeavour to divert my mind from dwelling upon death; but I entertain very different sentiments. *Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other.*"‡

His genuine humility, prompted him to choose this sequestered spot, for the reception of his mortal remains; and

* Brown's Memoirs of the Public and Private Life of John Howard, the Philanthropist.

† Ibid. p. 591, 581.

‡ Ibid. 627, 628.

it was his anxious desire, that neither monument nor inscription but simply a sun-dial should be placed over his grave. His wishes were at first so far complied with, that no splendid monument was erected to his memory; but the august monarch, in whose territory so many of his benevolent acts were performed, and who nobly patronised the attempts made to follow out the plans of Howard, for the improvement of the state of prisons, has borne a public testimony to the respect he entertained for his virtues, by ordering a conspicuous monument to be built in the vicinity of *Kherson*, the town in which he died. This cenotaph, which attracted our notice as we approached the gate of the town, is erected at a short distance from the Russian cemetery, and close to the public road. It is built of a compact white freestone, found at some distance, and is about thirty feet in height, surrounded by a wall of the same stone, seven feet high by two hundred in circumference. Within this wall, in which is a beautiful cast iron gate, a fine row of Lombardy poplars has been planted, which, when fully grown, will greatly adorn the monument. On the pedestal is a Russian inscription of the following import:

HOWARD

Died January 20th, 1790, aged 65.

The simplicity of which is in strict accordance with the orders the great Philanthropist more than once gave, and which, with the rectification of the dates,* only requires the all emphatic addition, *Christ is my hope*, to render it perfectly conformable to the inscription dictated by his own pen, and placed under that to the memory of his wife in Cardington church, near Bedford.

Agreeably to his request a sun-dial is represented near the summit of the pillar, but with this remarkable circumstance; that the only divisions of time it exhibits, are the hours from *ten to two*, as if to intimate that a considerable portion of the morning of life is past, ere we enter on the discharge of its active duties; and that with many,

* The inscription at Cardington, according to Mr. Brown, is January 21st, 1790, aged 64.

the performance of them, is over at an early hour after the meridian of our days.

SOCINIAN INDIFFERENCE TO CONSEQUENCES.

DR. WARDLAW, in his Discourses on the Principal Points of the Socinian Controversy, (Discourse VI. on the Test of Truth in Matters of Religion, p. 176,) subjoins the following Note:

“The following striking and affecting instance of the *sang froid* with which this spirit enables a man to suppose and contemplate even the conclusion *that there is no God*, is taken from the Appendix to the Memoirs of Dr. Priestley, vo. i. p. 423. Speaking of the doctrine of *equivocal*, or *spontaneous generation*, in certain species of plants and animals, as maintained by Dr. Darwin, and impugned by Dr. Priestley, the latter of whom considered it as a direct introduction to Atheism, the writer says, “I don’t see the *certain* tendency of this opinion to Atheism; for this property of spontaneous production may have been originally communicated under certain circumstances, as well as any of the other properties of organized or unorganized matter; and the one and the other may be equally necessary parts of the pre-established order of things. BUT IF IT LEAD TO ATHEISM, WHAT THEN? There can be no crime in following truth wherever it leads, and I think we have sufficient reason to believe that the result of truth must be more beneficial to mankind than error.”

RECOLLECTIONS OF A SERMON,

Delivered by the late Rev. John Hyatt, at Tottenham Court Chapel, on Sabbath Evening, July 17, 1825, being the last he preached previous to his Visit to Bristol.

“Walk in wisdom toward them that are without, redeeming the time.”—Col. iv. 15.

THIS discourse was commenced, as was customary with Mr. Hyatt, with a few energetic introductory remarks, bearing closely upon the general subject of his text. He said that among professing Christians in the present day there are many who prefer doctrinal, to practical, sermons; they admire that doctrine which inculcates implicit faith without works; but they cannot bear to hear sermons from the epistle of James—who says, “If any be a hearer of the word and not a doer, he

is like unto a man beholding his natural face in a glass: for he beholdeth himself and goeth his way, and straightway forgetteth, what manner of man he was." They are contented with making a profession of faith, but they are not scrupulous to let their lives accord with their profession. Believers in Christ cannot pass through this world, without occasionally coming in contact with worldly characters, and it requires a considerable degree of wisdom and firmness, to stand against some of the sarcasms which will be levelled at them. It is not unfrequent, in consequence of connexions with different families, that a very mixt company may meet to spend an evening together; one may be a silly punster, another a confirmed atheist, a third a mere trifler with every thing that is serious; if a real Christian be among them, he will be sure to be the butt of them all, and many a laugh and sneer will be raised against him; but let him act with firmness, let him be decisive and consistent in his conversation and deportment, and he will sustain no injury from their attacks; let him "walk in wisdom toward them that are without." There are, said the preacher, I lament to say among professing Christians, those who can accommodate themselves to all companies, they can kneel down to prayer, or they can play at cards, they can accompany one friend to the theatre, and another to the house of God, aye and look as serious there as the most devout Christian. But of all contemptible characters, these are the most contemptible. Without an opinion of their own, without courage enough to be decided, they are equally unworthy the company of either their worldly, or their religious friends. The text describes a particular kind of people, viz. "those that are without." In the world there are two kingdoms, over one, Jesus Christ reigns supreme, and over the other, Satan the prince of darkness sways his sceptre: to be "without" here signifies being out of the Kingdom of Christ, and consequently in that of Satan. If there is one unconverted sinner in this congregation, to him would I address myself most particularly, have you my dear fellow sinner, considered well what it is to be "without," and are you contented to remain "without," are you determined to remain "without," is there nothing

in the Bible either to persuade or terrify you, and are you really resolved to stay "without?" O, if you felt for your own soul any thing like what I feel for it, you would most eagerly inquire what you are to do to be saved. So earnestly did I determine, on entering the pulpit this sacred evening, to urge the necessity of your seeking the salvation of your soul, and so anxious am I, that my endeavour should be successful, that if my life would purchase it, I would willingly descend from this pulpit, and lay my head upon a block, and say to the executioner, sever my head from my body, if that will secure but one soul a mansion in the kingdom of God.—But no; such a sacrifice could not be availing. There is one who shed his blood for sinners, whose life was worth ten thousand lives like mine or any other mortal. He could and did lay down his life for his people, but all we can do is to be faithful instruments in the hands of God, to the salvation of the souls of sinners.—Mr. H. here observed, in the most affectionate manner possible, with his eyes full of tears; that he knew not how to finish this part of his subject. O my dear fellow sinners, as this may be the last time you may ever hear my voice in this place, let me conjure you to flee from the wrath to come, let me intreat you to pray for a participation in the atonement of Christ.

This text also describes the conduct which ought to characterize every true believer in Christ. "Walk in wisdom toward them that are without." The conduct of Christians toward those who are still unregenerate, should be consistent and kind, persuading them both by example and precept. There is nothing that gains influence over the human mind, so soon as kindness and love, nor is there any thing so likely to win the soul, as a display of the loveliness of Christianity. Here Mr. H. related an anecdote, of a Christian who had used many arguments to a man of a very haughty disposition, to persuade him of the truth of the Gospel of Christ to the salvation of his soul;—when on one occasion, this man was irritated by the importunities of the believer, and having a weapon in his hand, made a desperate blow at him, and struck out one of his eyes; when the Christian with that same spirit which characterized his divine master (while the eye yet

hang upon his cheek) exclaimed, were I sure that the loss of my other eye would purchase the salvation of your poor sinful soul, I would willingly sacrifice it. This answer so full of kindness and forgiveness, wrought amazingly upon the poor man's mind, he was immediately overcome, and was by the grace of God, brought to a belief in Christ. With many more affectionate exhortations to Christian conduct "towards them that are without," Mr. H. concluded this part of the subject. He then made a few observations on the latter part of the text "Redeeming the time." Redeeming the time, he said, does not here mean, regarding lost time, but making a proper use of the present time; let us look well to our conduct now, because we know not how short our time may be; in the grave to which we are all hastening there is no repentance, as the tree falls, so it must lie. After proceeding further with this part, the Preacher concluded by again reminding his hearers, that he was about to leave them for a short time, but in which time, (however short,) death might separate him from some of them till the day of Judgment, beseeching them to bear in mind what, under the blessing of God, he had been enabled to deliver to them, and finished by praying to Almighty God to keep them from all danger, for the Redeemer's sake. Amen! and Amen!

PRESENT STATE OF OUR GREAT CITIES.

SIR,

CONCURRING in the admirable arguments of your Correspondent, signed "A WATCHMAN," on the state of our Cities, and anxiously hoping that his irresistible appeals on behalf of the many thousands for whom no distinct effort has yet been made, will, ere long, arrest the general attention, I do, nevertheless, beg to call in question the propriety of *multiplying* our public societies at a period like the present.

I differ also with him as to the sphere of the Home Missionary Society. I have always understood its aim to be the general evangelization of the population of this country. Its efforts, indeed, appear to have been mainly directed to the destitute village and hamlet population of our country; but this, I

believe, has arisen from the unwillingness of its Committee to appear to interfere with the labours of others in our populous cities, although, as your Correspondent has so well observed, the supply is greatly inadequate to the wants of the multitude.

Is there no method, by which the union of the ministers and churches in our populous cities, with the Home Missionary Society, can be effected? Ought not its Committee to *make the attempt*? Have not the public, who have so liberally supported their plans, a right to expect it from them? Would they not be justified, from the encouragement received, to offer its aid to devoted zealous labourers, in this most important work of evangelizing our cities? and might they not expect all needful aid in return? Would it not redound to the honour and consistency of our Bennetts, and Easts, and Jameses, and Jays, and Liefchildts, and Raffeses, and Robys, to organize societies in connexion with this distinct object of the society's operations? Is it to the honour of our British churches, that, in the 19th century, it should be affirmed, with truth, that not *one city* in Britain has yet been evangelized—that, for moral and Christian splendour, Otahite stands, in some respects, unrivalled by us? that Hottentots excel the inhabitants of this Christian country in celestial purity, and holy elevation of character? that Luther, and Calvin, and Whitfield, and Wesley, were the men of former generations? and that in *home* exertions they have no successors? Oh, let the reproach be wiped away! one grand united effort will secure the end! Oh, let not our Careys and Morrisons long hear that our prisons are still crowded with inhabitants; that our profaned Sabbaths, thronged parks—renders it sometimes almost questionable whether the claims of their native isle are not almost equally strong as those of the Heathen, among whom they labour. Rather let us cheer them with the animating intelligence, that all energies are exerted, and all hearts united in labouring to render Britain indeed "the praise of the whole earth." Most sincerely do I hope that your intelligent correspondent will soon redeem his pledge, and furnish the public with another Essay upon the subject of this brief communication.

AMICUS.

POETRY.

EVENING HYMN.

'Tis sweet at evening's close to stray
Where scented wild-flow'rs skirt the way;
And from the mountain's summit tall,
To note the shadows as they fall.

'Tis sweet the full-orb'd moon to view
Careering through yon vault of blue;
Or mark her pale and trembling beam
Reflected from the silver'd stream.

'Tis sweet to raise the kindling eye
To watch the cloudlets as they fly;
And, while on friendship's arm we lean,
To muse in silence on the scene.

But sweeter far, O Lord! to meet
With Christians at thy mercy-seat;
And break the calm, that round us reigns,
With pure devotion's mellow'd strains.

For ah! though fair the robe of light
That wraps yon empress of the night;
And fair the flow'rs, the mount, the rill,
Yet, Jesus! thou art fairer still.

Thou art the bright the spotless Lamb!
The likeness of the great I AM!
And ev'ry beauteous form we see
Derives its excellence from thee!

Then, Oh! what language shall we find
To paint thy love to lost mankind;
When God in human nature came,
Endur'd the cross, despis'd the shame?

Angels the courts of heav'n forsook,
On such a wond'rous sight to look;
Earth, like a helpless drunkard, reel'd;
And the sad Sun his face conceal'd.

Strange, that the love, which wrought such
things,

To us no genial influence brings;
While o'er the tale of fancied woe
So oft our soft compassions flow!

O let thy boundless grace constrain
Our souls to love thee, Lord! again;
Change, Jesus! change these hearts of stone,
And make us, from this hour, thine own.

H. E.

"Faith, Hope, Charity, but the greatest of
these is Charity." By MR. J. COTTLE.

Meek Charity! thy light impart,
That I the way of peace may see;
Come, make thy dwelling in my heart,
And banish every foe to thee.

Pride, parent of unnumber'd woes,
Lives in an atmosphere of care;
If heaven be found divine repose,
It is, that Charity is there.

Strife, envy, since the world began,
Like sable clouds, on earth have prest;
The love of God, the love of man,
Is the true sun-shine of the breast.

O, Charity! may we pursue
Thy gentle footsteps, heavenly dove!
To dwell with thee is pleasure true,
Alike in earth, or worlds above.

Hope soon will quench her beacon fire,
Lost 'mid the blaze of Spirits pure:
In sight will Faith herself expire,
But Charity shall still endure.

TO THE MEMORY OF THE REV.
JOHN DAVIES.

"Jesus wept."

Yes! we may weep o'er friends that die,
Such tears bedew'd the Saviour's eye,—
Such tears in tenderness he shed,
While bending o'er the silent dead.

Yes! we may weep, for one who trod
The pathway of the incarnate God;
Proclaim'd salvation in his name,
The good of souls his noblest aim.

He, like his Lord, was ever near,
With grief to mingle pity's tear;
To bind the broken heart, and bring
Sweet comfort from religion's spring.

This spring had oft his wants supply'd,
And cheer'd the heart that sorrow try'd;
For she had early mark'd his way,
And spread her gloom o'er life's young day.

And yet 'twas love obscur'd his sky,
In every storm his God was nigh,
To bear him on life's boist'rous sea,
And waft him to eternity.

Sweet peace, from angel censers shed,
Gently smooth'd his dying bed;
And glory lighted up the road
That led his spirit to its God.

And now with seraph host above,
He breathes the air of Jesus' love;
Meets the reward of all his toils,
And glories in his Saviour's smiles.

June 3, 1826.

LINES

Occasioned by the Death of an aged and
pious Relative, who departed this Life on
Sabbath morning, April the 23d, 1826.
By a Young Lady, only 12 years of age.

Yes, she has soar'd her happy way
To the bright realms of endless day;
There to behold her Saviour's face,
And share the riches of his grace.

Oh let me therefore not repine,
But say, thy will be done, not mine:
And bow submissive to the rod
Of my Almighty Father, God.

Methinks I see, with those of old,
Her much-lov'd form; her harp of gold:
Methinks I also hear her sing
The praises of her God and King.

No longer here! her spirit's fled,—
Her body's number'd with the dead;
For her our tears are now in vain!
Our loss is her eternal gain.

She now her mortal course has run,
And has a crown of glory won:
She now is freed from sin and woe,
Has triumph'd o'er the dreadful foe.

Then let us each aloud exclaim—
It is the Lord! and bless his name:
And may we like the patriarch say,
'Tis He that gives, and takes away.

AN EPITAPH.

NUMBER'D with the dead beneath this marble
tomb,

Lies one bereav'd of life in beauty's bloom:
Snatch'd from this impure world, to dwell
on high,

Her own blest heritage from birth—the sky.
Ah! why those weeping eyes, and face of
woe?

Think'st thou where she is gone thou canst
not go?

Is human crime too great for pard'ning love?

"Is mercy gone for ever from above?"

Dispel such thoughts impure! in suppliant
tone

Of heart sincere, approach th' Almighty's
throne;

Believe his promise sure—"tho' deep the
stain

Of sinners guilt, his prayers shall not be
vain."

REVIEW OF RELIGIOUS PUBLICATIONS.

Babylon and Infidelity Foredoomed of God; a Discourse on the Prophecies of Daniel and the Apocalypse, which relate to these latter Times, and until the Second Advent. By the Rev. EDW. IRVING, &c. 2 vols. 12mo. 10s. 6d. G. B. Whitaker.

We have perused, not without various conflicting emotions, these singular volumes. There is so much in Mr. Irving's manner that is both earnest and sincere; so much in his attachment to revelation, and his devotedness to his subject, worthy of imitation, that to be compelled to pronounce a dissentient opinion is in the highest degree painful. We are not accustomed to point out slight blemishes, nor to condemn with severity where, in the main, any author's lucubrations subserve the cause of piety and truth. But we are really at a loss to conceive what good can result from the present work. It appears to us to be a mere Irvingizing of what we had years ago deemed the exploded theories of Mr. Hartley Frere; and, we can assure our readers, those theories have derived no improvement from the positive, high-sounding, and grotesque phraseology of the minister of the Caledonian church.

As an exposition of the prophecy of Daniel and the Apocalypse, the public, or that portion of it interested in such studies, will read these volumes with utter astonishment. The principal reflections to which they have given rise in our minds we shall endeavour to state in as brief a form as possible. In the *first* place, it is no recommendation of the volumes that they profess to be a mere

development of Mr. Frere's notions, which have been before given to the public, and replied to by able pens; for, regardless of all that has been objected to these views, they are here again embodied and presented to the public. *Secondly*, the whole work comes forth with all the airs of a *new prophecy*, and it may with justice be affirmed, that none of the prophets, either of the Old or New Testament, exceed Mr. Irving in that tone of authoritative and dogmatic announcement which pervade the volumes. We are almost *commanded* to believe, on pain of being classed, for our *non credo*, among infidels and heretics. *Thirdly*, it became Mr. Irving, before he claimed attention for his interpretation, (unless, indeed, he lay claim also to inspiration and infallibility,) to have shown the insufficiency and incorrectness of the *many* that have preceded his own. Men of the profoundest learning—of the mightiest talents—of the most patient research have made these books the subject of their study for a score or two of years, and many of them have offered their explanations and conjectures in a style the very opposite to Mr. Irving's. He differs from them all; and yet he has neither attempted to show the incompetency of their theories, nor brought his own into a fair comparison with them. It was incumbent on him to have noticed such men as Mr. Lowman, Bishop Newton, Mr. Daubney, and Mr. Mede, not to mention his learned countryman, Lord Napier, from all of whom he differs in the application both of many of the symbols, and totally in the date of the

prophecy, which is one of the most important matters to be settled, and one without which no important light is thrown upon the scheme of prophecy. *Fourthly*, his reasons stated at great length, for dating the prophetic period of 1260 years from the publication of the Justinian Pan-dects, appear to us, after the most careful and candid examination, vastly inferior to those which other writers have brought forward for several other periods. Bishop Newton, for instance, has, with great probability, fixed the date at 727, *when Rome and the Roman Dukedom came from the Greeks to the Roman Pontiff*. But he has observed, in a spirit pointedly contrasted with Mr. Irving's—"perhaps we must see their conclusion before we can precisely ascertain their beginning." This is exactly our own opinion. We can find no certainty in the time assumed by any writer who has hitherto appeared—the review of them all is but a calculation of probabilities, and if there is any difference in the degree of this probability, we are constrained to say Mr. Irving's stands at the lowest point of the scale. We are persuaded the work cannot commend itself to the judgment of biblical scholars, and the only use to which it is likely to turn is the conviction of the author, that his *forte* is neither Scripture criticism, nor the interpretation of unfulfilled prophesy.

We would not, however, dismiss the work without stating, that when the author diverges from the track of his argument to turn the doctrines of God to practical purposes, he is to be, in general, highly commended. The following address to his native land, is worthy of that high toned regard for spiritual religion, which, notwithstanding all his eccentricities and errors, Mr. I. still maintains.

"And, O ye people of my native land! who heretofore were the pride of all the earth; into what a dead sleep you have fallen; and to what poisonous work of the mind you give birth! You are entertained with one who ransacks the hallowed tombs of your martyrs, and makes himself merry with their remains; murdering them over again, for a piece of money. You are edified with a junto, who, through the term of twenty years, have, from your capital, given law to taste and policy, laughing at every thing sacred and grave. Your schools of learning have become strongholds of infidelity, which, frantic with the liberty ye give it, beards your reverend bodies to their teeth, and utters blasphemies hardly fit for the court of Hell. Oh, my people! Oh, the children of my people! who shall restore your lost honour? who shall revive the work of God in the midst of you? Ye were a people. Ye were a *nation of families*, and every head of a family as a king and a priest in his house, which was a house of God and

a gate of heaven. Your peasantry were as the sons of kings, in their gravity and wisdom. They were men who could hold communion with the King of Heaven. Oh! never again till our KING cometh, shall the world witness such a chosen vine, and noble seed, as were planted among the most desolate wilds of the North! How fallen, how sadly fallen, are the children of my people!" p. 386, vol. II.

There are many similar passages in the conclusion of the book which merit our approbation, though we are at a loss to reconcile some things we meet with, condemnatory of the present age, with others, which seem to describe it as the most remarkable period since the age of the apostles for the life and power of godliness. We were also struck, in the course of our reading, with several other inconsistencies and contradictions. In short, there is throughout the volumes a sort of *randomness* which has been apparent in all his other productions, but which is singularly conspicuous and offensive here, from the peculiar necessity for care and precision. There is a glorious instance of this in Mr. Irving's statement respecting the South Sea Mission. Speaking of the duty of the Church to renounce her confidence in riches, he says, with astonishing infelicity,—

"Then would the Lord have wrought a more glorious work in foreign parts; from which, indeed, he withheld his blessing, until the Missionaries were separated from their resources, in order, if possible, to teach the erring church with what weapons the gospel was to be propagated. For in the South Sea Islands, by far the most glorious of the church's victories in the latter day, nothing was accomplished, until the Missionaries had given up in hopelessness, and separated from Mammon resources, and Society patronage." p. 416, vol. 2.

Mr. Irving might have known better, and ought to have used the means, at least, of ascertaining the fact before he ventured to bring it forward as a divine confirmation of his wild speculation about missions. We, who may be allowed to be competent witnesses in the case of this mission, having known and watched it from the first, never heard of any such separation of the mission from the Society's patronage and resources. Mr. Irving's argument reminds us of King Charles's question to the Royal Society—"Why is it that a live fish put into a vessel full of water does not displace any of the water?" After an elaborate argument upon the case, and many ingenious theories to explain it, one sage, more liberally endowed with common sense than the rest, proposed to ascertain the previous *fact* before he offered an opinion. Had Mr. Irving acted upon this principle, it would have saved him from exposing his rashness. Upon the whole, we

are constrained to say, these volumes prove that Mr. I. is no prophet, nor son of a prophet; and he must pardon us for saying, that we cannot conscientiously assist in the redemption of his gold watch, by recommending the perusal of these volumes to our readers.

Sermons, on various Subjects. By
PHILIP DODDRIDGE, D.D. In 4 vols.
Hatchard. 4l. 16s.

THE appearance of these volumes is somewhat like the recovery of a lost treasure. It is now so long since the revered Author entered upon his eternal rest, that the public could scarcely have anticipated the gratification which they cannot fail to experience at the sight of fifty original sermons from his immortal pen. The history of these sermons is as follows. In the will of Dr. Doddridge, there was found, at his decease, the following clause: "I desire that four octavo volumes of my sermons may be printed by subscription, for the benefit of my family, which I would not appoint, if I did not also hope that it might be yet more for the benefit of the world, and that fruit may thereby abound to me at the day of the Lord. I desire that Mr. Orton, who is the best judge of this, will select such as he judges most fit to be published. I desire, also, that those that are already transcribed in long-hand may be inserted."

It appears that this imperative clause in the Doctor's will failed, in the first instance, to be carried into effect, from the circumstance that the Rev. Job Orton was engaged in preparing for publication, the three last volumes of the Author's Family Exposition. After he had completed the superintendence of this unrivalled work, he followed it up, by giving to the church a collection of original Hymns, which will perpetuate the memory of Dr. Doddridge alike for poetic taste and devotion. In 1766, he produced his admirable Life of his learned and holy friend. After this, in the same year indeed, his health completely failed; by which painful circumstance the MSS. lay, in their original state, till the period of his death, in 1783. They were then transmitted to Dr. Doddridge's widow, who, by severe indisposition, was prevented from taking any step towards their publication. By Celia Doddridge, the MSS. were, together with a variety of other family papers, bequeathed to her nephew, the esteemed father of the present Editor, Mr. John Doddridge Humphreys, of Tewksbury, who deserves well of posterity, for not suffering them any longer to slumber in oblivion. The whole of the Sermons are original, save the two last in the fourth volume, which appeared

soon after their delivery, but which formed a part of the MSS., distinguished by the Author's Autograph, and seemed distinctly to belong to the series.

We have glanced over these volumes with unusual interest; feeling as we do a reverence indescribable for the memory of the illustrious Author. The same clearness of thought, unaffected learning, fidelity to the souls of men, and deep and chastened devotion, which characterize his other printed Sermons, will be found richly scattered over these pages. Ministers of the gospel, and intelligent private Christians, will here discover a mine of spiritual wealth, from which they may be enabled at once to enrich their understandings and their hearts.

In the first volume there are Twelve Discourses, on the following interesting topics: Of beholding the glory of Christ in Heaven, (John xvii. 24). Of the contemplation of death, (Psa. xxxix. 4). Of walking before the Lord in the land of the living, (Psa. cxvi. 9). The impoverished saint rejoicing in God, irresolution in religion, (1 Kings, xviii. 21.) (Hab. iii. 17, 18). The folly and mischief of Mephibosheth's acknowledgment of David's favours, (2 Sam. ix. 8). The subject, manner, and end of Paul's preaching, Col. i. 28). The character of those who are not far from the kingdom of God; with a serious address to such persons, (Mark xii. 34). The days of the upright known unto God, (Psa. xxxvii. 18). Of beholding transgressors with grief, (Psa. cxix. 158). Various causes of religious dejection examined, (Isa. xl. 27). Heaven, a Christian's better country, (Heb. xi. 16).

In the Second Volume, there are Fourteen Discourses:—Prayer considered as a branch of actual sacramental preparation, (Sam. iii. 14). Of receiving the grace of God in vain, (2 Cor. vi. 1.) Of the difficulty with which good men are saved, (1 Pet. iv. 18). The danger and misery of the wicked, inferred from the difficulty with which the righteous are saved, (1 Pet. iv. 18). Of Christian watchfulness, (Mark xiii. 37). Sinners prisoners of hope, (Zec. ix. 12). Esau's sale of his birth-right, (Heb. xii. 16, 17). Of the remaining imperfections which attend the characters of good men, (Jam. iii. 2). Of the practical improvement which may be made of the survey of our own imperfections and of those of our fellow Christians, (Jam. iii. 2). Of keeping the heart, (Prov. v. 23). Of engagement to, and directions in keeping the heart, (Prov. iv. 23.) Our appearance before Christ's tribunal, and final account there, (Rom. xiv. 10--12). A heavenly conversation described and recommended, (Philip. iii. 20.) The witness of the spirit asserted and examined, (Rom. viii. 16).

The Third Volume contains Fourteen Discourses:—The Spirit's witness to our adop-

tion desirable and attainable, (Rom. viii. 16). Of knowing the hope of our calling, (Eph. i. 18). Another on the same subject. The refuge of God's children, (Pro. xiv. 26). Of the folly of laying up earthly treasures in the neglect of God, (Luke xii. 21). Of the struggle between faith and unbelief in the gracious soul, (Mark ix. 24). Christ's coming in the clouds, (Rev. i. 7). Of habitual and of actual preparation for the Lord's Supper, and more particularly of self-examination, (1 Cor. xi. 28). Judah rejoicing in his covenant engagements to God, (2 Chron. xv. 15). God's just resentments of the slights put upon him by a professing people, (Zec. xi. 12, 13). Paul given back to the church through the prayers of his Christian friends, (Philemon, ver. 22). The dust returning to the earth and the spirit to God, (Eccles. xii. 7). The believer committing his departing spirit to Jesus, (Acts vii. 59). The divine presence in death the support of the good man, (Psa. xxiii. 4).

The Fourth Volume contains Ten Discourses :—Aaron's submission, (Lev. x. 3). The sepulchre in the garden, (John xix. 41). The Christian silent under the hand of God, (Psa. xxxix. 9). The little success which attended the ministry of Christ, (Isa. xlix. 4). Of seeing him that is invisible, (Heb. xi. 27). Another on the same; David's reflection on the vanity of the creature, (Psa. cxix. 96). David's reflection on the extent of God's commandments; (Psa. cxix. 96.) Christ's invitation to thirsty souls, (John vii. 37). The Christian warrior animated and crowned, (Rev. ii. 10).

The Fruits of Faith; or, Musing Sincere. A Poem. By HUGH CAMPBELL. Illustrator of Ossian's Poems. London. Longman. 6s.

THE Author of this volume says, "He is well aware, that should the Poems possess any merit, there are plenty of generous minds to reward it; if otherwise, *CYNICS* abound in every periodical publication." He adds, (and we shall obey his injunction,) "Let them recollect, however, that poetry without morality, is but the blossoms of a fruit-tree—not the fruit." Well, where is the morality of eulogizing an actress, while the stage is *immoral*? Is it either the *fruit* or the *blossom* of morality to sing of a *suicide*?

"Virtue and truth the deed will absolve."

The poem entitled the *Fruits of Faith*, is, however, moral throughout, and occasionally poetical; and, altogether, so superior to the miscellaneous pieces, that we must suppose them to have been written "before faith came to the Author's aid." The mingled stream of penitence and faith which runs through the "*Musings*," is highly cre-

ditable to his heart, and frequently brilliant, with the reflected glories of both worlds.

Outlines of Truth. By a LADY. Hatchard and Son. 5s

THIS is really no ordinary book, in the style of both its sentences and sentiments. The Author has read Luther on the Galatians to some purpose, and yet not with all that advantage which she congratulates herself upon.

"My understanding industriously followed the whole track of his spirit, as it ranged over the vast surface of inspired wisdom!"

LUTHER did not teach her to reason in the following manner:

"I knew that I had the fear of the Lord, for I felt that I love him; therefore, the invitation ('Whosoever among you feareth God, to you is the word of his salvation sent') was addressed to *myself*. So authorized, I stood on the basis of its strength, and found immovable security."

Luther, if we understand him aright, would have drawn this conclusion from the consciousness of believing the gospel; and, instead of making fear or love his warrant for believing, "*that he might be justified*," he would have believed, that he might fear and love God, as the *fruit* of faith.

This distinction is not unknown to the Author, although at times she seems to forget it. Indeed, she manifests more faith in the efficacy of faith itself, than many *professed* theologians venture to do. All her "*Outlines of Truth*" *terminate* in the truth as it is in Jesus; and, as they are sketched with a masterly hand and a brilliant pencil, we cannot withhold our cordial approbation. Many, very many parts of this little work will compel *talkers* to think more or to speak less; and those who are under serious concern, and yet in perplexity, will do well to give the book an attentive perusal.

William Douglas; or, the Scottish Exiles. An Historical Novel. In 3 vols. Oliver and Boyd, Edinburgh; and Longman, London. 21s.

THERE is an enchantment and a veracity about this production which cannot fail to procure for it a lasting fame. The period of Scottish history to which it relates—namely, the last years of the reign of the Second James, and the agitating times which immediately succeeded, is so replete with interest and with incident, that a writer of less power and less discrimination than the Author of these volumes, could scarcely have failed to extract from such a mine a golden treasure. The great recommendation of William Douglas is, that it is, throughout, the advocate of those persecuted servants of God, who, in

the days of tyranny and oppression, stood up as his witnesses, and risked all that was dear to them, rather than repudiate the claims of conscience, and forsake their national vows. We are not fond, in general, of recommending novels to our readers; but really there is so much of the grave character of unprejudiced history in the one before us, that we anticipate nothing but good from its circulation. We should not, most probably, go all the length of the Author in defending the religious constitutions of the Cameronians; but in so far as he has rescued them from the charge of deep-rooted rebellion, studied hypocrisy, and degrading fanaticism, we most heartily rejoice. It is more than excusable that he has softened down the rougher qualities of a people, who realized nothing but cruelty while living, and obloquy when dead; but "of whom," after all, "the world was not worthy." He considers it highly criminal to "exhibit to the merriment of the thoughtless and profane, the distorted forms of free-born men writhing under the scourge of persecution, or their features rendered hideous by the tortures of a tyrant's rack." The volumes are, beyond doubt, the production of a master pen. Now and then the representation is too soft and sentimental; but truth every where prevails, and faults as well as excellencies are exhibited.

A Commentary on the Book of Psalms.

By GEORGE HORNE, D.D., Lord Bishop of Norwich. With an Introductory Essay by the Rev. EDWARD IRVING, A.M. Three Volumes. Chalmers and Collins, Glasgow; and Whittaker, London. 12s.

THIS is a cheap and elegant edition of a most popular and useful work. Mr. Irving has never, we think, appeared to greater advantage, nor shone with greater brilliancy than in the essay which accompanies this edition of Bishop Horne's Commentary. It breathes a fervent piety, no less than an elevated genius.

Henry's Communicant's Companion.

Essay, by the Rev. J. BROWN. 4s. Same Booksellers.

Edwards on Religious Affections. Essay,

by the Rev. D. YOUNG, of Perth. 7s. Same Booksellers.

Owen on Spiritual Mindedness. Essay

by Dr. CHALMERS. 4s. 6d. Same Booksellers.

Cotton Mather's Essays to do Good.

Essay, by Dr. THOMPSON. 3s. 6d. Same Booksellers.

Walker's Christian. Essay, by the Rev. C. SIMEON. 3s. Same Booksellers.

THESE are all beautiful editions of works

long before the public, and much admired for their tendency to promote the best interests of mankind. If any thing can draw down upon them additional notice, it will be the lucid and highly-instructive Essays supplied from the pens of some of our most admired living divines. Mr. Young's Introduction to Edwards's work on the Affections is a masterly performance; and all the other Essays may be read with great advantage both by ministers and private Christians. We exceedingly admire Dr. A. Thompson's remarks on Cotton Mather's Work, or rather on the principles of that work.

Rise and Progress of Religion. By

P. DODDRIDGE, D.D. With an Introductory Essay, by JOHN FOSTER. 6s. Same Booksellers.

MR. FOSTER'S Introduction to this edition occupies a hundred and sixty-two pages, and is, in all respects, worthy of himself. It is such an addition to the work which it introduces, that few will purchase the "Rise and Progress" in future, without availing themselves of his terse and powerful illustrations.

BRIEF SKETCHES OF BOOKS.

1. *A Voyage to Immanuel's Land*, in the ship, *Hopewell*; with an account of many remarkable deliverances from danger; a description of the countries visited, their laws, manners, and habits; and a statement and view of the advantages of the celestial country. Nisbet, 2s. 6d. This is a well-conceived, well-written Christian allegory, partaking, in a high degree, of the spirit of Bunyan's Pilgrim, and by no means unworthy to be placed by its side. We know not who is the author of it; but his talents for the allegorical style of composition are of a distinguished order. The sentiment is unexceptionably evangelical, and the effect highly practical.

2. *Poems*; principally on sacred subjects. By the Rev. ROBERT BROWN, Minister of St. Matthew's, Douglas, Isle of Man. Nisbet, 5s. These Poems, composed originally for the amusement of the author, are now given to the public, as the result of the friendly importunity of those who considered them as fitted to serve the interests of religion. In this opinion, so modestly alluded to in the author's preface, we very cordially agree. We like the spirit and execution of the volume.

3. *Selection of Passages of Scripture*, for young persons to commit to memory. By the Rev. WILLIAM BROWN, M.D. Third Edition. 8d. This is a very judicious selection of Scripture texts, upon most of the doctrines of Christianity; well adapted to the use of schools and families, and indicative of great skill and labour on the part of the esteemed author.

4. *A Catechism for Children*. By H. F. BURDER, M.A. Westley and Davis. Mr. Burder has adopted the shorter catechism as the model of this pleasing effort of his pen; but we must express it as our conviction, that he has produced a work, in most respects, more simple and more adapted to the young.

5. *Paywicke, or the beginning of Hope*. 2s. 6d. Waugh and Innes, Edinburgh; M. Ogle, Glasgow; A. M. Tims, Dublin; James Duncan, J. Nisbet, and Frederick Westley and A. H. Davis, London.

Without entering into any particular account of this publication, which our limits forbid, we may safely say that it is written with no ordinary talent. It seems to us, in point of graphic description of character, and the happy introduction of Christian sentiment

throughout, to come nearer to the publications of the lamented author of the "Decision," &c. (the late Miss Kennedy,) than almost any thing we have seen. No reader, we think, will be able to peruse this Work with indifference, the death-bed scene, in the last chapter in particular, is sketched with the hand of a master.

6. *Otaheite; or, a Narrative of the Progress of the Gospel in the South Sea Islands*; to which is prefixed a Short Account of the former Religion and Customs of the Natives; chiefly intended for the use of young People of Sabbath Schools. Price 1s. Waugh and Innes, Edinburgh; M. Ogle, Glasgow; R. M. Tims, Dublin; J. Nisbet, and Frederick Westley and A. H. Davis, London.

This work might very properly have been titled *Otaheite Pagan and Otaheite Christian compared*. The author has given a short account of the state of that island, in Captain Cook's time, and has very properly contrasted it with the state of both this and the neighbouring islands under the influence of the gospel. The religious history of the South Sea Islands is brought down to the present date. This work seems admirably adapted for a present to the scholars in Sabbath Schools. It is much fitted to excite a Missionary spirit among them.

7. *Practical Observations, upon the Views and Tendency of the First Report of the "Commissioners of Irish Education Inquiry."* Hatchard and Son.

The fatal bearings of the plan of education proposed by the Commissioners render a prompt exposure of it exceedingly desirable. The entire spirit of the Commission is indicative of erroneous views on the great national question to which it relates. The able writer of the Pamphlet before us has shewn, with great force of argument, the fearful hazard of the measures recommended. In so doing, he has done a great service to the Community, and especially to Ireland. We hope more fully to notice this Work.

8. *Calmel's Dictionary of the Holy Bible*. Vol. IV. 4to. pp. 738, plates 68, price 2l. 8s. Charles Taylor.

As the contents of this volume have already passed under our notice in reviewing the fourth edition of this work, of which it forms an integral part, we shall only introduce it to our readers, for the purpose of stating, that when the late Editor was revising that edition for the press, he had a few extra copies printed of the volume in question, which consists of the additional matter introduced into that reprint, for the purpose of completing the sets of the former editions, which were in three volumes. This fourth Volume, contains the Fragments, Nos. 501 to 760—The attempt to arrange, in a systematic order, the Integral History of the Sacred Scriptures, and Explanations of the accompanying Plates.

LITERARY NOTICES.

We are happy to be able to state, that Memoirs of the late Rev. John Townsend, written by himself, are now in a state of great forwardness, and may be expected by his numerous friends in the course of six or eight weeks. Subscribers' names will be received by Messrs. Nisbet and Hatchard.

In the Press.—In 1 vol. 8vo.—The History of the Crusades against the Albigenes, in the Thirteenth Century. Translated from the French of J. C. L. Simonde de Sismondi. With an Introductory Essay by the Translator.

The Mosaic Precepts elucidated and defended; by Moses Ben Maimon or Maimonides. Translated from the "More Nevochim;" and accompanied with Notes and Dissertations, and a Life of Maimonides. By James Townley, D.D. Author of "Illustrations of Biblical Literature," &c. &c.

Several Ministers, in and near the County of Essex, have agreed to publish, in succession, once a fortnight,

a small work, entitled, the "Essex Congregational Remembrancer," being the substance of Sermons recently delivered to their own congregations.

Sovereignty; in which is contained an Examination of the Scripture Evidence for the Doctrines of Calvinism. By Robert Wilson, A. M.

The Rev. John Whitridge, of Manchester, is preparing for the Press, a selection of the most interesting Papers, left by the late Rev. J. B. Jefferson, of Attercliffe. The Volume will consist chiefly of Lectures on Prophecy, Biblical Criticisms, New Translations of Scripture, and Lectures delivered at the Monthly Meeting at Sheffield. The price will be about 5s. Subscribers' Names must be forwarded to Mr. Leader's, Bookseller, Sheffield; Mr. Bragley's, Rotherham; and to the Chapel at Attercliffe.

SELECT LIST.

A Comparative View of Christianity, and of the other Forms of Religion which have existed, and still exist, in the world, particularly with regard to their moral tendency. By W. L. Brown, D.D., Principal of Marischal College, Aberdeen. 2 vols. 8vo. 18s.

Doddridge's Rise and Progress of Religion in the Soul. With an Introductory Essay, by John Foster, Author of "Essays on Decision of Character," &c. 12mo. 6s. bds.—Royal 24mo. 3s. 6d. bds.

Mead's Almost Christian Discovered. With an Introductory Essay, by the Rev. David Young. 12mo. 3s. bds.—Royal 24mo. 2s. bds.

Baxter's Call to the Unconverted—Now or Never—and Fifty Reasons why a Sinner ought to turn to God this day without delay. With an Introductory Essay, by Thomas Chalmers, D.D. 12mo. 4s. bds.

The Third Volume of the Christian and Civic Economy of Large Towns. By Thomas Chalmers, D.D. 8vo. 9s. bds. This Volume concludes the Work.

Old English and Hebrew Proverbs explained and illustrated. By William Carpenter. Beautifully printed in 32mo.

The Greatness of the Love of Christ. A Sermon, by D. E. Ford, Lymington.

Biblical Researches, and Travels in Russia, including a Tour in the Crimea, and the Passage of the Caucasus, with Observations on the State of the Rabbinical and Karaite Jews, the Mahomedan and Pagan Tribes inhabiting the Southern Provinces of the Russian Empire. By Dr. Henderson, Author of "A Residence in Iceland," with Maps and Plates, 8vo.

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RELIGIOUS INTELLIGENCE.

LONDON.

PROTESTANT UNION:

FOR THE BENEFIT OF THE WIDOWS AND ORPHANS OF DECEASED MINISTERS OF ALL DENOMINATIONS.

At the Annual Meeting, held on the 15th of May, the following resolutions were adopted, and now constitute a part of the laws of the society:

1. That the Widow of every member who has paid twenty-four Annual payments, shall be entitled, from the 25th of Dec. 1825, if of the first class, to £30.; if of the second, to £24.; if of the third, to £19. per annum.

2. That the sum to be paid to the child, or children of the deceased Members, who have no Widow, and who have paid twenty-four Annual payments, be at and after the same rate and proportion as specified in the present rules, but that the additions proposed and now adopted, are to be understood, as only prospective, and do not refer to the present annuitants.

3. That for the future, the society be open to the entrance of all Protestant ministers of every denomination, after the following scale:

Husband's Age not exceeding	Wife's Age not under	Annual Sub. for an Annuity of £25.	Husband's Age not exceeding	Wife's Age not under	Annual Sub. for an Annuity of £25.
25	25	£. s. d. 5 1 0	50	45	7 12 0
	20	5 10 0		40	8 17 0
				35	10 2 0
				30	11 7 0
				25	12 11 0
				20	13 14 0
					14 15 6
30	30	5 9 0	55	55	8 6 0
	25	6 0 6		50	9 16 0
	20	6 12 0		45	11 7 0
				40	12 19 0
				35	14 9 0
				30	15 18 0
				25	17 5 0
				20	18 10 0
35	35	5 17 0	60	60	8 19 0
	30	6 10 6		55	10 16 0
	25	7 4 0		50	12 10 6
	20	7 17 0		45	14 14 0
				40	16 12 6
				35	18 9 6
				30	20 4 0
				25	21 16 0
				20	23 3 6
40	40	6 5 0			
	35	7 1 0			
	30	7 18 0			
	25	8 14 0			
	20	9 9 6			
45	45	6 16 6			
	40	7 17 0			
	35	8 17 0			
	30	9 17 0			
	25	10 16 0			
	20	11 14 6			

4. That the present addition to the benefits to be derived by the Widows and Children,

are to be limited, confined, and restricted, to the Members who belonged to the Society prior to May, 1825; and such as may have joined from that date, or may hereafter join the Society, shall not be entitled to any benefit or benefits, further than prescribed by the original rules, until the year 1832.

5. That every minister joining this Society, be immediately entitled to all its present benefits, on his being admitted a Member, and having paid his first Annual premium.

6. That for the future, the forfeit shall not be charged for non-payment of the subscription until *two months* after they become due. But if not paid within that time, the rule respecting the forfeits must be rigidly observed.

7. That the certificate of health be in future signed by medical men of acknowledged respectability; and if practicable, by a Member of the College of Physicians or Surgeons.

Apply to the Rev. W. F. Platt, 1, Hoxton Square.

CONTINENTAL SOCIETY.

We regret to find that in publishing, in our April Number, a paper relating to the operations of the Continental Society, some persons have been named as its agents who are only in correspondence with it, but who themselves have never received any pay from its funds. We hope that no inconvenience will result to those respectable individuals in consequence of this error.

EDUCATION IN CANADA.

We rejoice to hear that the Society which was formed, last summer, for the promotion of Education and Industry in Canada, has been kindly noticed in different parts of the United Kingdom. Several auxiliaries have been formed, and money has been collected to the amount of 1000*l*. Mr. Osgood, who has been travelling as the agent of the Society, is expecting soon to return to the field of his labours; and we understand it is the design of the Society to send with him one or two approved teachers, with such books and apparatus as may be required in establishing schools and libraries. Books and tracts, suitable for country libraries and distribution, are received at Mr. Nisbet's, Mr. Hatchard's, and at 56, Paternoster-row.

EXTRACT OF A LETTER FROM HAMBURGH.

HAMBURGH, May, 1826. "The English reformed church in this city; to the erection

of which many Christians of various denominations in England and Scotland, have kindly contributed, will be opened on the last Sabbath in July. Rev. Dr. Raffles has engaged to be here. Persons intending for business or pleasure, to visit the Continent this year will be, perhaps, induced to make it a part of their plan, to be present on that interesting occasion."

EXILED SWISS MINISTERS.

From the last statement	£73	8	2
Mr. Matthew's, Aberdeen, by the Rev. J. Arundel	1	0	0
Miss Ainsley	2	2	0
The Rev. J. A. James, Birmingham	10	0	0
Edmund Gouldsmith, Esq.	1	0	0
J. B. Preston, Lancashire	1	0	0
M. W.	1	1	0
Mrs. Cazalar, Bath	10	0	0
A Friend, by the Rev. James Churchill ..	1	1	0
Messrs. Heseldine and Spencer, Bideford D. D.	3	0	0
Rev. Robert Halley and Friends, St. Neots	2	15	0
Mrs. E. Bolton	4	0	0
A Friend to Protestantism	1	0	0

A considerable number of regular acquittances or receipts, for the sums granted to various individuals, have arrived from different parts of France and Switzerland; but, down to this day, the Committee has not received the expected particulars which would enable them to compose a Report of facts and intelligence. I trust that this will be put into our power for publication the next month.

The numerous persons who have been relieved and refreshed under their sufferings, by the affectionate benevolence of British Christians, deeply feel their obligations, and pour out the prayers of gratitude and holy love for their generous benefactors. For the money not yet appropriated, we have sufficient reason to believe that a most excellent use will be found in assisting one of the banished ministers and a part of his flock, in transporting themselves to New Orleans. In that populous and commercial city a great number of French reside; the government of the United States is the most certain earthly protection for liberty of conscience, and the field of usefulness is very extensive and important.

I now trust that it is not an undue liberty to submit, that any future contributions, which generous persons may destine to this cause, will be applied to great advantage, and entirely in the spirit of their pious intention, by being added to a sum which the Rev. H. F. BURDER is collecting, in order to erect an humble dwelling for Mr. COLANY NÉE, of Lémé, in Picardy, one of the most laborious and useful ministers in France. He labours over a population extending nearly fifty miles in length, and on an average about ten in breadth. His usefulness is delightfully great. By his ministry, more

than 300 persons have been brought, there is good reason to hope, savingly to the knowledge of the truth, of whom about 100 had been Roman Catholics. To schools, the distribution of Bibles and Tracts, and the aid of the Missionary Society of Paris, this indefatigable pastor and his simple-hearted people render the greatest aid in their power, while some of them deny themselves salt to their herb-soup; and he lives in a very poor cottage, quite unsuitable for his character and station, and inadequate to the necessary accommodation of his family. If an humble, but substantial and sufficient, dwelling can be erected, it will be the Parsonage-house of the Protestant Pastor of that district, in perpetuity. One of the Exiled Swiss Ministers, now usefully employed in Paris, and who has not received any part of our donations, has shown his value for Mr. Colany NÉE's character, and his own liberality of mind, by taking one of his children and giving her board, clothing, and education.

MESSRS. HANKEY will kindly receive contributions for this purpose, as they have for the conscientious Swiss sufferers.

J. PYE SMITH.

THE APOCRYPHA CONTROVERSY:

A Letter to the Editor of the Edinburgh Christian Instructor, occasioned by his recent Strictures on the Evangelical Magazine, &c. &c.

SIR,—Accustomed as I have been to respect your talents, and to admire your zealous attachment to the cause of our common Lord, I should gladly have shrunk from meeting you in the character of a direct opponent; but the unsparing abuse you have recently heaped upon the conductors of the Evangelical Magazine renders it necessary for me to attempt their apology, and to remind you, at least, that you have as little reason to impugn their integrity as you have to suspect your own.

In order that the public may judge between us in this matter, I shall endeavour, as briefly as possible, to lay before them an outline of the charges you have preferred against us, which I shall do fairly and candidly; after which I shall not scruple to test, with becoming Christian fidelity, both their temper and their justice.

In two successive numbers of the Edinburgh Christian Instructor we have been held up in the most odious lights to your intelligent readers. You have spoken of us as dealing "in angry and unsupported charges against the Edinburgh Committee's Second Statement;"—as "apologists of Apocryphal Distribution;"—as guilty of "silly and gratuitous misrepresentations;"—as "not qualified either by knowledge or candour to discuss the subject;"—as "dis-

posed to indulge in personality if we durst ;"
 ---as never having "*wielded our pen against the propagation of (Apocryphal) error ;*"---
 as "*courtin*g concealment, and fearing exposure ;"
 ---as "*preferring the quiet and cunning way of going to work ;*"---as "*a species of trimmers, not approving in our conscience of the London Committee, and yet loth, very loth, to condemn them ;*"---
 as "*mean and despicable,*" holding neither "*the language, nor the dealing of honest men ;*"---as "*speaking shyly of the London Committee, who are the authors of all the mischief, and railing against the Edinburgh Committee, by whom, along with others, that mischief has been brought to light ;*"---as "*incapable of judging on the (Apocrypha) question, with either temper or accuracy ;*"---
 as "*prejudiced, interested, time-serving conductors of the Evangelical Magazine ;*"---
 as allowing that to "*find its way into our pages,*" which was "*concocted*" in Edinburgh ;---as "*disseminating over the country,*" our "*small-ware of absurdity and abuse ;*"---as "*pretending to criticise what we never read ;*"---as praising Dr. Gordon for qualities he never possessed ;---as "*Daniels in judgment ;*"---as justly to be "*disregarded both for our weakness and our malignity.*"

But when shall we reach the last count in this nauseating indictment? Is not this enough to exhibit against any poor set of culprits? Not, Mr. Editor, in your opinion ; for, in reply to what we ventured to advance, in reference to the *spirit* or temper manifested in the Edinburgh Committee's second statement, you observe—" *this is mere assertion : it is worse ; it is false ; it is worse still---its authors knew it to be false.*"

Now, Sir, although this *unhesitating* mode of writing may be gratifying to those who are deeply implicated in the indulgence of party-feeling, I cannot help concluding that impartial men, of all churches, will hesitate somewhat both as to its *truth* and *temper*.

Surely, Sir, you were bound at least to adhere to *truth*, in simple matters of fact ; but this, I am grieved to say, you have not by any means done.

You have said that we are apologists for Apocryphal distribution, and that we have never wielded our pen against the diffusion of Apocryphal error. In direct opposition to both these statements, I beg leave to refer your readers and our own to the September Number of the Evangelical Magazine, in which it will be distinctly seen, that we considered the London Committee as prohibited, by the express LAW of the Bible Society, from circulating the Apocrypha,—that we cautioned them against opposing themselves to the will of their constituents,—and that we gave it as our opinion, that they ought completely to exonerate themselves

from the responsibility of giving the Apocrypha to the continental nations of Europe. To these views we still adhere ; and do most heartily rejoice, that, in future, the London Committee will afford no direct sanction to the adulteration of God's most holy word.

I am fully aware, Sir, that you are not of this opinion, and that you are disposed to demand much more than has been conceded ; but I most firmly believe, that considerably more than nine-tenths of the Christian Public would have censured the London Committee, had they proceeded one step further in compliance with the wishes of their brethren in Edinburgh.

Allow me, also, Sir, to express my surprise at the confident, and even insulting, manner in which you have asserted, that the article which appeared in the Magazine for May, on the subject of the Dissenters' Pamphlet, was concocted in Edinburgh, I assure you, Sir, with all your penetration, you are completely mistaken. No one connected, in the most distant way, either with the London or Edinburgh Committee, had any hand in producing the obnoxious paper. But where, Sir, is your consistency, in having taken such a venture in the dark ? Is it not unpardonable, in a professedly Christian writer, to indulge so wantonly in the spirit of misrepresentation? To this moment, Sir, the conductors of the Evangelical Magazine stand upon the most independent ground, are identified with no party-interests either in Scotland or England, and are ready to defend any line of conduct which they may deem consistent and scriptural, by whatever body of men it may be pursued.

And now, Sir, one word as to the *temper* you have displayed towards us. Here however, I find I am in great difficulty ; for you seem to be of opinion that there is no such thing as a bad *spirit*, if a writer but adheres to what *he* considers to be truth. What, Sir ; and may not the truth be disgraced by the unholy temper of its advocate ? I will venture to assert, that there is not a more scornful or aggravating list of epithets to be found in the most worldly part of the press, than the one with which I have ventured to refresh your memory. Had we been infidels, or Socinians, or professed believers in all the follies of the Apocrypha, you could have found no terms of greater severity to apply to us. The vocabulary of derision and abuse you have well nigh exhausted. But this is not all ; you have given us the lie, in the most positive terms, where *opinion* merely, and not *fact*, was concerned. In the Evangelical Magazine for May, we ventured to characterize the second appeal of the Edinburgh Committee, as "*a statement partaking as much of the spirit of the world, and as little of the spirit of Christ, as any one we ever read, on a similar subject.*" This you say,

"is false; it is worse still—its authors knew it to be false." Now, it is true, our *opinion* may be false, or rather, incorrect, but how could you, or any man, obtain conviction that "*its author's knew it to be false.*" Its authors, sir, did not know it to be false; on the contrary, they still hold it, conscientiously, to be true;—in short, their opinion is unaltered, and I may add, unalterable. The general principles of that statement are, beyond doubt, in many respects, valuable—they are the very principles for which we have all along been the temperate advocates; but the misrepresentations and special pleadings of the pamphlet in question, are lamentably numerous, and the indications of an uncharitable disposition are but too obvious to every one whose mental vision is not jaundiced by prejudice. What can be more erroneous than the pervading representation of that work—viz. That the Members of the London Committee are, with few exceptions, strongly attached to the Apocrypha? They are not so, and they never have been so.

And now, Sir, having said thus much, I hope without any violation of Christian decorum, I am perfectly willing to drop for ever this angry contest. Indeed, unless absolutely compelled, I hope never to resume it. To you, and to all mankind, I wish to entertain feelings of the most perfect benevolence, and will, notwithstanding all that has passed, cordially pray for your success in the good work of the Lord. Pity it is that Christians cannot differ from each other in the spirit of their common faith. If we cannot, in all things, see eye to eye, may we not at least strive to be of one heart. But if Christians bite and devour one another, wherein do they distinguish themselves from the enemies of the Cross? That we may all, in future, study more the meekness and gentleness of Christ, is the sincere prayer of,

Sir, your obedient, humble Servant,
The Editor.

PROVINCIAL.

ASSOCIATIONS.

THE half-yearly Meeting of the Hants Association, was held at Ryde, on Wednesday the 26th of April, when the Rev. D. Ford, preached on the given subject,—“The greatness of the love of Christ,” from John xi. 36. “Then said the Jews, behold how he loved him.” The Rev. J. Griffin presided at the administration of the Lord’s Supper; addresses to the communicants and spectators were delivered by the Rev. Messrs. Hunt, Bishop, and Reynolds; and the Rev. Messrs. Mann, Scamp, Adams, Eastman, and Jefferson, conducted the devotional exercises.

In the evening, the Rev. T. Adkins improved the death of the late highly respected and beloved father of the Association, Dr. Bogue, from Heb. xi. 4, “He being dead yet speaketh.” An affectionate memorial of departed worth and usefulness. Rev. Messrs. Goulty and Griffin, engaged in prayer; Rev. J. Reynolds preached on the preceding evening, from 1 Pet. iii. 21. “The answer of a good conscience towards God.”

The next Meeting of the Association is appointed to be held at Christchurch, on Wednesday, the 11th of October, when the Rev. Mr. Mann is appointed to preach, on “the power of Christ in the administration of the affairs of his kingdom.”

The Annual Meeting of the Kent Independent Association will be held at Deal, on Wednesday, the 5th of July. On the same day will also be held the General Meeting of the Kent Union Society, for the relief of the Widows and Orphans of Gospel Ministers in that county.

NEWPORT PAGNELL EVANGELICAL INSTITUTION

For the Education of young Men for the Christian Ministry.

The Annual Meeting of the Friends of this Institution, resident in London and its vicinity, will be held at the King’s Head Tavern, in the Poultry, on Wednesday Evening, July 5, at Six o’clock, to receive the Report, &c.

The Anniversary of this Institution was held at the Rev. T. Bull’s Meeting-house, at Newport Pagnell, on Wednesday, May 25, when two appropriate Sermons were preached by the Rev. T. Lewis, of Islington, and the Rev. J. Morison, of Brompton. The lively interests evinced by the numerous and respectable congregations assembled, demonstrated an increased conviction of the importance and utility of this long-established seminary, which has for its object, by the combination of solid and useful learning with genuine piety, to improve natural talent, and thus instrumentally to augment the number of able ministers of the New Testament.

ORDINATIONS.

Sept. 14th, 1825, Mr. Lewis Lewis was ordained over the Independent Congregations at Henryd and Salem, in the county of Caernarvon; the Rev. A. Jones, Bangor, commenced the service by reading and prayer. The introductory discourse was delivered by Rev. D. Roberts, Denbigh; the questions were asked by Rev. W. Jones, Horeb; the ordination prayer was offered up by Rev. O. Thomas, Idanfechell; the charge to the Minister, by Rev. T. Lewis, Polhelly; and the Rev. D. Griffith, Bethel, preached to the people. The hymns

and the concluding prayer by Rev. D. Griffiths, Talsarn; sermons were preached on the preceding evening, and the following afternoon and evening, by the Rev. E. Rowlands, Rhoslan; J. Evans, Beaumaris; Rees Pencador; O. Thomas, Llanfechell; O. Jones, Llanenhmes; and W. Jones, Caernarvon.

On Wednesday, Jan. 11th, 1826, the Rev. T. Palmer was set apart to the pastoral care of the Presbyterian Church at Thornbury, Gloucestershire, by solemn prayer and the laying on of hands; on which occasion the Rev. E. May, commenced with reading and prayer; the Rev. C. Daniel, of Kingswood delivered the introductory address, asked the usual questions, and received the confession of faith; the Rev. J. Burder offered the prayer? The Rev. J. Liefchild delivered the charge to the minister; and the Rev. T. Edkins preached to the people; and the Rev. S. Weston concluded; in the evening, the Rev. J. Burder preached to a large congregation.

On Monday, the 6th March, the foundation stone of a new place of worship was laid at Thornbury by the Rev. T. Palmer, when an address was delivered by him. A very pleasing revival has taken place in this decayed interest, during the last 10 months, and has induced the friends of the Redeemer to exert themselves to obtain a place of worship, to accommodate the increasing hearers of the word of life.

On Wednesday, 29th March, the Rev. J. Wane, late of Newport Academy, was ordained over the independent church, Hitchin, Hertfordshire; the Rev. C. Gilbert, commenced the solemn services, by reading portions of scripture, and by prayer; the Rev. Samuel Hillyard, delivered the introductory discourse, explained the nature of a Christian church, and asked the usual questions; the Rev. Mr. Aston offered up the ordination prayer; the Rev. T. P. Bull, Tutor of Newport Academy, delivered a most affectionate charge to the Minister; the Rev. Mr. Chaplin delivered the charge to the people; the Rev. Mr. Holloway, of Cardington, read the hymns; the Rev. J. Geard, the venerable Baptist Minister, of Hitchin, concluded by prayer. In the evening the Rev. Mr. Sly, of Potters Pury, preached an excellent discourse to the people: the attendance was very large; and, upon the whole, it was a very interesting day, and the entire services were conducted with the greatest solemnity.

March 29th, the settlement of the Rev. David Dunkerley over the church and congregation assembling in Ebenezer Chapel, Macclesfield, was publicly recognized; the Rev. G. Ryan, of Stockport, opened the service with reading the scriptures and prayer; the Rev. J. Pridie, of Manchester, delivered the introductory discourse, and received the

answers of the church and pastor, to the usual questions; the Rev. W. Silvester, of Sanback, implored the divine blessing on the union; the Rev. J. Adamson, of Charlesworth, gave the charge, [and the Rev. Job Wilson, of Northwich, preached in the evening. The devotional parts were conducted by other Ministers, and the whole of the services were well attended. The Rev. J. Pridie, preached on the preceding evening.

April 11th, 1826. The Rev. E. Bebb, late student at Newtown, was publicly ordained to the work of the Christian ministry at Bishops' Castle, Salop; the Rev. E. Davies, (Theological Tutor) of Newtown, delivered the introductory discourse, and asked the usual questions; the Rev. D. Lewis, of Newport, offered up the ordination prayer; and the Rev. T. Weaver, of Shrewsbury, gave the charge from 2 Tim. iv. 5.

In the evening, the Rev. J. Roberts, of Llanbrynmair, addressed the church and congregation, from Psalm cxviii. 25; the Rev. Messrs. Rees, of Sarney, and Jones, of Montgomery, aided in the devotional parts of the services.

On Thursday morning, the 13th of April, the Rev. T. Jones, late of Neneddhyod Academy, was ordained over the Independent Church, at Carleon, Monmouthshire; the Rev. T. Rees, of Llanvapley, commenced the service, by reading the scriptures and prayer; the Rev. T. B. Evans, of Myrthertydfe, delivered the introductory discourse, and asked the usual questions; the Rev. Jenkin Lewis, of Newport, offered up the ordination prayer, and gave a most affectionate and impressive charge to the minister, from 1 Cor. iv. 2; the Rev. W. James, of Cardiff, addressed the people, from 2 Thess. v. 12, 13, and concluded with prayer. In the afternoon, sermons were delivered by Messrs. Griffiths, of Tabernacle, and Davies of New-Inn; and in the evening by Messrs. Weston of White's Hill, and James, of Bristol. Messrs. Richards of Uok and Owens, of Carmel, preached on the preceding evening.

The Rev. John Gray, agent of the Home Missionary Society, now labouring among the villages north of Atherstone, Warwickshire, was ordained in West Orchard Chapel, Coventry, on the 19th of April, 1826. The Rev. T. Dix, of Bedworth, commenced the service by prayer and reading the scriptures. An introductory discourse was delivered, and the questions were asked by the Rev. J. Cobbin, one of the Secretaries of the Home Missionary Society; the ordination prayer was offered by the Rev. Mr. Gill, late of Market Harboro', Leicestershire; the Rev. Thomas Wood, of Jewin St. London, delivered the charge; and the Rev. T. W. Percy, of Warwick, preached at Vicarlane Chapel, in the evening.

April 26, 1826, the Rev. Samuel Blair,

was ordained to the pastoral care of the Independent Church, Guisbrough, Yorkshire; Mr. Hinners, (the late Minister) commenced the service with reading appropriate scriptures, and prayer; Mr. Carnson, of Preston, Lancashire, delivered the introductory discourse; Mr. Carnson, of Catherstone, offered up the ordination prayer; Mr. Jackson, of Green Hamerton, gave the charge from 2 Tim. iv. 22, and Mr. Croft, of Pickering, preached to the people; the Rev. James Parsons, of York, preached in the Methodist Chapel, in the evening, with his accustomed facility and impression, to a numerous congregation.

During the two years which Mr. Blair has preached at Guisbrough, the congregation has considerably increased, accompanied with other signs of usefulness. The only difficulty under which the interest seems now to labour, is a debt of 480*l.* for the reduction of which, an application is intended to be made to the public.

April 21 and 22. The Rev. B. Rees, late student at Neuaddhoyd, was ordained to the pastoral office over the Independent Church at Llanbadarn-faur, with its several branches of Clarach and Duffrynpaith, in the county of Cardigan; on the preceding evening, T. Jones, Newport; D. Thomas Penrhiw-galed preached from Jer. xiv. 9. 2 Cor. iv. 7.

On Thursday 22nd, W. Jones, Rhydybont, delivered the introductory discourse, founded on Eph. iv. 11, 12, 13; T. Griffiths, Haven, proposed the usual questions, answered by candidates for ordination; H. George, Brynberian, offered the ordination prayer; T. Phillips, Neuaddhoyd, Mr. Rees's Tutor, gave an impressive charge from Rom. xi. 13. D. Davies, Cardigan, addressed the church; Messrs. R. Jones, M. Rees, M. Ellis, M. Thos. Ll. Rees. A. Shadrach, performed the other parts of the service. The attendance was numerous, and attentive. The service throughout was highly interesting, and there was great reason to believe, that what was done on earth, was sanctioned in heaven.

CHAPELS OPENED.

On Tuesday, October 18, 1825, a neat Independent Chapel, capable of containing between 300 and 400 persons, was opened at Baldock, Herefordshire. On which occasion the Rev. W. B. Collyer, D.D. preached in the morning, from Psalm lxxiii. 16, 17. The Rev. John Townsend, London, in the afternoon, from Titus ii. 13, 14; and the Rev. Samuel Hillyard, in the evening, from Acts xxvi. 29; Rev. J. Morell, of Wyomdley College, Wane, of Hitchin, and Greenwood, of Royston, assisted in the solemn services of the day. This place is to be supplied by Students and Tutors from Wyomdley College, to whose pious and friendly exertions the people feel strongly indebted.

March 28, 1826, a new Independent Chapel was opened at Bontnewydd, near Caernarvon. The preachers on the occasion were, Rev. Messrs. Roberts, Groeslon, Lewis, Henryd, Owens, Llancinon, Griffiths, Holyhead, Stuart, Dublin, Griffiths, Bethel, James, Rhosymeirch, and Jones of Bangor, who preached from Mark viii. 22, and named the chapel Bethesda. There is now, at this place, which was too long neglected, a crowded congregation.

On Wednesday, April 19, 1826, a new chapel was opened at Yardley-Gobion, Northamptonshire, on which occasion, three excellent and appropriate Sermons were preached, that in the morning by the Rev. William Gray, of Northampton, from Psalms cxxii. 9; that in the afternoon, by the Rev. S. Hillyard, of Bedford, from Acts xiv. 7; and that in the evening, by Rev. J. P. Bull, of Newport-Pagnell, from Gen. iv. 7. Rev. Messrs. Hawkins, of Towcester, Barker, of Towcester, (Baptist) Gilbert, of Stratford, and Adey, of Great Horwood, took part in the devotional service of the day.

OBITUARY.

JOHN PEARSON, ESQ., LATE OF GOLDEN SQUARE.

This valuable individual, long known to the religious world, died on the evening of Friday, May 12, after a short illness, aged 68. Occupying, as he did for many years, an highly respectable station in the medical profession, he possessed a considerable measure of influence, which he was ever ready to consecrate to the interests of true religion. He was born June 8th, 1758, and, after passing through his educational and

medical studies, went in 1777 to reside with the late W. Hey, Esq., of Leeds. In 1780, he came to the metropolis, and, in the following year, was appointed House Surgeon to the Lock Hospital, where he had only officiated two years, when the Governors raised him to the rank of Surgeon to the Institution. In 1784, he married Sarah, the daughter of Robert Norman, Esq., of London, who, with a numerous family, still survives.

Few men have more honoured their Christian profession than did Mr. Pearson. Ever

attentive to medical studies, he, nevertheless, by habits of early rising, devoted much time to the diligent, and even profound study of theology, of which he was excessively fond. The hours of the Sabbath he highly prized, and devoutly improved: in this particular, he furnished a pattern worthy of universal imitation. His knowledge, on almost all subjects, was very extensive, as well as correct; so that his society, which was always improving, was eagerly sought after by the intelligent and devout of almost every rank in life. A friend who knew him well, and who had often been present when he was drawn into most intricate discussions, bears this testimony respecting him—"I never," says he, "remember to have seen him angry with an opponent."

On the Saturday morning preceding his death, Mr. Pearson was in his usual state of health. That evening, however, he was taken ill. On the following Wednesday and Thursday he appeared to be in considerable danger; but on the evening of Thursday he revived, and spoke emphatically of the importance of habitual preparation for death. On the Friday morning, alas! he was seized with stupor, and died at ten o'clock on the evening of that day. That he fell asleep in Jesus none can doubt who knew his unaffected piety. His life of Mr. Hey will always be looked on as a production of superior interest.

G. BUCHANAN, ESQ.

THE lamented subject of this brief memoir was a native of Scotland. In the early part of life he left the land of his fathers to reside in one of the West India Islands, and thence, after an absence of many years, returned to England. During his residence abroad, he appears to have had, occasionally, some religious impressions; but these, like the morning cloud and the early dew, quickly vanished away. "Whilst I continued there," he observes in a letter to the writer of this, "I sometimes prayed most fervently to God, (although entirely in the dark as to the only means of salvation,) to permit me to return to this country, that I might devote the remainder of my days to his service; and he was pleased of his infinite mercy in the year 1816 to enable me so to do. But alas! I forgot my Maker, and my engagement, if I may without presumption so call it, to him, and lived for about three years in England in a state of utter darkness, without God and without hope in the world; nor did I at all seek after the means of grace, but went on as if I had made a covenant with death and hell."

The three years referred to were spent in the neighbourhood of Sherborne, in Dorsetshire, and, at about the close of this pe-

riod, he became a resident in that town. The providence of God had now seen fit to visit him with various afflictions, which, to use his own language, "he thought at the time to be very great misfortunes and losses, but shortly, He that sent them was pleased to cause me to hear the rod, and wherefore he had appointed it." These afflictions appear to have been the means of leading him effectually to God, and instrumentally of producing that great change which was afterwards so pleasingly exemplified in him. They induced a habit of retirement and reflection; the word of life was no longer forgotten, or suffered to be unused; evangelical publications were thrown in his way; and these, with the conversation of two pious clergymen with whom he was then on terms of intimacy, united to deepen conviction, and afford direction to his mind. The preaching of the gospel was listened to with interest, the Scriptures were his daily companion, and the world appeared in a different light: Old things were passed away, and all things were become new."

Soon after this he felt it his duty, on mature and serious deliberation, to separate from the Church of England, within whose walls he had been accustomed to worship, and seek fellowship with the Christian Society assembling in Union Chapel, in the town above named. To this privilege, after a few months had elapsed, he was willingly admitted, and regularly afterwards, as far as affliction would permit, attended the services of the house of God, and partook of the Lord's Supper in that place. From that period it was, that the writer of this became acquainted with him, and could not but observe, with pleasure and gratitude, his rapid progress in the ways of God, the increase of his knowledge, his growth in grace, and the deep interest which he took in every thing relating to the Redeemer's cause. As the nature of his affliction did not diminish the vigour of his intellectual powers, he spent much of his time in reading and meditation, and perused with avidity the works of several of our excellent divines, whose writings he seemed almost ready to devour. These, in a great measure, supplied the want of the appointed ordinances of religion, and furnished mental and spiritual nourishment to his soul. His views of the gospel became more and more enlightened, consistent, and enlarged: its distinguishing doctrines were peculiarly precious in his esteem: and in the daily contemplation of these he passed the hours of his solitude away.

At the commencement of the present year (1826) he looked forward with anticipation to the period when the "time of the singing of birds should be come, and the voice of the turtle should be heard in our land," that he might again visit the desired sanctuary of God, and occupy his seat at the

table of the Lord. But the Supreme Disposer of the life of man had otherwise designed, and was pleased to visit him, in addition to the complaint under which he laboured, with a disease, which, at first, it was hoped might yield to the power of medicine, but ultimately proved too complicated for the physician's skill. A resigned and patient sufferer, he lay for some weeks experiencing the power and support of real religion, adoring what the providence and grace of God had done, and uncertain whether or not he should long continue here. During this affliction it was that the graces of the Christian character were particularly displayed; and, as the disease assumed a more alarming aspect, he seemed to be gradually ripening for a better world. The visits paid to him by Christian friends were peculiarly gratifying, and are remembered with pleasure and interest now. Conversation on spiritual subjects was always acceptable, and, as long as sinking nature would permit, he entered into them with great emotion and delight. There was nothing remarkably extatic in his feelings and views, but a calm, enlightened, evangelical confidence, placed on the rock of ages, and producing, in a very happy degree, what the apostle calls, "joy and peace in believing," distinguished his character. His consciousness of guilt and unworthiness was uniformly apparent and strong, and when sometimes discouraged by the recollection of past life, he found refuge and hope only in the sacrifice of the cross, pointing to which he frequently with much emphasis exclaimed, "The blood of Jesus Christ cleanseth from all sin."

The interviews which his pastor had with him till a little previous to his departure, were instructive and delightful in no small degree. The conversation which took place on these occasions, and in which the departed was enabled to engage till within a day of his decease, would sufficiently illustrate this; but as it is known to his friends around, and as to others it cannot be expected to possess so much of interest, it is unnecessary to record it here. It uniformly displayed the spirit of a real Christian, sinking into the arms of death, with the hope of glory in his soul. Sometimes the assurance of hope was a little interrupted by the affecting views which he had of the evil of sin, and the peace of his mind a little disturbed by anxiety for the spiritual interests of his now bereaved family; but the former was removed by looking again to the atonement; the latter was diminished by affectionately commending the objects of his parental solicitude to the providence and grace of God. That God, he said "remembered and reclaimed me when wandering from him; may be in like manner remember and bless them."

In this frame of mind, waiting for the coming of his Lord, he lingered till Saturday, the 22nd April, 1826, when his disembodied spirit took its flight to the realms of eternal joy, having spent 68 years in our world. Almost without a sigh, he breathed his soul into the Redeemer's hands, and his mortal remains, for the present entrusted to the silent tomb, await the resurrection of the just. His decease was improved in the place where he had often worshipped, on Lord's-day evening, April 30th. from 2 Sam. xxiii. 5—the language of the monarch of Judah, the language of the lamented subject of this at his dying hour.

MR. ANDREW BURN.

THIS exemplary Christian was born of respected and pious parents on the 12th April, 1752, in the town and parish of Tweedmouth, county of Durham. After an education suited to his circumstances and prospects, he was apprenticed to his father, who was a tailor, and, on his father's decease, he succeeded him in business in 1781.

From early life he was trained up to the observance of the duties of virtue and piety. The religious instructions and the good example of his parents contributed greatly towards the formation of his character, and filled his mind with that ardent love of truth, which shed its powerful and purifying influence on his conversation and conduct through every succeeding period of his life. He carefully devoted his leisure hours to reading, and as his memory was retentive and faithful, his knowledge became considerable, but was yet more distinguished by its accuracy than its extent. He was naturally of acute mental powers, and would have done honour to a much higher station than that which he occupied; but even in the humble sphere in which he moved, he showed what truth and integrity, what industry and economy; and perseverance can accomplish.

In entering on business, he resolved to be punctual in fulfilling his engagements, and correct and honourable in all his transactions. To this resolution he closely adhered, and his adherence to it had a happy influence in gradually and greatly increasing his trade. His success was, no doubt, owing to the blessing of Almighty God on his fidelity to his engagements on the one hand, and to his persevering industry on the other. Having obtained from his success in business what he deemed to be a sufficiency for supplying the moderate wants of himself and his sister, who kept house with him, he resigned his business several years ago in favour of one of his relations in the same line.

In his mode of living he was remarkably regular and temperate. He attended to the important distinction between artificial and

real wants. Artificial wants, he was wont to say, are numerous, and with difficulty supplied; but real wants are few, simple, and easily satisfied. Against the former, he carefully guarded, to the latter he duly attended, and thereby brought his expenditure within a narrow compass. Nor did he exercise this economy with the mean and base view of saving and hoarding, but with the generous and benevolent design of relieving, on a more enlarged scale, the wants of the indigent and necessitous around him.

He was a truly charitable man. Men usually find it easy to persuade themselves that they are sufficiently charitable if they contribute a little towards the support of one or more charitable institutions, and give something occasionally to the most needful poor in their immediate neighbourhood, although what they give bears but a very small proportion to the ample means they possess. But he of whom we are speaking seems to have imbibed more largely of the benevolent spirit of the Redeemer, who went about doing good; for it was well known to those with whom he was intimately acquainted, that he regularly gave much more of his annual income to charitable purposes than is usually given even by those who are deservedly esteemed charitable. Many pleasing instances of his liberality might easily be mentioned, but as they are of local rather than of general concern, the following may suffice. Recollecting in his last illness, that the names of several persons who had been much reduced in their circumstances had been long standing in his books, and apprehending that it would distress them much should compulsory measures be used after his decease to recover payment, he sent for his executors, and in the presence of two witnesses, ordered their accounts to be cancelled, and thus literally forgave them their debts.

He was a warm friend to all those charitable institutions, which have for their object the amelioration of the condition of man, and especially of Bible and Missionary Societies. He was an attentive observer of their proceedings, and took a particular pleasure in hearing, reading, and communicating the intelligence of their successful and benevolent operations. The British and Foreign Bible Society, and the London Missionary Society, stood particularly high in his esteem. To both these excellent Institutions he was a subscriber from their commencement, and he has bequeathed that the residue of his substance be equally divided between them, after his executors have paid the other legacies and benefactions mentioned in his *will*.

He was a man of exemplary piety. His mind seems to have been early brought under the influence of divine truth, and his growing conformity to the Saviour's moral image was, through life, obviously apparent.

His deportment was equally removed from melancholy gloom on the one hand, and from vain-glorious ostentation on the other. His temper was uniform and cheerful. He could be serious without being sad, and pleasant without being vain. The ornament of a meek and quiet spirit, which is in the sight of God of great price, was conspicuous in him, and greatly adorned his character. In him religion appeared not of a severe and forbidding aspect, but of a lovely mien and graceful form. His religious sentiments were both firm and liberal. He was free from bigotry, the infirmity of little minds, and though a dissenter from principle, he was yet in habits of the closest intimacy and friendship with many who were in communion with the Episcopalian Church; and, though attached to the system of theology called Calvinism, yet he was not alienated in affection from other dissenters, who denied its peculiarities. He always cherished brotherly love towards all those persons, to whatever denomination they belonged, in whose conversation and conduct, he could trace the lineaments of the lovely image of the Saviour of sinners.

He was particularly strict in keeping holy the sabbath of the Lord. He was a regular and punctual attender, and a most devout worshipper of God in public. Nor was he less attentive to the duty of private devotion. Evening and morning he had stated times for the observance of this duty, which was regularly observed by him; and when prevented from observing it by indisposition, his sister while she lived, was wont to read the usual portions from the sacred volume. Neither he nor his sister were ever married. They lived together in harmony and love, and were connected by ties more endearing than those of nature—by ties which death cannot dissolve, nor eternity impair. They were both humble and modest, affable and kind, charitable and pious. Religion in them appeared at once amiable and attractive, and their exemplary deportment was to all around them, a constant admonition to goodness.

On the 7th Feb. 1826, he was seized with palsy, which materially affected his whole frame, and by which he entirely lost the use of his left side. His speech was also much affected, and though at times he could speak very distinctly, yet it was obviously with great difficulty. On the 16th, he had another, attack, which rendered him still more helpless, leaving him only the use of his right arm. From this time his trouble gradually increased, till the morning of the 24th, when he was happily released from all his sufferings and meekly fell asleep in Jesus.

Few have done more good in private life, than he who is the subject of this memoir, and no one in a similar station has, in this neighbourhood, been more generally and deservedly respected and esteemed. His

memory will be long and affectionately remembered by all who knew him, and especially by those who were the recipients of his charity.

MISS MARY CHAMPION.

This eminently pious young person departed this life, Jan. 7th, 1826, in her 31st year. It was her happiness to be trained in the nurture and admonition of the Lord, by parents whose heart's desire and prayer to God for their offspring was, that they might be saved. The earliest training, and the most skilful pruning, however, leave the nature of the tree unchanged: hence, while the parental instruction and example with which our young friend was favoured, preserved her from open deviations from the path of rectitude, it does not appear that any abiding impressions of a serious kind were made upon her, till in her 18th year, it pleased God to bless to her a sermon by the Rev. J. Boddington. She then became deeply convinced of her sinful state, was enlightened to behold the excellency of the Saviour, and enabled for herself to receive him as exhibited in the gospel. She quickly became a member of the church at Back-street, Horsleydown, having given a satisfactory evidence of her being turned from the power of Satan unto God; and during the remainder of her days on earth, her conversation was in an eminent degree, as it becometh the gospel of Christ. As a Christian, she was especially distinguished by *spirituality, humility, and holy love*, to all who bear the image of the Redeemer. She walked closely with God, and brought forth much fruit to the glory of her heavenly Father.

It pleased God to lay his afflicting hand upon her, during several of the latter years of her life. Though she was repeatedly restored so far to health, as to be able to resume her place in the sanctuary, it was evident to her friends that her constitution was gradually declining. The passive graces of the Christian character were constantly and eminently displayed by her, during her repeated seasons of acute suffering. She most ardently longed for the enjoyment of those means of grace, from which she was then detained, weeping, and pouring out her soul in her, when she remembered how she had gone to the house of God with the voice of joy and praise, and in company with those who keep holy days; yet she meekly submitted to her Father's pleasure, and in patience she possessed her soul.

For many months prior to her dissolution she was entirely confined to her habitation, and her sufferings were most severe. She was however the subject of joy unspeakable and full of glory, in the anticipation of death. While earnestly longing to depart and to be with Christ, she yet was willing to suffer all

his pleasure below. The sun of righteousness shone upon her soul with peculiar brightness, dispersing those clouds of doubt which in past seasons had hung over her. The triumph of faith, which was displayed by her in the immediate view of the conflict with the last enemy, was most animating to her Christian friends. She repeatedly assured the writer, *that she could not be happier*, till the gates of heaven were quite open, and she was a partaker of the glory to be revealed. She felt indeed in her dying moments as a penitent sinner, at the foot of the cross of Christ, yet she could confidently declare, that she knew in whom she had believed, and that she was fully persuaded he had loved her, and given himself for her. In this happy frame she fell asleep in Jesus; and her redeemed spirit escaped to everlasting bliss, before those who were attending her were fully aware of her departure.

One gentle sigh her fetters broke,

We scarce could say she's gone,

Before the willing spirit took

Its mansion near the throne.

Her death was improved by her pastor on Lord's-day evening, Jan 18th, to a large assembly, from Phil. iii. 9; the passage which she had long made choice of for that purpose.

J. B.

MRS. ELIZABETH DEEDY.

On the 25th of May, 1824, died at Camberwell, Mrs. Elizabeth Deedy, of Bennet Street, Blackfriars' Road. She had not had the privilege of a religious education, but after her marriage was led to attend the means of grace regularly at the Tabernacle, Moorfields. I think it was under the ministry of the Rev. S. Parrot, while at Reading, that she was brought to the saving knowledge of the truth. Prayer-meetings were greatly her delight, and were much blessed to her. Her love to the cause of God, and her respect for his ministers, were very great. In 1818, we removed from Reading to London, and from that time continued to hear the Rev. J. Upton. Here she heard with much pleasure and profit. About this time her health declined rapidly, and she became almost confined to her room, seldom leaving it till the middle of the day; but thanks be to God, I am witness that time was not spent in vain. Her faith was peculiarly strong, she would talk of death with the greatest composure. To one she saw weeping, she said, "What! do you weep to see a sinner saved by grace, and now going to glory?" On the evening of the day previous to her death, she sat up, and, with raised hands and lifted eyes, she spoke for nearly ten minutes at intervals, and said, "He will never leave me—Lord Jesus come—come quickly—Lord take me—take me

now—but not my will, but thine be done. Lord I have nothing to bring—washed in the blood of Jesus.” After a few moments’ pause, she whispered, “Now I am going—Christ in view—Heaven in view.” And then with a sweet smile (such as will never be forgotten by those who beheld it) she breathed her last at six o’clock in the morning, aged 39 years. J. C. D.

RECENT DEATHS.

GEORGE GRAVES.

On Saturday evening, the 8th of April, 1826, died, George Graves, of Plaistow, Essex, aged 46. He had been at plough through the day, and was returning to the farm-yard of Mr. Adams, riding in a cart which had been in the field. The horses suddenly took fright, the cart was overturned, and fell on him, and as in an instant, and without a groan or a word even of prayer, he was called into eternity. Happily there is good room to hope, that with him sudden death was sudden glory!

It is about twenty-two years since Graves had the misfortune to have his thigh bone broken, and he was conveyed, for cure, to an hospital. In a bed near to him, was a black man, who died not long after Graves’ arrival there—but till he died, he spoke of salvation with such fervency of love to Christ, and such strong faith in Him, that his dying testimony to the Redeemer, made on Graves’ mind an indelible impression.

Graves had not learned to read—but as he could hear, he listened with eager attention when the gospel was read or preached. In the House of God, his eye was fixed on the preacher, as though he saw but him, while the inward emotions of his soul showed themselves on his countenance, and by the tear which sometimes would trickle down the cheek.

An affectionate husband, and an affectionate father of a large family—his abode was that of love and cheerfulness. From the effects of diffidence, it was some time before he could pray with his family, but having, at the instance of some friends, once made a beginning, he ever after led the devotions of his family, expressing his own desires in his own words, and found the performance of this duty an increase of happiness, by its strengthening domestic affection.

A sense of unworthiness, and a dread—an horror lest by falling into sin he might bring reproach upon a more open profession of religion, made him decline the invitation to join the church; but his mind was fast losing the reluctance, and it was expected that he would soon have been proposed as a member of the church under the Rev. James Monro, when the mysterious providence of God so suddenly removed him from earth to join

the assembly in heaven. The respect in which he was held led many to attend when his remains were laid in the grave, and to crowd the meeting when Mr. Monro improved the awful providence from Rev. ii. 11. “Behold I come quickly!” It is to the credit of Graves’ fellow-servants that they worked their dinner hour, that they might thereby have an opportunity to bear the corpse of their friend to the grave.

DEATH OF THE REV. JOHN DAVIES.

It is now our melancholy task to record the decease of this amiable and faithful servant of our Lord Jesus Christ. The event took place on the evening of Lord’s Day, the 21st May, at his house, Pentonville, after a protracted illness, which at last assumed the aspect of a decline. Mr. D. had only reached his 45th year. In 1816, he was invited to become co-pastor with the Rev. J. Webb, of the Independent Church assembling in Hare-court, Aldersgate-street; and, upon the death of that venerable minister, he succeeded him in the entire pastoral charge. Since that period, till his public labours were arrested by disease, he has held his post with honour and usefulness. His end was peace.

DEATH OF THE REV. R. BURNSIDE.

This truly learned and devout man departed this life, on May 19th, after a few days illness. He had been, for upwards of 40 years, pastor of a Sabbatarian Church of Baptists, formerly meeting in Redcross-street, but latterly in Devonshire-square. Mr. B. received his College education at the University of Aberdeen, and made such progress in his studies, as ever after to maintain a character for learning. He has published several works, amongst which his “Religion of Mankind” is the most elaborate and useful.

REV. J. B. JEFFERSON, LATE OF ALLERCLIFFE.

It is most affecting to us to announce the melancholy event of the decease of this eminent young minister, which took place, after a short illness, on Friday, May 26. We shall be able to furnish our readers with a Memoir of him in our next number.

Mrs. JANE DAWSON, (mother-in-law to the Rev. E. A. Dunn,) departed this life at the Mansion-house, Camberwell, on Lord’s Day, 23d April, 1826, after upwards of four years’ severe affliction, which she bore with much Christian fortitude and resignation.

April 1, 1826, died, aged 91, William Fox, Esq. late of Lechladi House, county of Gloucester, well known to the religious world, as the founder of the Sunday School Society for England and Wales, in the year 1785. There needs no other eulogy to his memory,—“his record is on high.”

MISSIONARY CHRONICLE

FOR JULY, 1826.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London, in Edinburgh, by Mr. Geo. Yule; and in Glasgow, by Mr. William Mc Gavin.

ULTRA GANGES.

JAVA.

Extracts of a Letter from Messrs. Tyerman and Bennet, dated Batavia, Sept. 3, 1825, addressed to the Secretary.

On the 12th of June we sailed from Sydney, in the *Hugh Crawford*, Captain Langdon, bound for Batavia, where we arrived, after a quick voyage of five weeks, on the 17th of July, in perfect health.

We passed a great number of populous islands, and could not but mourn that the darkness that rests upon them is so extensive. A ray is, perhaps, shining upon Amboyna and Ceram. May the *Sun of Righteousness* soon arise upon them, and all the dark places of the earth!

Arrival at Batavia—General Description of the City.

On Monday the 18th we landed on the pier of Batavia, after passing a great number of Dutch, Chinese, American, and English vessels. The double pier of Java passes over a swamp and the shallow edge of the sea, and is perhaps a mile in length. Between the two branches of the pier the river is confined, to the very great advantage both of the health and commerce of this long celebrated city. A convenient and deep passage for boats is hereby secured, and a channel, through which the filth of the city is carried into the sea. The numerous canals, with good and well-shaded roads, bridges, draw-bridges, barges, boats, &c. &c. of all sizes and forms; the multitude of persons on the water and in the streets, of all colours and all countries, having the costumes of their own nations, with the great variety of languages spoken by this motley population—altogether, give a most peculiar character to Batavia.

Introduction to Mr. Medhurst—Brief Description of the Mission.

Captain Peter Stavers (brother of our respected friend, Captain Francis Stavers, with whom we went to Tahiti) and a mercantile friend of his, whom we accidentally met with, on reaching the town, soon introduced us to Mr. Medhurst, who happened to be in Batavia. He received us with the greatest kindness, and obligingly constrained us to take up our abode with him in the Mission-house, in Waltevreden, a village about three miles from the town. Here we have been domesticated, and receiving ever since the kindest attentions from Mr. and Mrs. Medhurst. They and their family enjoy good health, which, in Batavia, cannot be called a common blessing.

The missionary compound, or enclosure, is situated in a healthy part, containing about an acre. Beside the comfortable Mission-house, occupied by Mr. Medhurst, there is another house, formerly occupied by the late Mr. Slater and family; another building, which serves for the printing establishment, and the dwellings of the Chinese employed in the office, &c. The chapel, surrounded by a veranda, and having two apartments attached to it, stands in the centre of the compound. These two apartments serve as depositories for books, and afford accommodation for a small school, consisting of boys in the employ of the mission. Beside this school on the premises, Mr. Medhurst has three schools for Chinese youths in several populous places in the immediate neighbourhood, taught by Chinese, who are paid for their labour. These schools, we understand, Mr. Medhurst visits frequently on the several market-days, and on those occasions takes Chinese books and distributes them, while he converses with the people, but especially with their priests.

On Sundays, sometimes Mr. Medhurst goes early in the morning to preach on board some one or other of the English or American ships, which are frequently lying in the

roads. At 11 A. M. he has public worship in the Mission Chapel, on which occasion he reads the English Liturgy, and preaches a sermon to such English as may be present; but we regret to say that the attendance is small. Occasionally, Mr. Medhurst visits that part of Batavia where the Chinese chiefly reside, called the Chinese Camp, and converses with such as he finds within shops, houses, &c. and sometimes gives away Chinese tracts, of his own writing and printing.

On the other days of the week Mr. Medhurst usually visits the town, and embraces such opportunities as present themselves in the cooler parts of the day to converse with Chinese and Malays; and often, when he learns there are any particular festivals among the Chinese, he visits the temples and converses with the people and priests, which here he can do with the utmost freedom, as we have frequently witnessed. The priests converse very cheerfully on the principles of their own religion and those of Christianity, and accept readily the Chinese tracts which Mr. Medhurst presents. Some of these tracts we have heard translated by Mr. Medhurst, and to us they appear adapted to be useful.

On the Sabbath evening, Mr. Medhurst has a Malay service in the chapel, at which the Malays in his employ are expected to attend, but others are seldom present. The Chinese who are in Mr. Medhurst's service understand Malay, and are also expected to be present, but no other Chinese can be induced to attend public worship. Every evening, before his own family-worship, Mr. Medhurst has a meeting for reading the Scriptures, singing, and prayer, in Malay, with those who are in the service of the mission.

Decease of Mr. Diering.

When we came to Batavia, Mr. Medhurst was accommodated with a room in the *Store* of Mr. Diering, situated in a very public part of the place, where he usually spent the hotter portion of the day, and where sick Chinese applied to him for medicines, &c. For the use of this room Mr. Diering charged nothing.

Amongst the many sudden removals, by death, which have taken place here within these few weeks, is that of Mr. Diering. He was a man whose character stood singularly and deservedly high for integrity, benevolence, and piety. His loss will be more extensively deplored than that of most men in his rank of life. In consequence of Mr. Diering's decease, Mr. Medhurst has been obliged to look out for some other place, where he can sit during the heat of the day, and receive visits from such as are disposed to call; and he has selected, for this

purpose, a place in the midst of what is called the *Chinese Camp*, which is exceedingly populous.

Idolatry and Superstition, &c. of the Chinese.

It does not seem practicable to get any of the Chinese to attend Christian worship, or to persuade them that anything can be better than to follow the customs of their forefathers. They are a most industrious, ingenious, and sagacious people, but are among the grossest idolaters, if not the most so, of any people. We find them every where worshipping their ancestors, images, and painted representations of their gods, burning gilt paper to the souls of their departed relatives, to serve as money for them in the other world!

At Buitenzorg, we actually found a French engraving of a bust of Buonaparte in a gilt frame, placed, as an object of worship, over an altar-table in a Chinaman's house, having wax and incense tapers burning before it! To try what value was put on this picture, we endeavoured to purchase it; but the man said it could not be parted with, because they worshipped it; but he could not, would not, tell us *why* they worshipped the picture. On returning rather suddenly into the room, we found the old man lifting up his hands in worship to the picture of the late Ex-emperor.

In a Chinese temple, we observed an apartment appropriated to the worship of a long range of Javanese idols of metal and stone, found by the Chinese in various parts of Java. The sculpture of many of these idols was excellent, but they were very ugly. They were placed on an elevated altar, having an immense table placed before them, with many incense-tapers. The Chinese, when questioned as to the reason of their worshipping these idols, said, "they were some of the gods of the country, and they thought it was well to worship them."

Humanly speaking, there is not much ground to hope that the Chinese will adopt the Christian Religion; but God is all-sufficient. The case of the Malays is, if possible, still more hopeless. They will readily discuss religious topics, but they appear to be shut up in their prejudices, and possess a sovereign contempt for all others.

Tour, accompanied by Mr. Medhurst, to the eastern part of Java.

Learning that the population (that of the whole island is computed at between five and six millions) is very great, on the chief road, passing from west to east, through Buitenzorg, Chiangour, Cheribon, Samarang, Salatiga, Solo, &c.; that Mr. Bruckner * was at

* Formerly Missionary of the Society.

Salatiga; that Mr. Medhurst had frequently meditated an extensive tour through the island, which he had not yet performed, and that openings of great importance would be found for missionaries at Samarang and Solo, we determined to visit these several places, if possible. The former of the last-mentioned places is distant 320 miles from Batavia; the latter is 65 miles beyond Samarang. We accordingly obtained the requisite passes, without which there is no moving here. Mr. Medhurst procured for us an old Batavian carriage, and accompanied us on the journey.

The variety, beauty, and fertility of the country through which we passed, excited the most lively pleasure; and we have to acknowledge the very obliging civilities which all the residents at the sub-governments showed to us, both going and returning. They condescended also to express their regret, that, owing to the state of war and alarm in which the country then was, (and which indeed it still is,) they were unable to show us more attention, and afford us greater facilities for seeing the country. At Solo, which is a large, handsome, and populous city, being the residence of the emperor of that division of the island, we had the honour to partake of a public breakfast in the *Cratan*, or imperial palace, with the emperor, the princes, officers of state, &c., the arrangements of which were exceedingly interesting. For this honour we were indebted to the kind offices of the Lieut.-Governor, General De Kok, and the Resident.

Whilst on this excursion, and during our stay in this island, we have met with innumerable objects to excite feelings of interest and delight—we have been, as Christians, deeply and painfully affected. Amongst an immense population, consisting of Chinese, Malays, and Javanese, who respectively appear to us industrious, ingenious, and well-behaved, both in the upper and lower ranks there is not one, that we have seen, amongst hundreds of thousands of these different nations, whom we could consider as a Christian. We have also suffered additional pain by finding so little, so very little, serious religion among the Europeans, of any country, whom we have met with in these parts.

Labours of Mr. Bruckner, &c.

At Samarang, a very large and well-built city on the sea-coast, east from Batavia, is a numerous population of Europeans, Javanese, Chinese, Malays, &c.* Here we saw the Rev. Mr. Bruckner, who had just arrived

* It is computed that in the district of Samarang there are not less than 300,000 souls,

with his family from Salatiga, in consequence of the alarm of war and rebellion in that neighbourhood. We found him a pious, humble man, desirous of doing good to the souls of men; but he has almost ceased to hope that he shall ever effect any by preaching to the Javanese; for, after so many years of labour, he says he can get none of them to listen. He has been, however, in the habit of conversing with the natives on religious subjects, as often as opportunity would allow. He has made a translation of the New Testament into Javanese, and compiled a Javanese and Dutch Dictionary, both of which are highly valuable works; and the former, we have no doubt, is free from all essential errors. Some difficulties were formerly in the way of bringing these works before the public; we rejoice, however, to learn, that Mr. Bruckner has been officially desired to come to Batavia to superintend the printing of them himself. The British and Foreign Bible Society and the Netherland Bible Society have afforded considerable aid in forwarding the Javanese Translation of the New Testament. This is a most important work; and should Mr. Bruckner be called to another world, when he has published this, he will leave behind him a name to be embalmed in the hearts of Christians.

Batavian Missionary Society—Rev. Mr. Starnink, of the Netherland Society.

The Dutch Missionaries in Batavia have summoned a meeting of the various officers and committee of the Society, and invited us to meet them, in order, as they obligingly expressed themselves, that we might learn what they had done, and that we might ask such information, or communicate such, as we judged proper. They expressed a desire to extend their exertions.

There is a good man, Mr. Starnink, a Dutch Missionary, who has been among the Moluccas for several years, and who is now come to take the charge of a Malay village, about fifteen miles from Batavia. At this village all the inhabitants profess Christianity, and are chiefly the descendants of Portuguese. There is a very good church for them to meet in, beside a school-house. We have visited this village, in company with Mr. Staring. He preached a sermon on the love of God, and we could not but rejoice in the dawn of light which is rising on this privileged spot. May it shine more and more unto the perfect day!

[When the letter, from which the above extracts are taken, was written, Messrs. Tyerman and Bennet were on the point of embarking for Singapore. They have since visited Canton, from whence they (in Nov. 1825) purposed to return to Singapore, and afterwards proceed to Malacca, Pinang, Calcutta, &c.

EAST INDIES.

BERHAMPORE.

Extracts of a Letter from the Rev. Micajah Hill, Berhampore; addressed to the Home Secretary, dated February 5th, 1825.

Labours among the Natives.

"I am now employing some of my strength in the Hindoostanee language, and have the prospect of a Hindoostanee congregation, coming once a week to hear me preach, which is not the case with the Bengalees. To obtain a congregation of Hindoos, I must travel to their fairs, visit their markets, and preach in their public places of resort. You would scarcely think Cheapside or Smithfield market suitable places for preaching the Gospel, yet in places no less thronged, where the hum of business is perpetual, I obtain the most patient and attentive audiences. I have opened two places of worship for preaching in their bazars, but the mammon of this world, and the fetters of superstition will not allow any of them to enter; of course I have again resigned them, and as Aaron ran with his censor into the midst of the people, where the plague was raging—so I push myself into their throngs, with the *Balm of Gilead*, (my Bible) and who can tell, but at the last great day, it may be discovered that by so doing, in some instances, the leprosy of sin was healed; for this, my dear sir, allow me to entreat a large share in your petitions at a throne of mercy. If the Lord graciously afford me health, I trust I shall be able to preach in Hindoostanee in a few months. There are many persons here black as natives, who trace their origin by their father's side from Europeans, who speak the Hindoostanee; and who, I trust, if the Lord bless my labours among them, will be of great service to the natives,

Labours among the British Soldiers.

Our station being a military one, different regiments succeed each other, and open a delightful field for preaching the gospel to numbers of our poor fellow-countrymen. The Lord has begun to bless my labours among them. The three regiments, 38th, 44th, and 87th, which have been here, have, I trust, been in some measure benefited by my humble exertions. The Lord has, I have reason to believe, given me several seals to my ministry from both the 38th and 87th. The former by a society now consisting of twelve, reduced by death (of five, who I have no doubt, have ascended from the field of battle to the regions of peace) and other causes, deposited in my hands, previous to their departure for Rangoon, to promote my exertions among the Heathen in this place, 100 rupees; and by a letter I received

from them yesterday, they inform me that they have 100 more to send me, partly collected among themselves, and partly by the will of one of their society, who left his few articles of property for the service of the mission. A noble instance this of regard to the cause of Missions, which reflects honour on their names. The 44th regiment had among them some who professed to have separated themselves from the world; but they had no bond of union, no prayer-meetings, &c. They are now formed into a praying society, meeting every evening for reading the Scriptures, prayer, &c. Of the 87th regiment I had the happiness, before they left, to admit six into our church. Had they continued longer here, I expected to admit four more. Their praying society now consists of nearly twenty. They have also commenced an Auxiliary Missionary Society. In reviewing the circumstances which led to my removal from *Tally-Gunge*, and what the Lord has begun to do by so unworthy an instrument, I am constrained to say, 'this is the finger of God.' "

DECEASE OF MISSIONARIES.

It is with deep concern we announce the decease of Mr. Hiram Chambers, late Missionary at Bangalore, and that of Mr. J. B. Warden, late Missionary at Calcutta; the former at sea (returning to Europe) on the 7th, and the latter on the 8th of January last. While, however, we deplore the loss to the Society as great, we participate, with the more immediate connexions of the deceased, a great consolation, derived from a satisfactory persuasion that both of our departed brethren are gone to *be for ever with the Lord*, whom they accounted it their honour and privilege to serve: while we cannot but indulge the hope, that the perusal of the following interesting particulars of their last hours, will leave a beneficial and lasting impression on the mind of every reader.

DECEASE OF MR. HIRAM CHAMBERS, LATE MISSIONARY AT BANGALORE,

*In a Letter from Mrs. Chambers, addressed to the Home-Secretary. Dated June 12, 1826.**

DEAR SIR,

In complying with your request, I beg to observe, that my late dear husband was taken very ill, in August last, with an attack of the liver complaint. Its symptoms were alarming and threatening, which induced the medical gentleman, who kindly attended him (Dr. Smith), to advise his immediate removal to Madras, in order to embark for England. As soon as his strength would admit, we commenced our journey,

* Mrs. Chambers has arrived, with her two children, safe in this country.

and arrived at Madras on the 18th of September, but unfortunately were unable to obtain a passage in either of the ships that left before the monsoon; in consequence of which we were obliged to remain at Madras three months, during which period my husband's health and strength declined greatly. We, however, in the middle of December, engaged a passage on board the *Woodford*, Captain Chapman, and went on board as soon as the ship arrived in the roads; and we were on board ten days prior to the *Woodford* sailing. The ship weighed anchor on the 7th of January, at three o'clock, and at half-past six on the same evening my dear husband was removed from me and his dear babe to the bosom of his Saviour, whom he desired and endeavoured to glorify and serve, and who had comforted and supported his sinking spirit and wasted frame through a long affliction.

His mind was calm and peaceful throughout the whole of his protracted illness. He would frequently say;—"My covenant God has been pleased to pour into my soul so much of the consolation of his Holy Spirit, and has given me such sweet views of the character of Christ, in all his offices, that I dare not doubt that this affliction is sent in much love and wisdom, both to my own soul and also to you:" and he would add,—"If He should be pleased to spare my life, I am determined, in his strength, to proclaim the gospel of his Son with greater earnestness than I have ever yet done." I did not think the solemn hour was so near. Though my husband was the subject of extreme debility for three days prior to his removal, yet, as he had little or no pain, I cherished the hope of a favourable change: but, alas! how fallacious was this hope! the mandate had gone forth, and his spirit was called to take possession of *the rest that remaineth for the people of God!* He was seized with a fainting-fit about five o'clock, which continued some time, but from which he recovered, and conversed with me in a very consoling manner; commending me and our two dear children to the care of a covenant-keeping God, and entreating me to remember his faithfulness in seasons that were past. He assured me that Jesus was increasingly precious to his own soul, and that the precious promises contained in the word of God were still his solace and support. He requested me to raise him from his couch, which I endeavoured to do, when he laid his head on my arm and breathed his spirit into the hands of his heavenly Father. It was, indeed, *falling asleep in Jesus*.

The next day, at half-past six in the evening, our kind and pious captain committed the remains of my dearest earthly comfort to the bosom of the deep. The stroke was, indeed, heavy. O, that I may be enabled to bow with submission to the Divine will!

Thus, Sir, I have endeavoured to comply with your wish, though it has been a painful task for me, and beg to remain your's respectfully,

(Signed) RHODA CHAMBERS.

DECEASE OF MR. J. B. WARDEN.

Letter of Mr. James Hill, Missionary at Calcutta, to the Rev. J. A. James, Birmingham, formerly his own Pastor, as well as that of the late Mr. Warden.

Calcutta, Jan. 16th, 1826.

REV. AND DEAR SIR,—In a letter dated 25th Dec. 1825, I informed you of the serious and alarming illness of my dear brother Warden. The change to Barrackpore not having the effect which was desired, it was thought expedient for him to return with all possible dispatch to Calcutta, where he might more readily secure medical advice. At the same time preparations were made for his immediate departure for Europe. During this period every thing was attempted which medical skill could devise. His regular attendant was Dr. Vos; Dr. Twining Sir Edward Paget's physician, was called in, and, in connection with them, Dr. Chalmers, the tried friend of Missionaries, who has retired from the practice, kindly and constantly attended; but my dear brother's complaint baffled all efforts, and the symptoms were no longer doubtful, but such as excluded hope; and on Sabbath morning the 8th January, at half-past ten, he fell asleep in Jesus.

Pardon me, if in attempting to describe the state of his mind, and particularly his dying experience, I am constrained to introduce myself more frequently than propriety would allow. Throughout his affliction, which continued with unabating violence for more than six weeks, there was the meekest submission and the most perfect acquiescence in the Divine will. His sufferings were extremely great, to an extent which I have never witnessed in any other person.

One day I was condoling with him (for to have preached patience under his acute agony would have been as cruel as it was unnecessary), when he said, "Yes, my sufferings are indeed great, and require much patience to endure, but I am aware that the furnace must be heated in proportion to the metal which it has to fuse." I think his mind did not waver for a moment on the subject of his own salvation. In reply to a query which I proposed to him, he said, "With regard to my own safety, I have not a doubt, and with reference to death, it appears to have lost all its terrors. I know I am a poor worthless creature; but the precious blood of Jesus! how perfectly it answers all my wants." These feelings continued till within two days of his death, and then they changed their aspect; resignation

brightened into rapture, and meek submission into ardent and lively hope. How strikingly was this exhibited at the moment I informed him that the opinion of his medical attendant was, that he would not survive twelve hours. There was no fear depicted on his countenance, not a muscle of his face changed to indicate the flutter of emotion within. On the contrary, raising his eyes and his hands to Heaven, with a voice that seemed more than human, he exclaimed, "Oh thou blessed Jesus, is it possible that I am within twelve hours of thy presence, *where is fulness of joy, and thy right hand, where are pleasures for evermore!* What! so soon to put off the tabernacle and put on the burnished gold. Oh, what must the river be, if one draught from the stream can give me such delight." The habitual frame of his mind may be pretty fairly estimated by the uncommon delight which he felt in having the word of God read to him during his sickness, and also in uniting in prayer. Sometimes when, on account of his debility and great suffering, I have been reluctant to propose to pray with him, he has requested it with so much earnestness, and afterwards has appeared at a loss how to express his gratitude.

On Saturday, the day previous to his death, he requested me to read and pray with him; I called Mrs. Warden, and a female friend to his bedside, and then asked him if we should sing a hymn also; to which he replied, why that will indeed be delightful, he made choice of "There is a land of pure delight," and when we came to the lines

"Infinite day excludes the night,
And pleasures banish pain,"

with all the strength he had, he joined us, and continued singing to the end of the hymn, and the extacy depicted in his countenance and expressed in his tones was indescribable. Afterward, by his request, I read the 16th chap. of Mark, in which are the words *Go and tell his disciples, and Peter, &c.*; these seemed to be deeply imprinted on his mind, as it was by them he made us understand what chapter he intended. When we came to the 2d verse, *And very early in the morning the first day in the week, they came to the sepulchre at the rising of the sun,* I said, what, my dear brother, if early in the morning of the first day of the week, you should see the Sun of Righteousness rising upon the plains of Heaven, and gliding the battlements of that city, where the Lamb is the light thereof. He replied, "Ah! that was the prayer of my poor father—that he might be let loose on the Sabbath-day, and it was answered. Oh! to see Jesus, and see him as he is. What a glorious sight! and my poor father and I then meet his wayward first-born of

whom he had the least hope." At verse 15, *Go ye into all the world,* &c. I said, how does that injunction strike you now? "Oh my brother," he said, "I have not one painful emotion, not a single uneasy feeling that I gave myself to the Lord's work among the heathens; nay, I bless, *I do bless* God, that he put me into the ministry. Thus far I can go, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." He then spoke affectionately concerning different members of his family, whom he had left behind him in England, and proceeded—"To my dear Pastor, send my love, my gratitude, and my best thanks; tell him how greatly I feel indebted to him for all his kindness, and say, I hope he will not have reason to be ashamed of me, or to disown me at the last day. Tell the church I love them, that I love them fervently; I have studied their interests, and to the extent of my poor abilities, I have strove to get arguments which might induce sinners to come to Christ. The heathen! alas, the poor heathen! Well, they shall be gathered in for all this." Alluding to Jesus Christ, he exclaimed, "Oh, what a glorious being he is! what will he not, what can he not do? Think of that beautiful idea, 'the first possession Israel had in Canaan, was the possession of a burying-place;' we have that at any rate; yes, and we shall possess the land too."

In the evening we had another season of devotion and singing—"God moves in a mysterious way," &c. He was too weak to join throughout, but sung when he could. He then spoke of the glories of Christ, and the wonders of Redemption, in a manner which baffles all description. He appeared more like a sainted spirit than an earthly creature. Toward the close of the season, turning his eyes to the friends who stood around, he said, "Spectators, hear my dying words. If you would be happy!—if you would be happy with God for ever, come to Jesus, trust in Jesus. O, let my poor dying voice give emphasis to my words, Do come to Jesus." In this strain he spoke for about five minutes, after which he scarcely spoke, except on the morning of his death, when, grasping my hand with both his, he looked up and said, "Brighter, brighter, brighter still; Oh, to be lost in wonder, love, and praise!"

It was his ardent desire, that Mrs. Warden should, if possible, continue in the country, and engage in native female schools, and we are making arrangements to that effect. He has left one little boy, named Joseph, exceedingly like his father, and when he took the little dear in his arms, his prayer was "Oh, Joe! Joe, my dear boy, may God

make you a better missionary than ever your father has been." I endeavoured to improve his death in Union Chapel last Sabbath-day, from the words, "*Who hath abolished death,*" &c. There was an exceedingly large and respectable audience, by whom his loss was sincerely regretted.

Your's, very affectionately,
(Signed) J. HILL.

DEATH, BY SHIPWRECK,

Of Five Wesleyan Missionaries, with many other Persons.

This melancholy event took place off the island of Antigua, in the night of the 28th of February last, and the following particulars of it have been published by the Committee of the *Wesleyan Society*, in their "Missionary Notices."

"We have the most painful and distressing duty imposed upon us, to communicate to our readers the loss at sea of several of our valuable and beloved Missionaries, returning from the District Meeting, held in St. Kitt's in February last. To add to this heart-rending disaster, three of the Missionaries had their wives, and two of them their children also, with them. Of the whole party, one of the wives only (Mrs. Jones) was saved; the rest, consisting of FIVE MISSIONARIES, TWO WIVES, and FOUR CHILDREN, with two servants, were lost. The sufferers are, Mr. and Mrs. White, with their three children; Mr. and Mrs. Truscott, and one child; Mr. Jones, Mr. Hillier, and Mr. Oke, all of the Antigua Station, which has by this mysterious and awful dispensation of Providence, been deprived of all its Missionaries! Mrs. Hillier, is left a widow with five children. So heavy a stroke has not been sustained by any modern Mission, and the Committee can only bow in silence before the Lord of the whole earth, and mingle their own commiserations with those of the friends of the deceased, and of the afflicted Societies by whom they were so greatly beloved, and among whom they had successfully laboured. Most of them were among our tried, experienced, and most useful Missionaries, and those who were younger in the work, were highly promising, and greatly respected by all ranks. The following are extracts from the letters received:—

From Mr. David Burnes, Steward of the St. John's Society, Antigua, dated Antigua, March 4th, 1826.

THE circumstance which has induced me to write, is one of the most painful and afflicting nature ever witnessed in this part of the world, and which calls loudly for your sympathy and commiseration.

Our Preachers, Messrs. Wm. White, D. Hillier, Wm. Oke, and Thos. Jones, em-

barked on the 3d February for St. Kitts, where the District Meeting was held. On the 22nd ult. Mr. White, wife, and three children, Mr. Hillier, Mr. Truscott, his wife and one child, Mr. Oke, and Mr. and Mrs. Jones, set sail from Bassterre, St. Kitt's, for Montserrat, for the purpose of leaving Mr. Hyde and family, and after having done so, proceeded on their voyage to this Island; but such was the violence of the waves, and the boisterous state of the wind that after being at sea four and twenty hours, they had to put back into Montserrat, where they continued until the evening of the 27th February, when they thought it advisable to leave the vessel employed for the use of the District, and take passage in the Maria mail-boat which was to sail an hour after for this port; they left part of their baggage in the former vessel, which arrived here, and it was landed on the 1st instant. Nothing whatever was heard of them until yesterday afternoon, when information was received that a vessel was wrecked, on the Weymouth, a shoal two or three miles from the harbour's mouth, and that there were two persons on board. Mr. Kentish, agent to Lloyd's, immediately went off, and found it was the Maria mail-boat without any living creature on board but Mrs. Jones, the wife of the Rev. Thomas Jones, and that all the Preachers, the other wives, the children, and the whole crew, were missing. Mrs. Jones was brought on shore about half past seven o'clock last night, in a distracted and famishing condition; every possible care has been taken for her restoration, and it is hoped she will recover. She states, that as far as she can remember, every other soul perished, and that she was on the part of the wreck which remained, three nights and three days without any food—that her dear husband expired yesterday morning in her arms.

From Mr. Whitehouse, dated St. Kitts, March 4th, 1826.

They left this Island for Antigua, on Wednesday, the 22nd ult., and arrived in Montserrat on Thursday, and on the same day proceeded to Antigua, having left Brother and Sister Hyde at Montserrat, with Maria Griggs, who had proceeded with Sister Hyde for the sake of her health. On Friday, the weather continuing very stormy, they put back to Montserrat, purposing to stop until Monday morning, and then to go forward. On the morning of that day another sail appeared in sight, which proved to be the mail-boat, and, thinking the schooner to be a dull sailing vessel, Brother White proposed to leave her, and go to Antigua in the mail-boat. To this the Brethren Oke and Hillier were much opposed, and the Captain remonstrated; the Mate also implored them not to leave the vessel. Brother White is represented as having been immovable

in his purpose, to which they yielded. Having taken out what luggage they thought proper, the schooner proceeded on her way, (on Monday, five o'clock,) and arrived in Antigua about ten o'clock on Wednesday morning. She again left that place on Friday morning at two, and arrived here at ten o'clock in the morning, bringing us the distressing intelligence that there were tidings of the Preachers, and that in the channel between Nevis and St. Kitt's they had seen several pieces of a wreck. About half past twelve, a piece of a box-lid was brought to me, on which there is in the hand-writing of Mr. Oke, his name and address. This has been recognised by several of our friends as his hat-box. This morning I received a letter from Brother Felvus, of which the following is an extract :—

"St. Bart's, March 2, 1826.

"I heard the appalling intelligence last night, that the mail-boat, in which the Preachers went from Montserrat to Antigua, was wrecked upon Sandy Island, St. John's. (Antigua;) this account is given by the Mate, who says, when the vessel struck, there came a sea and washed the boat off the deck, and he and another seaman leaped after her, and that he alone got in the boat; he tried to make the vessel again, but the wind and sea were so high, that he could not; he was driven to Rodunda, where he was picked up by a French sloop, who brought him here (St. Bart's.) This happened on the night of the 28th February."

From Mr. Hyde, dated Montserrat, March 7, 1826.

I sit down in deep distress to communicate to you the most distressing intelligence. Dear Brother White, his wife, and children, are no more! Dear Brother Truscott, his wife, and child, are no more! The Brethren Hillier, Oke, and Jones, are no more! Their servants and the crew have also perished. The dear servants of God and families mentioned, were all wrecked on a sand-bank on the shores of Antigua. Mrs. Jones and the Captain were three days on the wreck. The Captain however in the end, perished, and none but poor Mrs. Jones was saved. It is said here that nineteen persons were lost. It was the mail-boat. This Island is truly a place of weeping; nothing but cries and lamentations have been heard since the news arrived. They were detained here a few days by bad weather, but being anxious to get to their stations (having been away at the District Meeting three Sundays,) they took the mail-boat. It blew hard all the following night, and the end you have heard. What is the state of the people in Antigua I know not, but unquestionably one of the most afflictive into which a society was ever thrown. O that God may make

this mysterious dispensation useful to us all! May he bless it to the surviving Missionaries and to all the people! I cannot say more, We have just heard the painful intelligence, and have been weeping ever since. The mail-boat waits for this.

P. S. We have heard that they took each other in their arms, and waited the waves that washed them into eternity!

The following additional particulars have been communicated by an American gentleman, in a letter, dated Antigua, 5th of March, inserted in the *Religious Intelligencer*, published at Newhaven, Connecticut :—

"At Montserrat, the number of the Mission Family which went on board the Maria, including a servant, amounted to thirteen souls; a young lady took passage with them.—On Friday the 3rd instant, word was brought that a wreck was seen on the Weymouth (a shore about four miles from the harbour, and only half a mile from a small Island called Sandy Island) with two persons on it. Two or three boats immediately went down, and found it to be the wreck of the mail-boat, Maria; and the only survivor of twenty-one souls, Mrs. Jones, in a state of insensibility. It appears that she had been placed by the Captain (Whitney) between the bowsprit-bits, where she could not wash away. The body of Captain Whitney, the only one found, was lying near the wreck; he had not been dead, probably, more than an hour; he was on the bowsprit about two o'clock in the afternoon.

"Mrs. Jones is slowly recovering; and is so far restored to her recollection as to say that she knows all the circumstances of the shipwreck; but the medical men forbid her being questioned at present. The following circumstances, however, have been communicated by her:—The vessel struck on the reef in the night—three or four days had elapsed when she was taken off—Mr. White, his wife, three children, and a servant, were all swept away together, clinging to one another. Mr. Hillier attempted to swim to Sandy Island, and was drowned in her sight—her infant was washed away from her arms, her husband died in her lap, the night before she was taken off, and was washed away. As returning recollection opens to her, the horrors of the scene she has witnessed, she often exclaims—"Oh Captain Whitney! why did he save me!" She is undoubtedly, most to be pitied; for we have good reason to indulge the hope that her friends are in heaven—that the scenes of Weymouth shore were but a passage to the haven of bliss!

"Mysterious are the ways of an unerring Providence! With astonishment we behold a delicate woman, of twenty years, for four days without sustenance, exposed to the inclemency of the weather, yet supported,

while hardy seamen were dying around her—and, finally, the sole survivor of twenty-one persons! We see the whole Mission Family of this Island called, in a few short hours, from their earthly labours; but to receive, as we trust, a heavenly reward. But who shall say to the Supreme Governor of the Universe, “What doest thou?—*Shall not the Judge of the earth do right?*”

kins, Joseph Drake, Young, Moore, Kent, Thos. Hopkins, Benj. Pyne, and Mr. Rich. Foster, jun. Cambridge, when twenty-one pounds, eleven shillings and twopence were collected, in aid of the funds of the Parent Society. The services of the day will long be remembered with gratitude. The Meetings were well attended; and we have reason to believe the presence of God was in our assembly.

DOMESTIC MISS. INTELLIGENCE.

ANNIVERSARIES, &c.

On Tuesday, the 23d of May, was holden, at High Wycombe, the Fifth Anniversary of the South Buck's Auxiliary Society. In the morning, Rev. C. S. Stewart, American Missionary from the Sandwich Islands, preached, at Crendon-lane, a very appropriate sermon, from Mark xvi. 15. In the evening, Rev. W. Orme, of Camberwell, preached, at Ebenezer Chapel, from Acts xxi. 14. The meeting for business was held in the afternoon, at the Town-Hall. The chair was taken by Mr. Alderman Parker, and the Report read by Rev. J. Harrison, Secretary. This Meeting was rendered peculiarly interesting, from the assistance of Rev. J. Arundel and Rev. W. Orme, and from the deeply affecting details of Rev. W. Ellis, Missionary. The following Ministers also took a part in the proceedings of the day:—Rev. C. J. Williams, A. M., Curate of Wycombe; Rev. W. Eadleman, B. A., also of the Establishment; Rev. Mr. Roe, Wesleyan; Rev. Messrs. Allom, May, and Terry, Baptists; Rev. Mr. Owen, (Countess of Huntingdon's connexion); Rev. Messrs. Ashwell, Bristow, (of Exeter); Judson, Harrison, Harsant, Paul, G. Redford, A. M., and B. Sugden. There was a very large attendance at the different meetings. The expressions of delight were universal; and it is hoped that the effect will be to raise the zeal and promote the exertions of all who enjoyed the pleasures of the day.

CAMBRIDGESHIRE, &c.

The Fourteenth Anniversary of the Society for Cambridgeshire and its vicinity, was held at the Rev. Thomas Hopkin's Meeting-house, Linton, on Tuesday, the 30th of May, when two appropriate and impressive sermons were preached, one by the Rev. John Medway of Melbourne, the other by the Rev. Henry Townley.

In the afternoon, the Society met for the transaction of business, Mr. Haylock, Treasurer, in the chair. The Rev. Jas. Miles of Foulmire opened the business with prayer. The Resolutions were moved and seconded by the Rev. Messrs. Wm. Clayton, Sam. Thodey, Henry Townley, Jas. Miles, Jas. Hop-

Anniversary of the Yorkshire West Riding Auxiliary Missionary Society.

A MOST interesting Meeting of this Auxiliary was held at Bradford, June the 5th, 6th, and 7th. The first service took place on the Monday evening, June 5th, when the Rev. D. Cope prayed and read the Scriptures; the Rev. S. Nichols, of Bawtry, preached on Rev. vii. 9, 10; and the Rev. M. Lees, of Dogley-lane, concluded. Mr. Bean read the hymns.

Tuesday morning, the friends assembled at a public breakfast, to hear the Report, Resolutions, &c. At ten o'clock the Rev. John Thorp, of Chester, preached on Prov. xxiv. 11, 12; Rev. Messrs. R. W. Hamilton, and White, of Northwram, prayed; and Mr. Eltringham, of Harrogate, gave out the hymns.

In the evening, the public Meeting was held. After Rev. R. Pool, of Kippin, had prayed, G. Rawson, Esq. the Treasurer, was called to the chair, and a *concise* report was read by Dr. Cope, the Secretary. Resolutions were then moved, and seconded by Drs. Collyer and Boothroyd. Rev. Messrs. Clayton, Thorpe, Nichols, Scales, Cockin, Jun. Parsons of Leeds, and J. Rawson, Pool, Goodwin (Baptist), Waterhouse, Scott, Messrs. Oldfield, Bates, Hodgson, &c.

The Meeting was most animated and interesting, and left on the minds of the assembly a most favourable impression towards the Parent Institution.

Wednesday morning, at half-past six, the ministers and others assembled for prayer; and, at ten o'clock, the congregation met, when the Rev. W. B. Collyer, D.D., preached from 1 Cor. iv. 20; Dr. Boothroyd and Mr. Lees prayed, and Mr. White read the hymns.

In the afternoon, the Rev. John Clayton, Jun., A.M., delivered a discourse on the 1 Cor. xii. 6; Dr. Townley (Wesleyan) and Mr. Bulmer prayed; and Mr. Tyler gave out the hymns.

These interesting services closed by the celebration of the Lord's Supper in the evening. An immense congregation assembled at this feast of unity and love. After prayer had been offered up by Mr. Hudswell, Dr. Collyer, who presided, delivered an address, and prayed for the divine blessing on the elements, Messrs. Nichols, Clayton, and Hamil-

ton, severally exhorted the church and congregation, and Dr. Cope concluded by prayer. It was a season long to be remembered; the sum of 225*l.* was collected, in all, at the several Meetings, notwithstanding the great pressure of the times; and we trust the feeling excited will long have an influence upon all who were present.

The friends at Bradford are requested to receive the thanks of the Committee of this Auxiliary for the kindness they displayed on the occasion in accommodating the ministers, as well as for their liberality in contributing to the cause. RICH. COPE, Secretary.

FORMATION OF NEW SOCIETIES.

ON Tuesday, April 25, a Public Meeting was held in the Independent Chapel, Long Sutton, Lincolnshire, for the purpose of forming an Auxiliary Missionary Society, to include the churches and congregations connected with the Association of Ministers of the Independent denomination for the Southern parts of Lincolnshire and the Isle of Ely. The Rev. H. J. Bunn took the Chair. Addresses were delivered by the Chairman; Rev. Messrs. Haynes, of Boston; Holmes, of Wisbeach; Tippetts of Lynn; Joseph, of Market Deeping; and Messrs. Ewin and Smith.

The Meeting was greatly enlivened by the presence of the Rev. W. Ellis, from the Society and Sandwich Islands, whose communications left an impression which cannot soon be lost. The Rev. J. Tippetts of Lynn, preached in the Evening. The contributions were liberal.

A Meeting was held on the following day in the Independent Chapel, Wisbeach, for the purpose of forming a Branch Society for that town, in connection with the above Auxiliary—on which occasion, the communications of the Rev. W. Ellis, excited the most desirable feeling, and the addresses of other Ministers and Friends called forth a deep interest for the salvation of the heathen. A sermon was preached in the evening.

SUSSEX AUXILIARY MISSIONARY SOCIETY

In connection with the Sussex Auxiliary, Nine Congregational-Branch Missionary Societies have been lately formed by the Rev. Henry Townley, and Rev. J. N. Goulty, Secretary to the said Auxiliary,—namely, at *Union-street Chapel, Brighton; Hanover Chapel, Brighton; Worthing; Arundel; Chichester; Harting; Horsham; Alfriston; and one for Bodle-street, Heathfield, and Hurstmonceux, united.*

The following Resolutions have been proposed and adopted, which the Directors fully approve and recommend to others, with such alterations as local circumstances may re-

quire; particularly Resolution VII., regarding two Committees.

I. That the Divine Redeemer having commanded his Disciples to go into all the world and preach the Gospel to every creature, it is therefore the incumbent duty of every Christian to exert himself to the utmost in the great work of making the Gospel known throughout the earth.

II. That this Meeting cordially approves of the principle and objects of the London Missionary Society, formed in the year 1795.

III. That a Branch Society be now formed, and that it be designated "The Branch Missionary Society of Union-street Chapel, Brighton," in connexion with the Sussex Auxiliary Society.

IV. That every person subscribing any sum, periodically, be considered a member of this Society.

V. That a subscriber of one penny per week be entitled to a Quarterly Missionary Sketch; and all collectors of one shilling per week, and upwards, be entitled to a Quarterly Chronicle. All subscribers of ten shillings per annum, to the Abstract of the Annual Report, and every Subscriber of one guinea per annum, and upwards, to the large Report. That a child subscribing a half-penny a week be entitled to a Missionary Sketch half-yearly.

VI. That considering the magnitude of Missionary work, and the great expenditure requisite for evangelizing Six Hundred Millions of Heathens, it is desirable that every inhabitant or visitor of Brighton, and its vicinity, should, as far as circumstances will admit, be invited to contribute to the great object of this Society.

VII. That a President, a Committee of Ladies, and a Committee of Gentlemen, with their respective Treasurers and Secretaries, be chosen annually to carry the object of this Society into effect; that each Committee have power to add to their number; and that three form a quorum.

VIII. That the following Ladies and Gentlemen be appointed for the ensuing year, viz.—

IX. That the Committees severally appoint Collectors; that the Committees meet once a month to receive the contributions, and pay over the amounts to their respective Treasurers.

X. That in harmony with the spirit of the fundamental principle of the Parent Society, the members of this Society desire to maintain friendly intercourse with the members of all other Societies engaged in the same glorious work, and heartily to rejoice in, and pray for their success.

XI. That a general Meeting of this Branch Society be held annually for the purpose of electing the Committees and Officers for the ensuing year, and to receive the Report of the proceedings.

ORDINATION OF MISSIONARIES.

MR. ADAM LILLIE.

On Tuesday evening, March 28th, Mr. A. Lillie, late student at Gosport, was publicly set apart to the work of a Missionary to the Heathen, by imposition of hands, at the Rev. Thomas Jackson's chapel, Stockwell. The Rev. Wm. Orme introduced the services by reading suitable portions of the Holy Scriptures and prayer; Rev. W. Reeve, gave an account of the Society's Missions in India, particularly that at Belgaum, to which Mr. Lillie had been appointed; Rev. J. Arundel asked the Missionary appropriate questions; Rev. T. Jackson offered the ordination prayer; Rev. Geo. Collison gave the charge, which was founded on James v. 17-20 verses; and Rev. H. Townley addressed the people from Matt. xiii. 31, 32. The place of worship was crowded to excess, and the numerous auditors appeared to be deeply impressed with the solemn and interesting services.

REV. DR. MORRISON.

On Thursday evening, April 13th, there was a special Meeting of the friends of the Missionary Society held at Hoxton chapel, for the purpose of commending the Rev. Dr. Morrison, his family, and his future labours in China, to the care and blessing of God. Rev. W. F. Platt read appropriate portions of the Holy Scripture and prayed; Rev. H. F. Burder, A.M. delivered an introductory address on the importance of the Chinese Mission, and the obligations of the Christian church, to pray for the Missionary labouring in that vast Empire. Dr. Morrison then delivered a Missionary profession, founded, upon Acts xx. 22; and Heb. xi. 8. Rev. Dr. Harris, offered up the prayers of a numerous and deeply interested assembly, for Dr. M. and his family; Rev. Dr. Waugh, who was formerly the pastor of Dr. M., addressed to him some suitably encouraging observations from Matt. xxviii. 20, in the last clause, and the Rev. H. Townley, concluded by a short address from Luke v. 4, and prayer.

MR. JAMES ROBERTSON.

On Wednesday, June 14th, Mr. James Robertson, late student at Gosport, appointed to join Rev. T. M. Adams at Benares, was ordained in Hope Street chapel; Rev. Mr. Morley's, Hull; the services were commenced by the Rev. T. Hicks, of Cottingham, with reading the sacred scriptures and prayer; the questions were proposed by Rev. Mr. Morley; the ordination prayer was offered, with laying on of hands, by the Rev. Dr. Collyer, London; the charge, founded on John xxi. 16, was delivered by the Rev. Dr. Wardlaw, of Glasgow, formerly Mr. Robert-

son's pastor; and the address to the congregation was given by Rev. Edward Parsons, Leeds, from Psalm cxxii. 6, who also concluded with prayer.

DEPARTURE OF MISSIONARIES.

On Monday, May 1st, the Rev. John Smith, A.M. and Mrs. Smith, appointed to Malacca; the Rev. A. Lillie, and Mrs. Lillie appointed to Belgaum; and Mr. and Mrs. Paine, printer, appointed to Bellary; sailed from Portsmouth for India in the ship Lady Holland, Capt. Snell.

On the same day Rev. Dr. Morrison, Mrs. Morrison, and three children, sailed from Gravesend, in the ship Orwell, Capt. Farar, for China.

On Friday, the 5th of May, Rev. David Johns, appointed to succeed the late Mr. Jeffreys, at Ambatoumanga, and Mrs. Johns; Mr. James Cameron, and Mrs. Cameron, (carpenter); Mr. John Cummins, and Mrs. Cummins, (cotton-spinner); and Roloun Baloun, one of the native youths of Madagascar, who has finished his education at Manchester, and who has also learnt the art of weaving and dyeing cotton, all sailed from Gravesend in the ship Alexander, Captain Richardson.

On Tuesday, June 20, the Rev. J. D. Pearson, of Chinsurah, who has been in this country since April, 1824, for the benefit of his health, and which, through Divine Goodness, is so far improved as to warrant his return to his station in India; Rev. James Robertson, appointed to Benares; and the Rev. Jacob Tomlin, B. A. appointed to Malacca, sailed from the Downs in the ship Florentia, Captain Aldham, for Calcutta.

The Directors earnestly entreat, on behalf of the labourers now sent forth to different stations in the Pagan world, the prayers of all the friends of the Society, that their lives may be preserved, and the success of their exertions greatly advanced, through the mighty power of Him who worketh all in all.

NOTICES.

On 16, 17, and 18th inst. the Anniversary of the Norfolk Missionary Association will be held at Norwich; the Rev. George Clayton and the Rev. T. Morell have engaged to preach; the Rev. Wm. Ellis is also expected to attend.

On the 19th and 20th, the Anniversary of the Berkshire Auxiliary Society will be held at Reading; the Rev. Wm. Reeve, from Bellary, and the Rev. James Parsons, of York, are engaged as the preachers; Mr. Ellis is also expected.

On the 27th, the Anniversary of the Essex Auxiliary Missionary Society will be held

at Maldon. The sermon will be preached by the Rev. Wm. Jay, of Bath; Rev. S. Curwen, and Rev. J. Arundel, Home Secretary of the Parent Society, are expected to be present.

The writer of a letter, under date Tuesday, May 23, 1826, is respectfully informed that the Directors have made it a rule not to attend to *anonymous* applications.

LETTERS RECEIVED FROM MISSIONARIES, &c.

<i>Name.</i>	<i>Place.</i>	<i>Date.</i>
Mr. C. Piffard	Kidderpore ..	25 October, 1825.
— G. Mundy	Chinsurah ..	27 August, 1825.
— S. S. Wilson	Malta	January, 1826.
Messrs. Bennet and Tyerman ..	Canton	14 November, 1825.
Mr. C. H. Thomsen	Singapore ..	16 August, 1825. (Dup.)
— James Humphreys	Malacca	8 November, 1825.
— T. Beighton	Dated, Singapore ..	23 November, 1825.
Messrs. Humphreys and Collie ..	Malacca	6 October, 1825.
Mr. W. H. Medhurst ..	Batavia	8 September and 9 Novem. 1825.
— C. H. Thomsen	Singapore ..	30 November, 1825.
— J. W. Massie	Dated Bangalore ..	September and 1 October, 1825.
— Ditto	Dated Bombay ..	15 November, 1825.
— W. Taylor	Madras	3 November, 1825.
— T. Jones	Otaheite	19 November, 1825.
— G. Pritchard	—	22 November, 1825.
— J. Lowndes	Corfu	3 March, 1826.
— T. Beighton	Pinang	10 June, 22 Sept. and 13 Oct, 1825.
Messrs. Humphreys, Collie, &c. ..	Malacca	26 August, 1825.
— Ditto and ditto	—	27 August, 1825.
Mr. E. Armitage	Eimeo	22 February, 1825.
— Ditto	—	10 May, 1825.
— W. P. Crook	Otaheite	25 May, 1825.
— G. Barff	Huahine	5 June, 1825. (2 letters)
— L. E. Threlkeld ..	Newcastle, N. S. Wales ..	29 August, 1825.
— W. H. Medhurst	Batavia	27 August, 1825.
— George Pritchard ..	Otaheite	22 November, 1825.
— R. Knill	St. Petersburg ..	12 and 24 March, 1826.
— Edmund Crisp	Madras	25 October, 1825.
— John Wray	Berbice	6 February, 1826.
— Ditto	—	7 March, 1826.
— T. Beighton	Pinang	1 November, 1825.
— J. Massie	Bombay	28 November, 1825.
Messrs. Laidler and Massie	Bangalore & Bombay ..	11 and 28 November, 1825.
Mr. John Wray	Berbice	20 February, 1826.
— W. Anderson	Pacaltsdorp ..	16 January, 1826.
— H. Helm	Bethelsdorp ..	23 January, 1826.
Messrs. Hamilton and Moffat ..	Lattakoo	1 December, 1825. (2 letters.)
Mr. R. Moffat	—	2 December, 1825.
— R. Hamilton	—	15 December, 1825.
— W. Fyvie	Bombay	30 December, 1825.
— T. Salmon	Surat	1 January, 1826.
— J. Edmunds	Chinsurah ..	29 June, 1825.
— C. Pitman	Eimeo	21 September, 1825.
— S. Laidler	Bangalore ..	9 August, 1825.
— Ditto	—	3 October, 1825.
— W. Taylor	Madras	2 January, 1826.
— J. W. Massie	Bombay	4 January, 1826.
— W. H. Medhurst ..	Batavia	28 October, 1825.
— Ditto	—	9 November, 1825.
— Ditto	—	6 January, 1826.
— W. Campbell	Bangalore ..	12 December, 1825.
— S. Laidler	—	23 December, 1825.
— E. Crisp	Madras	4 January, 1826.
— W. Taylor	—	5 January, 1826.
— Peter Wright	Bethelsdorp ..	28 January, 1826.
— L. Threlkeld	Newcastle ..	18 October, 1825.
— S. Laidler	Bangalore ..	2 September, 1825.
— R. Knill	St. Petersburg ..	2 and 14 April, 1826.
— E. Crisp	Madras	4 January, 1826.
Messrs. Gordon and Dawson ..	Vizagapatam ..	2 January, 1826.
Mr. W. H. Medhurst ..	Batavia	2 January, 1826.
— Ditto	Ditto	18 January, 1826.
— C. Mead	Comboconum ..	31 December, 1825.
— W. Howell	Cuddapah ..	6 January, 1826.
— W. Taylor	Madras	10 January, 1826.
Rev. R. Miles	Cape Town ..	10 March, 1826.
Mr. S. S. Wilson	Malta	16 April, 1826.
— James Hill	Calcutta	27 January, 1826.
Rev. R. Miles	Cape Town ..	31 March, 1826. 2 letters.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 May, to 16 June, 1826.]

IN LONDON AND ITS VICINITY.

Samuel Robinson, Esq. Donation	52	10	0
Edward Shewell, Esq. ditto	25	0	0
W. T. ditto	1	0	0
J. H. H. ditto	5	0	0
M. T., the Widow of an Independent Minister.	1	0	0
Mrs. D. Rev. C. Hyatt, jun.	2	0	0
Two Sisters, by Mr. J. King	1	0	0
M. M. Clapton, Donation	2	0	0
John Penn Holford, Esq. L. S.	10	10	0
Capt. T. W. Aldham, H. E. C. ship Florentia.	5	0	0
Gratitude to Christ for his continued mercies, by a Mite to Missions.	5	0	0
Missionary Box by Mr. White and Family, by Rev. Dr. Winter	6	0	9
Ditto, by Mary Ann Howes	0	6	3
Ditto, by Mr. Slous	0	15	0
Ditto, by Mrs. Brunton	0	8	6
Bethnal Green.—Ebenezer Chapel Adxiliary Society.—Rev. R. Langford, Treas.	8	6	0
Ditto, Juvenile Miss. Society, by Miss Haye ..	4	15	0
Camden Town.—Miss. Box, by Miss Dunbar	0	16	8
Collections for half a year to April ..	2	4	7
	3	1	3
Clapham Society in aid of Missions.—Rev. G. Browne	20	0	0
Kensington Aux. Society.—Rev. Mr. Vaughan ..	100	0	0
New Court Sunday School.—Some Girls, by Mr. Lloyd	0	14	0
Peckham.—Camden Chapel.—Collections after Sermons by Rev. W. Jay	120	14	5
Sloane-street.—Union Chapel.—Collected at Missionary Prayer Meetings, by Mr. Edwell ..	3	3	0
Stoke Newington.—Church-street Meeting.— Rev. D. Harris, Collection	20	0	0
Union-street Auxiliary Society.—A Lady, by Rev. J. Arundel	2	2	0
Anonymous	100	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Berks.—New Windsor Auxiliary Society.—Mr. John Ray, Treas.			
Annual and Weekly Subscriptions ..	16	10	0
Produce of Five Miss. Boxes	3	4	0
Miss. Box at Mr. James Haynes, after Prayer Meeting	0	17	11
	20	17	11
Bucks.—Aylesbury Sunday School.—Miss Payne, Treas., by Rev W. Gunn	5	14	0
Chalfont.—Mrs. Chandler and Friends	1	2	0
Ditto, Missionary Castle	0	6	6
	1	8	6
South Bucks Auxiliary Society.—A few Friends at Hambleden and Skermet, by the Misses White and Skeene	0	13	6
Cambridgeshire.—Cambridge.—Mr. Verlander, by Rev. S. Thodey	5	0	0
Royston.—Rev. T. Towne.—Balance of Ac- count	0	9	6
Cheshire.—Chester Auxiliary Society.—J. Wil- liamson, Esq. Treasurer	57	11	8
A Friend	5	0	0
Tintwistle.—Penny-a-week Society, by Mr. James Rhodes, Macclesfield	17	0	0
Devonshire.—Chudleigh.—Rev. J Davidson, Donation	10	0	0
North Auxiliary Society.—Rev. E. Corbishley			
Subscriptions	3	12	6
Collection after Sermon	3	15	0
	7	7	6

Dorset.—Beaminster.—Mrs. Gale, Penny-a- week Society	2	0	0
Weymouth.—Sundries, by Mr. P. Walker ..	34	18	2
Essex.—Rev. J. Alcott	17	2	9
Hants.—Alton.—Rev. C. Howell.			
Subscriptions	3	12	6
Collection	2	6	0
Ditto, at Shortheath	0	8	6
Ditto, by Daniels and Hellier	0	10	6
Ditto, by Miss Goodwin	7	0	0
Miss. Box at Chapel	0	7	8
Ditto, Rev. C. Howell	0	9	1
Ditto, Miss Heigham	0	11	9
	15	5	6
Fareham.—Rev. T. Eastman	8	8	0
Gosport Female Auxiliary Miss. Society.—By Miss Bogue	4	15	1
Elson, ditto, ditto	4	7	11
Collected from Children in Sun- School at Gosport	3	1	8
Ditto, from Children of the Congregation	2	5	9
Ditto, Sunday School Teachers ..	2	3	0
Ditto, a few Friends	0	11	6
Subscriptions	2	2	0
	19	6	11
Isle of Wight.—Newport.—One Year's Sub. at a Penny per Week, by H. W.	11	0	0
Ditto, Rev. Mr. Binney	11	17	10
Ryde.—Rev. T. S. Guyer and Congregation	6	16	6
Mrs. Hayward and Friends ..	1	8	10
Mrs. Hatfield's Miss. Box and Penny-a-Week Subscrip.	2	13	6
Miss Loder.—Miss. Box	2	15	0
	13	13	10
Lymington.—Female Association, by Rev. D. E. Ferd	8	4	0
Titchfield.—Rev. J. Flower and Congregation ..	7	0	0
Winchester.—Mr. John Dummer	2	0	0
Hertfordshire Auxiliary Society, by Rev. C. Maslen	20	0	0
Ditto.—Bushey.—Rev. Mr. Snell ..	10	6	0
	30	6	0
Cheshunt.—Rev. J. Hall	5	1	2
Hereford.—Mr. J. Barnes, Donation	0	13	0
Kent Auxiliary Society.—Sheerness Associa- tion, Mr. E. Mullinger, and Mr. J. Bishop, Secretary	25	0	0
Lewisham.—Per Mr. W. J. Hope Subscription	1	1	0
Mrs. Hope and four Children, at a Penny per Week each ..	1	1	8
A few Pupils and Friends	0	10	0
	2	12	8
Lancashire.—Warrington.—St. John's Chapel. Rev. A. Hay	31	5	0
Leicestershire, Nottinghamshire, & Derbyshire Auxiliary Society.— Mr. J. Nunnely, Treas.			
Leicestershire.—Leicester, Bond- street.—Rev. E. Webb.			
Error in last year's Account	10	0	0
Female Association for the Education of Native Females in India	20	0	0
Juvenile Association ..	14	15	0
Subscriptions	5	10	6
Carried forward ...	50	5	6

MISSIONARY CONTRIBUTIONS

Brought forward.....	30	5	6	
Missionary Box, in Vestry	9	17	3	
Ditto, in a Milliner's Work-room	0	12	3	51 15 0
Free-lane.—Rev. T. Mitchel.—Subscriptions and Collections	6	11	0	
Ashby-de-la-Zouch.—Collection.	3	3	0	
Bardon and Donnington, (to Account of last year.)	3	0	0	
Kibworth.—Rev. E. Chater.—Collection	2	13	6	
Mr. Glover's Children	1	4	0	
Sun. School ditto	2	2	0	6 0 0
Lutterworth.—Rev. Mr. Williams	10	0	0	
Mitton.—Rev. Mr. Roberts	7	0	0	
Narborough.—Rev. Mr. Bidford.—Colls.	5	15	0	
Miss Tomkins's Young Ladies	6	10	0	12 5 0
Newton Burgoland.—Friends, by Miss Driver	1	16	6	
Theddington.—By Miss Elston.	2	0	0	103 10 6
Nottinghamshire.—Nottingham; by Rev. Messrs. Aliott, Cecil, Gilbert, Jack, and Jones.				
Mr. Clark, for Reports	0	4	8	
A Friend, by Mr. Aliott	1	1	0	
Zion Chapel Juven. Aux. Society	5	8	0	
Castle Gate ditto	22	12	2	
Girls in Sun. School	1	16	5	
Mary-Gate ditto	0	12	3	
Isen-Green ditto, Girls	1	3	4	
Ditto, Boys	1	0	2	
Females in House of Correction	0	1	6	
Collected in a Warehouse, by a Friend	2	3	0	
A Friend	1	0	0	
Produce of the Nottingham Mission Bazar	20	0	0	
Ladies' Association.—Mrs. Shuttleworth, Treas.	30	0	0	
Collection after Sermon by Rev. G. Clayton	29	2	0	
Salem Chapel, Nottingham	5	3	2	
Annual Subscription	1	1	0	122 8 8
Mansfield.—Collection Penny-per-week Sub.	17	6	7	
A few Children, by Mr. Mundy	22	13	10	
A Friend, by Mrs. Foster	0	8	7	
Sunday School Girls	2	0	0	
	1	5	2	43 14 9
Sutton.—Rev. Mr. Keene.				
Collection	4	10	6	
Young Ladies at Miss Harris's	4	0	0	
Sunday School Girls	3	2	0	
Newton	2	17	0	
Miss. Box at Rev. T. Keene's	1	0	0	35 9 6
Carried forward.....	285	2	10	181 12 4

Brought forward..	285	2	10	
Derbyshire.—Derby.—Juvenile Society	12	14	9	
Female ditto	11	1	4	
Findern	0	15	0	
Eaton	1	0	0	
Produce of Trees	0	10	0	36 1 1
Ashbourn.—Rev. Mr. Start.—Lady Huntingdon's Chapel.—Collections.	16	10	0	
Sun. School Miss. Box	0	14	0	17 4 0
Alfreton.—Rev. Mr. Bencliff.—Miss. Box	5	0	0	
Scelstone.—Penny-a-Week Subscrip.	5	10	2	
Petrick Miss. Box	2	0	0	12 10 2
Belper.—Rev. Mr. Gawthorne.—Mission. Association.	18	8	0	
Heage ditto.—Mr. Samuel Levin	19	14	1	38 2 1
Ilkeston.—Rev. Mr. Shaw.—Penny-a-Week Society and Collection	19	10	0	
Moor-Green Coll. by ditto	5	0	6	24 10 0
Matlock.—Rev. Mr. Wilson.				
Subscription	2	0	0	
Penny-per-Week Collections, by Mrs. Wilson	12	19	0	
Sunday School	2	16	2	
Missionary Box	0	5	0	13 0 8
Melbourne.—Rev. Mr. Ellaby.				
Miss Tomlinson's Monthly Subs.	3	1	8	
Sundries, by Mrs. Hollingsworth.	4	18	0	
Miss. Box in Chapel	0	5	9	
Miss Parker	0	10	0	6 14 9
Repton.—Rev. Mr. Pritchard.				
Collection	4	0	0	
Barrow ditto	2	14	0	6 14 0
Part Collection in Winfield Park Chapel	1	0	9	
Miss. Box, Huf-field Gate Chap.	1	0	0	2 0 0
Wirksworth.—Rev. Hive.				
Penny per Week Subscriptions	25	0	0	
Annual Subscrip.	1	0	0	26 0 0
Collections at the Anniversary Services	179	16	0	
Less Expenses	566	12	0	14 10
Middlesex.—Whetstone and Totteridge.—Mr. R. Lynes	3	17	0	542 2
Southgate.—Rev. W. Lloyd and Friend.—Subscriptions, Donations, and Collections	20	0	0	3 17
Carried forward.....	285	2	10	23 17

Brought forward..

Seizes Auxiliary Missionary Society.	
Subscriptions.....	2 2 0
Penny Subscriptions for one	
Year, ending April 30, 1826,	
Male Branch.....	6 18 6
The like Subscriptions.—Re-	
male Branch.....	5 3 2
Collections after Two Sermons,	
by Messrs. Stewart and Ellis.	11 4 6
Missionary Boxes.....	0 5 0
Interest.....	0 4 10

25 17 3
25 15 0
3 0 0
10 0 0
10 0 0
25 7 7
10 0 0

Moumouthshire. —Collection per Mr. E. Jones.	3 0 0
Norfolk. —Yarmouth.—For the Education of	
<i>John Palmer</i> , Native Teacher, 7th payment	10 0 0
Northamptonshire. —Wellingbro'.—Rev. J. Re-	
nals and Friends.....	10 0 0
Somersetshire. —Bristol Tabernacle Adult and	
Juvenile Missionary Society.—R. Ferres,	
Esq. Treas.....	25 7 7
Staffordshire, North Auxiliary Miss. Society.	
Burslem. —Rev. J. Conder.	
Coll. after Sermon by the Rev. J. Eagleton	10 0 0
Cheadle. —Bethel Chapel.—Rev.	
Mr. Clarke.	
Children in Sunday School at	
Teon.....	1 3 0
Sunday School Children.....	1 6 9
Miss. Box in the Chapel.....	0 6 5
A few Subscriptions.....	0 12 4
Susannah Holmes, by lending	
Tracts.....	2 7 0
Miss. Box of J. Holmes.....	1 1 3
	6 16 9
Expenses.....	0 5 8

Expenses..... 0 5 8

Eccleshall, Annual Subscription.....	6 11 1
Hanley. —Tabernacle.—Rev. Mr. Newland.	0 10 0
Collection after the Lord's Supper.....	15 19 4
Lane End. —Rev. Mr. Brewis.	
Collection after a Sermon by Rev. Mr.	
Eagleton.....	5 0 0
Newcastle-under-Line. —Marsh Chapel.—Rev.	
Thomas Sleigh.—Collection after Sermon	
by the Rev. John Clayton, jun.....	10 15 2
Shelton. —Hope Chapel.—Rev. Mr. Jackson.	
Collection at the Public Meeting.....	11 13 7
	60 9 2
Less Expenses.....	25 0 3

35 8 11

Suffolk Society in aid of Missions.—

Mr. Shepherd Ray, Treas.

Becles	25 14 4
Bergholt	8 12 8
Bungay	19 6 6
Bungay and Denton, for Native	
Teacher, <i>John Owen</i>	10 0 0
Bury St. Edmunds	21 13 0
Clure	1 6 0
Debenham	16 2 7
Framlingham and Rendham	12 3 3
Halesworth	11 5 2
Hadleigh	10 7 2
Ipswich, Tacket-street	40 12 6
Ditto, Dairy-lane	3 0 0
Lowestoft	5 9 9
Melford	3 15 0
Needham Market	6 3 8
Southwold	18 19 0
Stowmarket	27 18 3
Sudbury	48 11 1
Wattlesfield	12 0 0
Woodbridge	20 1 9
Walpole	6 0 0
Wickham Brook	6 0 3
Wrentham	7 6 2

342 7 1

Surrey.—A Friend by the Rev. S. A. Dubourg

Sussex.—Rye.—Rev. Mr. Noble..... 7 2 10

Worthing.—Rev. L. Winchester.

Subscriptions collected by Mrs. Ashton, &c. 5 2

Warwickshire, &c. Auxiliary.—Rev. T. East.

Balance of Account.....	76 7 3
Wilts. and North-East Somerset Auxiliary Mis-	
sionary Society. —Treas. W. M. Everett,	
Esq., Secs. Messrs. Elliott and Tidman,	
Avebury.—Rev. W. Cornwall.	
Weekly Subscrip.....	4 0 6
Collection.....	3 17 6
	7 17 6

Bradford. —Rev. D. Fleming.	
Collection and Subscriptions.....	30 0 6
Chippenhams. —Rev. J. Reece.	
Collection.....	5 9 6
Corsham. —Rev. J. Slade.	
Weekly Subscrip.....	1 10 0
Missionary Box.....	0 11 0
Collection.....	5 1 1
	7 2 1

Devizes. —Rev. R. Elliot.	
Miss. Association.....	22 16 4
Missionary Boxes.....	4 3 8
Female Friends.....	1 1 0
Annual Collections.....	34 3 0
	62 4 0

Heytesbury. —Rev. S. King.	
Collection and Weekly Sub.....	13 0 0
Holt. —Rev. J. Hamlyn.	
Subscriptions.....	20 0 0
Collection.....	10 0 0
	30 0 0

Market Lavington. —	
Rev. J. Guard.	
Annual Subscrip.....	3 1 0
Weekly ditto, by	
Miss Gauntlet.....	2 4 10
Ditto, Mrs. Half	
penny.....	3 11 10
Missionary Box, by	
Miss Lyndall.....	0 19 10
Donation.....	0 2 6
	10 0 0

Marlbro. —Rev. R. Tozer.	
Subscriptions.....	26 4 0
Collection.....	10 9 6
	34 13 6

Melksham. —Rev. J. Honeywill.	
Weekly Subscrips.	
by Miss Honeywill.....	6 8 0
J. Wiltshire, Esq.	
Annual Sub.....	1 0 0
Collection.....	5 0 0
	12 8 0

Salisbury.—Rev. J. E. Good.

Weekly Subscrips.	
Collected by	
Miss Adlam.....	1 14 11
— M. Adlam.....	2 5 3
— Batt.....	1 14 7
— Barrett.....	1 15 10
— Bingham.....	2 6 7
— M. Bingham.....	1 12 10
— M. Cooke.....	2 16 0
— Keynes.....	2 6 7
— Kitto.....	2 1 5
— Macklin.....	3 3 2
— Rowe.....	2 12 4
Mr. Bowman	3 11 11
— J. Griffin.....	0 16 4
— J. Moore.....	2 3 2
Sunday School	2 8 2
Missionary Box	2 17 0
Annual Subs. and	
Donations	7 18 6
Ditto Collections	10 0 0
	54 4 9
Less Expenses.....	2 3 3
	52 1 6

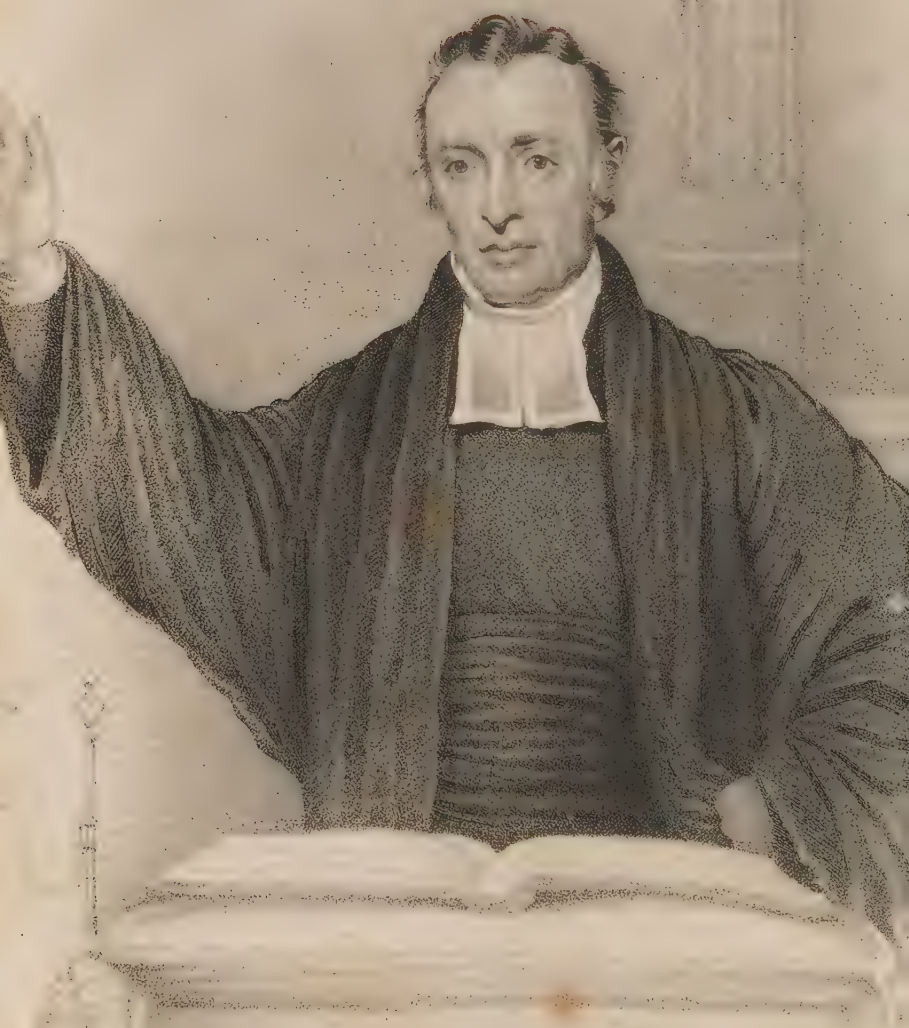
Trowbridge.—Rev. B. Kent.

Annual Collection and Monthly	
Subscriptions.....	33 3 7
Annual Subscriptions.....	4 16 0

Carried forward... 37 12 7 302 15 8

MISSIONARY CONTRIBUTIONS

Brought forward		37	19	7	302	15	8
Miss. Boxes of							
Mr. Brown.....	1	3	6				
— Stevens.....	0	12	9				
— Cook.....	0	5	7				
— Tucker.....	0	5	8				
— Newth.....	0	6	2				
Sundry.....	1	1	9				
Juvenile Subscriptions Collected by							
Miss Gregory.....	4	9	9				
— Brown.....	2	4	6				
— Heale.....	3	5	4				
— Dyer.....	7	0	10				
— Newth.....	1	18	0				
— M. Ball.....	1	17	4				
— Vine.....	2	15	11				
— Tomkins.....	0	12	0				
— Moody.....	2	14	9				
— B. Bendall.....	0	14	7				
— Kemp.....	1	12	0				
— L. Styles.....	3	11	9				
— C. Long.....	0	3	11				
— Stratton.....	1	15	6				
— Jukes, Sunday							
School Children..	1	10	19				
				78	2	0	
Warminster.—Rev. J. A. Roberts.							
Subscriptions and Collections..	52	14	1				
Westbury.—Rev. S. Raban.							
Quarterly & Weekly							
Subscriptions.....	10	2	3				
Donations.....	3	2	0				
Collections.....	12	0	0				
	25	4	3				
Less Expenses....	0	14	0				
				24	10	3	
				458	2	0	
Bulford.—Rev. J. Angear and Friends.....	11	10	0				
Wilton.—Subscriptions and Collection.....	9	0	0				
Yorkshire.—Hull and East Riding Auxiliary Society.—Hornsea.—Rev. J. Sykes.—Sub.	5	1	0				
Kendal Auxil. Society.—Mr R. Greenhow..	13	0	0				
Northallerton.—Mr. M. Trowsdale.							
Subscriptions, &c.....	2	6	0				
Penny-a-week Society.—Miss S.							
Trowsdale.....	0	4	4				
				2	10	4	
West Riding Auxiliary Society.—							
G. Rawson, Esq. Treas.							
Allerton.....	1	10	0				
Bradford.....	9	14	4				
Ditto, Female Association....	36	19	4				
Ditto, Collections at the Anniversary of the West Riding Auxiliary.....	226	1	0				
Brighouse.....	8	0	0				
Carried forward..	282	4	8				
Brought forward....		282	4	8			
Churwell.....	14	8	6				
Dewsbury.....	5	0	0				
Dogley Lane.....	11	11	0				
Grafton.....	4	0	0				
Great Ouseburn.....	14	13	4				
Green Hamerton.....	10	4	7				
Halifax.—Sion Chapel.—Half							
Year.....	54	4	7				
Harrogate.....	5	0	0				
Heckmondwike.—Old Chapel..	17	17	0				
Ditto, for Education of Female Children in India, &c.....	18	0	0				
Honley.....	10	0	0				
Ditto, Native Teacher, Mr. Oldfield.....	10	0	0				
Ditto, Female Association, for Education of Female Children in India.....	30	0	0				
Holmfirth.....	16	0	0				
Huddersfield.—Highfield Chapel.							
Male Juvenile.....	13	19	6				
Ditto, Highfield Chapel.....	53	14	1				
Kipping.....	13	19	6				
Knottingley.....	6	6	0				
Leeds, Queen-street, half year.	36	17	3				
Ditto, Native Teacher, John							
Peele Clapham, 3d payment.	10	0	0				
Marsden.....	1	18	0				
Morley New Chapel.....	13	8	0				
Ditto, Old ditto.....	7	14	3				
Northowram.....	5	0	0				
Padsey.....	4	1	0				
Stainland.....	4	5	0				
Tickhill.—Rev. B. Ash, Congregation and Boarders.....	6	0	0				
Wakefield Juvenile Association, at Dr. Copes's.....	24	0	0				
Ditto, Miss. Rox, Miss Cope's.	0	15	6				
Ditto, Zion Chapel.—Rev. S.							
Bruce.....	24	0	0				
West Melton.....	16	15	0				
Wilsden.....	5	13	0				
Ditto, Native Teacher, Mr.							
Tweedy.....	10	0	0				
Wortley.....	1	2	0				
				762	11	8	
Wales.—Glamorganshire.—Aberavon, Margum							
Tin-works, Sunday School.—R. Smith, Esq..	11	8	10				
Scotland.—Edinburgh—G. Yule, Esq.							
The Produce of Seed-Corn, (See							
Life of Rev. T. Scott, p. 600,							
2nd. Edit.) per Rev. W. Tait	19	10	0				
Association of Theological Students, per Mr. John Brown,							
Treas.....	3	7	8				
				13	17	8	
Perthshire Miss. Society, per Rev. J. Newlands.....							
				50	0		



REV. JOHN RYATT.

ATE OF LONDON

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

AUGUST, 1826.

MEMOIR OF MR. HENRY DEAKIN,
LATE OF SOULTON HALL, NEAR WEM, SHROPSHIRE.

THE design of this brief Memoir is to rescue from oblivion "the ways of a good man;" to preserve, in the large circle of his friends and relatives, the influence of his example; and to point out to the numerous readers of this Magazine "the steps of his faith."

MR. HENRY DEAKIN was descended of pious and respectable parents, and was born February 2, 1777, in the Vicarage-house of Shawbury, where his father then lived, and farmed the tythes of the Parish. In the history of his boyhood, there is scarcely any thing remembered that would illustrate the gradual formation of his character, except his great love of reading, which was above his years, and above his station as a farmer's son. At an early period, indeed, the depravity of his heart developed itself in a decided aversion to all serious habits and religious pursuits. It was only by the influence of strict domestic discipline that he was induced to attend public worship; and, after his father had removed to Holbrook, and introduced preaching into his house, it required the most determined exertion of parental authority

to constrain him to attend the service and assist at the singing.

Until he was past twenty years of age, he had lived without hope, and without God in the world. Eventually, however, the grace that can

"Lay the proudest rebel low,"

arrested him, and brought him with humility and brokenness of heart to apply to the throne of Heavenly mercy for pardon, and reconciliation. Great as this event is in the history of every one who has realized it, the particular circumstances that attended it in Henry's case, cannot now be related. It was instrumentally effected by reading Baxter's Saints' Everlasting Rest, and the impressions produced were so forcible, that before he was one-and-twenty, having given himself first unto the Lord, he gave himself unto his people meeting in Chapel-street, Wem. For "The Saints' Rest," he cherished a high regard to his dying day. Happy would the writer of this Memoir be, should the mention of the above fact, induce any one to read this incomparable work of that immortal man, a work, which, per-

haps, lays claim to the first rank among the uninspired writings of the Church.

Some of the workings of his mind at this time have been preserved in his own hand-writing; (on a loose sheet found among his papers after his death.) "Blessed Jesus!" he writes, "thou knowest the distracting doubts and fears I am exercised with, and my perplexing uncertainty of an interest in thee, and of an union unto thee by faith; a difficulty which thou only canst remove by thy Holy Spirit. Thou hast invited me to come unto thee, to buy wine and milk without money, and without price, and to take of the waters of life freely. O Lord! I desire to comply with the gracious invitation. Lord! I would believe, help thou mine unbelief. Thou hast promised that, if I come to thee, thou wilt in no wise cast me out. Thou didst come to seek and to save that which is lost, and to call sinners to repentance. As a lost perishing sinner, I would come to thee for pardon, sanctification, and eternal salvation. Thou only hast the words of eternal life: to thee I repair, as the fountain of life, and the foundation of my hope, that of thy fulness I may receive, even grace for grace."

It now became his whole study, to prove the genuineness and the entireness of the change which he had experienced. This he did, by the indubitable bent of his whole mind to new pursuits, by his laborious and indefatigable exertions in doing good, by his high relish for holy exercises and religious society, and by the exemplification of a subdued temper, and a pious feeling in the whole of his deportment. In this state of mind he writes thus:—

"I am exhorted to come out from among the people of the world, and to be separate; so that I should not join them in carnal, vain, and unprofitable conversation, but rather to reprove them. I am to be singular. I am not to be conformed to the corrupt maxims, customs, and practices of the world.

but transformed by the renewing of my mind. My soul, examine thyself! What dost thou more than others? What dost thou more than thy carnal neighbours? Oh my soul! what is thy state and character? O may I ever shudder at the thought of causing God to depart from me: may I ever dread the hidings of his face! May I remember whence cometh my help; and let my expectation be from God."

Among other measures of usefulness, he entered on the benevolent and arduous labours of a Sunday-school teacher. Having efficiently assisted for some time at the Sunday-school in Wem, he established another at Clive, a village near Wem, to which his father had been the means of introducing the Gospel. His personal exertions at this school were unremitting and unwearied. His gentle and amiable manners ever endeared him to the children of this school, and his heart was always devoted to this "heritage of the Lord." He continued to assist at a Sunday-school until prevented by the illness that terminated his valuable life. He has often declared that he never found his mind so happy as when employed in the school; nor his Sabbaths so pleasant and profitable as when "feeding the lambs" of Christ, and instructing little children for the kingdom of Heaven.

In the month of December, 1808, he married Miss Deakin, of Preston Brokhurst, on which event his father retired to the Chapel-house, at Clive, which he had purchased, and resigned the farm at Holbrook to Henry. As he now became the master of a household, he resolved—"as for him and his house, that they would serve the Lord." The particular maxims to be observed by himself and his family in the pursuits of business, are contained in the following lines, by Cennick, which he wrote out in very bold characters and placed in the most conspicuous parts of the house; and which, however inferior in poetical merit, teach sound morality and good divinity.

ON BUSINESS.

BE BUSY—'tis thy duty while below;
 HE IDLE, want of bread, and trouble, know;
 But, 'midst thy cumbering business, *mindful be,*
 ONE THING IS NEEDFUL, that is, CHRIST IN
 THEE."

When Mr. Deakin entered upon the management of Holbrook, he felt himself in danger from two evils—the evil of wicked company in the transactions of business, and the evil of worldly-mindedness in his own osom.

As a farmer, his business often required his attendance at markets, fairs, &c., on which occasions he was often exposed to society not very congenial to his religious feelings. He always watched and prayed against the temptations of these times. He never entered a tavern for the love of it. He transacted business with men of the world, to use a simile of M. Cecil's, like a person in a shower of rain, staying no longer than indispensably necessary. Among his papers are found the following resolutions:—

"Keep as far from the whirlpool of temptation as possible.

"Shun the very appearance of evil.

"Oh! stand off the devil's mark, unless you mean to have one of his fiery darts in your side. Lord! keep me from them."

One evening, after returning home from a company, in which his holy sensibility had been painfully hurt, he wrote the following resolution:—

"I RESOLVE, by the grace of God, not to frequent carnal companies, nor to relate anecdotes (like —) that have a bad tendency."

Many farmers, who are professors of religion, by visiting taverns for the concluding of a bargain, or for the good of the house, or for the sake of the company, have acquired a habit of tipping and intoxication, until they have thereby tarnished the lustre of their profession, wounded their own consciences, and grieved the Holy Spirit of God. This was never the case with Mr. Deakin. His conduct was always consistent, respectable,

unblameable. In his watchfulness against the dangers which he feared, he never did any thing mean, dishonourable, or unworthy of a man of business; but while he scrupulously preserved the purity of his Christian character unsullied, he also maintained a high rank for probity and mercantile worth in every respectable society.

Mr. Deakin was also particularly watchful, lest worldly-mindedness should acquire any undue influence over his principles, character, and conduct. His life was a practical comment on the scriptural maxim,—
 "Love not the world, nor the things that are in the world." In one of his papers is the following caution:—

"Be ever afraid of entering into a mere worldly spirit and temper of mind. Think of the dreadful consequences that would be attendant thereupon. May I attend to the exhortation of the apostle, viz.—'Be diligent in business, fervent in spirit, serving the Lord.'"

We may form some notions of the earnestness with which he contemplated this subject, when we read the following sentence:—

"Lord! rather let me be poor with real grace in my heart, than to have riches for my portion here, and misery for my eternal inheritance. Amen, even so, Lord Jesus, Amen."

One night, when he lay awake, and communing with his Maker, he was overheard to say,—
 "Oh, my God! I will not be covetous. Covetousness is a sin that cleaves to professors, even in old age: I will not be a covetous man."

He was a warm friend to the Missionary Society. He kept a Missionary box in his house, to which he cheerfully contributed as the Lord had prospered him. He had, however, one mode of supplying it, which was perhaps peculiar to himself. If he succeeded in finishing his business at market without incurring any expense, he invariably, on his return home, put into the Missionary Box the sum it would have cost him, had

he been obliged to have gone into an inn.

The poor in general shared liberally of his bounty. While he lived at Holbrook, it was his custom every Christmas day to distribute bread to his poor neighbours according to their families, with a suitable tract to each. As his house was near the high road from Shrewsbury to Wem, he was often called upon by beggars and vagrants. Though some of our best moralists regard the system of relieving vagrants at our doors as directly tending to the encouragement of mendicity and profligacy, yet Mr. Deakin regarded it merely as supplying him with an opportunity of doing good to this very neglected class of population. While one class of vagrants, the gypsies, were allowed to have pressing claims upon Christians for religious interference, he saw another and a very large class whose case could not be met by the preaching of the gospel, and therefore adopted a plan which he thought most likely to be useful. He had put up by the door a shelf, on which he kept a large assortment of tracts. When a beggar called, Mr. Deakin would first have some conversation with him respecting his eternal interests; he then gave him a suitable tract, and a penny, probably as an inducement to him to read it. Many curious little anecdotes are related of his interviews with those persons which cannot advantageously be introduced here.

So devoted was he to "well doing" that he was constantly seeking out opportunities of usefulness. His house was always open to all without distinction, who loved the Lord Jesus Christ, and whenever Ministers had to request his support to any good cause, they were not only hospitably entertained, but liberally assisted. Since the formation of the Home Missionary Society, he exerted himself very much among his acquaintances in aid of its funds, and

with almost his dying breath recommended the Society to the attention of his children. Latterly he seldom came to town, but he begged a little pecuniary assistance to procure a pair of shoes for some poor boy, or a gown for some poor girl of the Sunday-school.

He was always so "ready to communicate," that he was generally represented as "*liberal to a fault*." This is not the place to determine how far Christian liberality, when it does not violate the legitimate claims of a family, may be carried to a fault, but certainly liberality proportioned to mercies received, and liberality demanding great self-denial, is not the sin of the day. The sacred Scriptures most unequivocally condemn the "love of the world" and though we feel reluctant to apply the unblunted severity of the Bible to particular cases in the circle of our friends, we may, nevertheless, rest assured, that worldly-mindedness will not meet with a milder treatment at the bar of judgment, than it meets with in the Book of God.

At Holbrook he had a little summer-house, which was sacred to religious retirement. In this were always kept a copy of the Bible, and of Zimmerman on Solitude. On the inside of the wall he had written the following lines of Watts, which he always read on his entrance:—

"Be earth with all her scenes withdrawn,
Let noise and vanity begone;
In secret silence of the mind,
My heaven, and there my God I find"

Hither he often retired for reading and meditation.

In the year 1820 he removed from Holbrook to Soulton Hall. Soulton Hall is an ancient mansion belonging to the family of the HILLS, of Hawkestone, and pleasantly situated on the right side of the road from Wem to Weston. To this house is attached a very considerable farm. Mr. Deakin was so neat in all his habits, that he kept the farm at Holbrook like a

den; and when he came to apply the same habits to the large farm at Soulton, the great expense, and the unremitted care demanded, almost overpowered his spirits. He felt also sorely from the change in the markets, and from the agricultural distress which at this time involved many of our farmers in ruin. As the aspect of the times became discouraging, as he had sunk some property, and as his family was large and increasing, he became pensive, low, and dejected, notwithstanding the natural buoyancy and cheerfulness of his mind. Nevertheless, the Lord was better to him than all his fears, and preserved him, by uprightness and prudence, from "seeing evil." Such were his oppressive anxieties at one time, that his health became evidently affected, and symptoms of consumption appeared. His constitution struggled a long time with this disorder, and the hopes of his recovery varied with the delusive character of his affliction. It was after he came to Soulton, that, by a letter of dismission from the church of Clive, he became a member of the church in Noble-street, Wem, under the pastoral care of the writer. It was during this time, too, that he became an active superintendent of the school at that place, and a strenuous friend of Home Missions.

Towards the latter end of the year 1823, his disorder assumed a more serious appearance, and the earthly house of his tabernacle seemed to totter under the unsparing assaults of death. In the early part of the year, 1824, his friends were often summoned to his dying-bed, but it was like being invited to the gates of heaven to listen to the accents of another world. To preserve the memorials of dying scenes, or, in other words, to "mark the end of the perfect man," is a work that is at once pleasing and useful; not only as they will always be doubly interesting to the immediate friends of the deceased, but as they are eminently

calculated to cheer and encourage other pilgrims, who will soon have to tread the mazes of the same valley. Perhaps it will be difficult to show why the last testimonies of expiring piety are not as worthy of preservation as the magnanimous sayings of a hero, or of a philosopher.

On the 28th of March his pastor visited him, and found him evidently struggling with death. As soon as Mr. Deakin saw him entering the room, he said, "Well, sir, death is come, but—I have the land in view." He at this time lay in a very uneasy position, and he desired that his pillow should be adjusted a little. After several ineffectual attempts to do this, he said, "It is not easy after all—no, there is nothing in this world that can make a dying man easy—but"

'Jesus can make a dying-bed
Feel soft as downy pillows are.'

He will make my bed in my sickness, and afterwards exchange the bed for a throne." When asked, what portion of Scripture he wished to be read to him, he said, "I do not know: praise has been very much my language lately; perhaps you had better read one of the Psalms." He then joined heartily in the prayer offered up for him, at the close of which he said, "Oh, sir! how sweet is communion with God." When his pastor was about to withdraw, he said, "Thank God for sovereign grace. Had he not chosen some of the hardest and most rugged stones, I should never have formed a part of 'his building.'"

The next day he was visited by a very intimate friend, from Shrewsbury, to whom his first expression was, "Thank God for a good hope through grace. I can say as Mr. Scott said upon his death-bed,—He hath loved me: I cannot tell why—yes, I can,—because he would love me." Then he exclaimed, "Oh, the love of God! He hath made with me an everlasting covenant, ordered in all things and sure." He afterwards

spoke of his seeing his interest in Christ as without a cloud.

On the 30th his pastor paid him another visit. Though at that time greatly debilitated, he said, with considerable energy, "Sir, I shall land safely.—My standing is firm.—Angels are waiting." The intensity of the fever, under which he laboured, had parched his mouth to a very high degree. He called for some water. He would drink only the water brought from the brook which flowed near his house, which, at this time, was associated in his mind with the pure water of life, clear as crystal flowing from under the throne of God. When the water was brought to him, his medical attendant, who was then present, recommended that it should be given him very sparingly. After he had drunk a little, he said, O! I could riot in it—Who would think that here I should be denied cold water.—Well, I shall soon reach those streams of which my Great Physician will say, "Drink, and drink abundantly, my beloved!" When he had complained that the light was too powerful for him, he was reminded in the language of Job, that the eyes which now could not bear the light so greatly moderated by curtains, &c., should SEE GOD. "Yes," he replied, "whom I shall see and not another," and while he uttered these words, such an animation kindled in his eye, and such a smile played upon his countenance, as were deemed by the beholders, somewhat *unearthly*. He then desired his pastor to pray with him, and when asked what should be prayed for, he said, "Pray that an abundant entrance may be administered to me into the heavenly kingdom, that I may love the Father, Son, and Holy Spirit, and love the *whole* plan of salvation." He was now left to doze a little, and when at intervals he awoke from these little slumbers, he was heard to ejaculate "Lord! help me *now*, Lord!

help me *now*." After having been a little refreshed, he conversed again freely with his friends. He then desired his pastor to bear his Christian love to his fellow members, and to improve his death to them from 2 Sam. xxiii. 5. "He hath made with me an everlasting covenant ordered in all things and sure; for this is all my salvation and all my desire."

On the following day many of his friends went to see him. Being told that his sister was present, he said, "Oh, my dear sister! what!—all my sisters fear the Lord?—Yes." After awaking from a little slumber he appeared to be conversing with God, expressing himself in the following manner, "Yes, Lord, come Lord;" and then putting himself as in a ready posture, he would say, "*now*, Lord come," but recollecting himself he said, "I ought to be patient, and to wait for the Lord." He uttered a short prayer for patience, and said, "It will soon be over." After a severe attack of hiccough, he said, "Can this be death?" He committed his wife and children to the care of Him, who has promised to be a husband to the widow, and a father to the fatherless. After another short slumber, he said, "Come, Lord Jesus—even so.—I am waiting—I am willing," and thus he languished into life on the 31st of March, 1824, aged 47.

In this manner lived and died this man of God; a man of eminent piety and extensive usefulness. As a son, a brother, a husband, a father, a friend, and a Christian, he adorned the doctrine of God his Saviour in all things. It may be emphatically observed of him that "he has a good report of all men and of the truth itself."

His earthly remains were buried in the churchyard at Clive; and on the sabbath after his interment, his pastor, agreeable to request, preached his funeral sermon at Wem, to a very crowded and deeply affected auditory.

Wem.

T. W. J.

ROWLANDIANA.

NO. IV.

“Very remarkable was the conversion of Mary Magdalene, and singular was the calling of St. Paul. Yet Mary might have seen several of our Lord’s miracles, and heard many of his sermons; or the good example of her neighbours might have shown her, as in a glass, her own deformity. And, with respect to Paul, he was particularly favoured: he saw a light from heaven, above the brightness of the sun, shining round about him; he heard a powerful voice, which smote him to the earth. But the penitent thief, as far as we can learn, was destitute of all such advantages. He saw no miracles, no good example, no glory, no light. He heard no sermons, no voice from heaven. He was suspended on the fatal tree; and, drawing near to the end of his sinful course, had nothing presented to his view but a suffering Christ, torn and mangled on the cross, as if he had deserved this doom, and that as justly as either of those who suffered with him. Here, then, was free grace indeed! Though this man was as far from believing in, and loving his Saviour, as the east is from the west, yet he was converted in a few minutes,—converted, from a thief into a martyr, and translated from the gallows to paradise! What a wonderful change was this, that a robber, sentenced to the cross, and railing at his fellow-sufferer, should, as it were, in the twinkling of an eye, be absolved from his sins, and be enabled to make a public confession of his faith in the divinity of that Jesus, who seemed, as a malefactor, just going to expire with him! In this one act, all the attributes of God are displayed, and shine with the most glorious splendour. Here his wisdom and power appeared in uniting so speedily things entirely opposite in their nature. The preacher says, that ‘there is a time to be born, and a time to die—a time to plant, and a time to pluck up that which is planted—a time to kill, and a time to heal—a time to break down, and a time to build up—a time to weep, and a time to laugh.’ Now all these did wisdom unite and concentrate in the conversion of the dying thief. He is born to Christ, and dies to the world; grace is planted

in his soul, and sin is plucked up by the roots; the Son of God receives deadly wounds in his own body, and heals the wounded heart of this penitent sufferer. Behold the body of death broken down, and the work of grace built up! Behold him weeping for his sins, and yet rejoicing in the welcome news, that he should be so soon with Jesus in Paradise!

“Chrysostom declares that ‘this was a greater miracle than that the sun should be darkened, the earth shaken, and the rocks cleft asunder; or that the vail of the temple should be rent in twain, from the top to the bottom.’ What was the darkening of the sun, when compared with the enlightening of a dark understanding? What was the cleaving of rocks, in comparison with the softening of a hard; stony, adamant heart? or the rending of the vail of the temple, with the removal of the vail of ignorance from the soul? The rod with which Moses evinced his divine mission, affords a strong confirmation, as well as a pertinent illustration of this. It had power over the earth, the river, and all the elements—light, darkness, and every irrational creature were subject to it; but it had no influence over Pharaoh’s heart. It is easier to tear the rock in pieces, than to melt the human heart. O Jesus! none but thy Spirit can do this! And here thy omnipotence was further manifested in making this very thief an instrument of thy triumph over Satan, the Pharisees, Pilate, and the unbelieving Jews. ‘The devil,’ says Ambrose, ‘was ready to boast in every place, that though Jesus had but twelve apostles, he had seduced one of them, and brought him over to his side, by persuading him that it was more eligible to be a thief than an apostle.’ But see how he is foiled with his own weapons! Instead of Judas, a petty pilferer, who, out of the poverty of his Master and his follower, had taken a few mites for himself, and, by so doing, had rather gratified his covetousness than enlarged his property, our Lord makes a notorious robber his captive, and converts a man who had spent all his time in the service of Satan! And O how ought it to have covered Pilate, the Pharisees, the priests, and the people with shame, that a thief should know the Lord better than they, and that *his* tongue should be employed

in confessing his Redeemer, *theirs* were employed] in reviling him! O the stupendous work of grace! Some who had seen our Lord raising the dead, were afterwards shaken in their faith, and, at times, were known to waver; but this man firmly believed in him, when he beheld him nailed to the cross, and while sinking under the pains of death in his own person. Doubtless he believed in the resurrection of the dead, or he would not have prayed to our Lord when he was dying. He had also grace to believe the immortality of the soul, and the everlasting continuance of the life to come; whereas the other thief knew of no life but the present. Deliverance *here* was all he desired. He cared not for the eternal world. And alas! too many are they who still entertain the same sentiments. May He who intercedes for the fallen-race of Adam, open their eyes, and correct their erroneous judgments!"

THE TWINS.

A few years since, a man and his wife arrived in the town of M—, as permanent residents. They were young, lately married, and their prospects for futurity were bright and cheering. They purchased a farm in M—, which was then a new country,—and had happily spent two or three years in this situation, when, by a mysterious providence the young man was called from this world. With his surviving widow, he left two lovely twin infants to deplore a loss which time could not retrieve.—The widow sought comfort in vain from the limited circle of her acquaintance. There was no minister of the gospel in that region to direct her to the great source of comfort, nor was there a pious friend who could direct her trembling footsteps to the cross of Jesus. But she went to her Bible, and by the assistance of the Spirit of heaven found that consolation, which a selfish world can neither bestow nor taste. She mourned indeed a husband, who was no more, but she was cheered by the hope that God would protect her and hers. She wept over her innocent babes, and resolved that while she lived, they should never need a mother's care. As they grew up, she endeavoured to teach them the first principles of religion, but they received only her in-

structions. One week after another rolled away—one sabbath after another dawned upon the wilderness, but they brought none of their privileges. The wilderness had never echoed with the sound of the church-going bell. The solitary place had never been gladdened by the sound of the footsteps of him who proclaims "glad tidings of great joy." The feeling mother clasped her little boys to her aching bosom, and sighed and wept for the opportunity of taking them by the hand and leading them up to the courts of God. In the days of her childhood she had possessed great advantages, and she mourned that her babes could only receive instruction from *her* lips. Alas! no missionary came to instruct—to cheer—and to gladden the bosom of her, who for years, had never heard the whispers of love from the servants of her Saviour. When the little boys were five years old, and before they were old enough to be sensible of their loss, a consumption had fastened upon their tender parent, and she was soon encircled in the cold hands of death. She steadily watched the certain issue of her disease, and even in her last moments commended her children to him who is a "Father to the fatherless." A few moments before she expired, she tenderly kissed her little boys, who unconsciously wept on feeling the last grasp of the clay-cold hand of their mother. "It is hard," said she to a neighbour who was present, "it is hard for a mother to leave two such helpless babes without friends, and without any one to protect them, but I leave them in the hands of God, and I *do* believe he will protect them, and my last prayer shall be for my poor destitute orphans." After the death of their mother, they were received into the house of a neighbour. In less than a year, one of them was stretched beside his mother beneath the sods. About this time a pious lady arrived in the place. She too was an orphan, but was not comfortless. It was her first enquiry how she could do good to the poor villagers around her. During a solitary walk one afternoon, she met the other little boy straggling about the road. He was a beautiful flaxen-headed boy, though exceedingly ragged. The young lady was struck with his appearance and entered into conversation with him. "What is your name, my little boy?"

said she gently. "James." "Where do you live?" "With widow —, just in the edge of the wood in that little log house, can't you see it?" "I see it; but is widow — your mother?" "No. I had a mother and she loved me. She used to take care of me and my brother John. She gave us clothes, taught us our little prayers and catechism.—Oh! she was a good mother." "But where is your mother?" said the lady soothingly. "O! madam she is dead, do you see the grave-yard yonder?" "Yes"---"and the great maple tree which stands in the corner of it?" "Yes I see it." "Well, my poor mother was buried under that tree, and my brother John lies there too. They were both buried up in the ground, though my mother's grave was the deepest. I shall never see them again, never, never, as long as I live. Will you go with me and see the graves?" continued he looking at the lady with earnestness and simplicity. The short account which the little boy gave of himself, awakened the best feelings of the young lady, and she had been devising some plan to do him good. For the present she declined visiting the grave, but continued to converse with him and gain his confidence. She found him very ignorant, having never been to school; and the instructions of a pious mother, having never been repeated or enforced by example, were nearly forgotten. A Sabbath School had never been established in the place, and whether it was practicable to establish one was doubtful---but she was determined to make the experiment. Accordingly, she visited every little cottage in the village, and urged that the children might, the next Lord's day be assembled, and a school formed. A proposal of this kind was new and unpopular. All the old women in the place entered their protest against such innovations. For the first three Sabbaths the young Lady had no scholars but her little James. But she knew that however faint may be our prospects of doing good at the commencement, we should not be discouraged. The first blow we strike may produce but little effect. The Lady was sorry she had so few scholars, but she bent all her efforts to the instruction of the little boy. But in a few weeks, the prejudices of the people began to wear away, and before the summer closed, this school embraced every child whose age would allow it

to attend. It was the second summer after the establishment of this school, and after little James had been well acquainted with his Testament and his catechism, that his health began to fail. The good young Lady beheld his gradual decay with anxiety, visited him often, and always wept at parting with a pupil so dear. She used often to walk out with him, and to cheer him with her conversation. One pleasant afternoon she led him out by the hand, and at his request visited the spot where lay his mother and little brother. Their graves were both covered with grass, and on the smaller grave some beautiful flowerets. It was in the cool of a serene summer's day, as they sat by the graves in silence. Neither of them able to speak.—The Lady gazed at the pale countenance of the lovely boy, upon whose system a lingering disease was preying, while he looked at her with an eye that seemed to say, "I have not long to enjoy your society." Without saying a word he cut a small stick, and measured the exact length of his little brother's grave, and again seated himself by the Lady. She appeared sad, while he calmly addressed her. "You see my dear Miss S—, that this little grave is shorter than mine will be." She pressed his little white hand within her own, and he continued—"you know not how much I love you---how much I am obliged to you. Before you taught me, I knew nothing of death---nothing about heaven, or God, or angels. I was a very wicked little boy till you met me. I love you much, very much, but I would say something else." "And what would you say," inquired the Lady, trying to compose her feelings. "Do you think I shall ever get well?" "Indeed I hope you will---but why ask that question?" "Because I feel I shall not live long---I believe I shall soon die---I shall then be laid beside my poor mother---she will then have her two twins, one on each side of her---But do not cry Miss S—, I am not afraid to die. You told me, and the Testament tells me, that Christ will suffer little children to come unto him, and though I know I am a very sinful little boy, yet I think I shall be happy, for I love this Saviour who can save such a wicked boy as I am. And I sometimes think I shall soon meet mother and little brother in happiness. I know you will come too, wont you?"

When I am dead I wish you to tell the Sabbath scholars how much I loved them all---tell them they must all die, and may die young, and tell them to come and measure the grave of little James. And then prepare to die." The young Lady wept, and could not answer him at that time. But she was enabled to converse with him several times afterwards, on the grounds of his hope, and was satisfied that this little lamb was indeed of the fold of Jesus: She was sitting at his bedside, and with her own trembling hand, closed his lovely eyes as they [shut in everlasting slumbers. He fell asleep with a smile---without a struggle. The Lady was the only sincere mourner who followed the remains of the child to the grave, and while she shed many tears on the sods which covered his lovely form, she could not but rejoice in the belief, that God had permitted her to be the feeble instrument of preparing an immortal spirit, for a mansion in the skies.---(From an American Publication.)

EXPENSE OF CHINESE METAL TYPE.

MR. EDITOR,

I HAVE great pleasure in forwarding for the perusal of your readers, the paper referred to in my last communication.

It will not be expected that I should enter into detail of the various sorts of printing, or the forms of character in use among the Chinese, it may be sufficient to remark, that the almost universal mode of printing, is what they call "muh-pan," or wooden-plates. It is a species of stereotype, and answers all the ends thereof, as the letters do not require to be distributed or recomposed: but being once cut, they remain, till either the block is destroyed, or till the characters are so worn down by the ink-brush as to be illegible. It is evident that each character must be separately cut, and that the blocks from which any work is printed, all previously pass under the hand of the graver.

The Chinese New Testament, contains about 227,300 characters; the charge for cutting these for the 8vo. edition of Dr. Morrison's translation was 500 Spanish dollars, exclusive of 50 dollars for transcribing, &c. making in all 550 dollars, before the

blocks were ready for printing; which is about 11*d.* English for each 100 characters. SUPPOSING matrices were already made, metal types might be obtained for 2*s.* per *lb.* containing 40, or 5*s.* per 100 characters. The VARIETY of characters in the Chinese New Testament is about 2600, now the weight of metal required for the New Testament, may be thus estimated:—

3 characters of very frequent occurrence, 5 lb. weight of each	15 lb.
50 Do. less, 2 lb. weight of each	100
100 Do. still less, 1½ lb. weight of each	150
1500 Do. do. 1 lb. weight of each	1500
947 Do. seldom occur, ½ lb. do. of each....	473

2238

2238 lb. of metal at 2*s.* per lb. £223 16*s.*

This is the expense of metal sufficient for printing the New Testament. To this must be added the expense of composing, which could not be a great deal, considering the peculiar facility of *composing* in Chinese, in consequence of each character being an exact square, and easily handled on account of their size. I suppose the sum of 260*l.* would provide types, and pay for the preparing every thing ready for printing; but, by the block-method, the expense would be about 105*l.*

The gross amount of characters in the Chinese Old Testament is about 760,000. The *variety* of characters in the whole Bible is about 3600, (*i. e.*) 1000 in *addition* to the variety in the new.

The expense of providing metal for these may be thus estimated:

30 characters of rather frequent occurrence, 2 lb. of each	60 lb.
60 do. less, 1½ lb. of each	90
600 do. still less, 1 lb. of each	600
310 do. seldom occur, ½ lb. of each	155

1000

905 lb. of metal at 2*s.* per lb. £90 10*s.*

Which is the additional expense for metal for the Old Testament: consequently the expense of metal for the whole Bible is 314*l.* 6*s.*; so that 400*l.* would put the Bible in a state for printing. Now, by the other method, each one of these 760,000 characters must be separately cut; and having completed the New Testament, we are not one step nearer the completion of the old. Cutting 760,000 characters at 11*d.* per 100, £348 6*s.*, which sum added to the sum for preparing the New Testament, £453 6*s.* Therefore, *if matrices were already cut* for Chinese characters, the expense for providing and preparing for

printing would be about £400, whereas the expense of the other method would be £453 6s.

TAE-W**-U**

(To be continued.)

ILLUSTRATIONS OF SCRIPTURE.

Micah iv. 4.

"They shall sit every man under his vine and under his fig-tree; and none shall make them afraid."

The foliage of the fig-tree and the vine, especially in warm climates, is very abundant, and no trees are better suited for shade and shelter from the heat, particularly the former. My favourite walk at Stellenbosh, near Capetown, while waiting for the termination of the sultry season, before travelling into the interior, was under the shade, between two rows of fig-trees, where ran a streamlet of pure water. All times in the day I found it agreeably cool in that favourite retreat.

Should a country be disturbed by the din of war, the ravages of cruel armies, the minds of the peaceful inhabitants would be too much agitated to enjoy the beauties and comforts of their gardens; but when the rage of contending nations is assuaged by the powerful dissemination of gospel truth, and they become convinced of the sin of disturbing each others' tranquillity, they shall beat their swords into ploughshares, and their spears into pruning-hooks; then the husbandman will retire with pleasure to enjoy the cooling shade of his vine or his fig-tree.

As old men walking, and children playing, in the streets of a city, are a sign of its peace and prosperity, so men sitting under their vines and fig-trees is a pleasing sign of the peaceful state of the country.

Zechariah ii. 5.

"For I, saith the Lord, will be unto her a wall of fire round about, and will be a glory in the midst of her."

Here the Lord promises to be a wall of fire round about Jerusalem, which seems to be in allusion to the manner in which travellers in desert countries defend themselves in the night-time from the wild beasts, viz. by placing fires in different directions around them. This was our constant practice in the wilds of Africa, when firewood could be obtained. While the fires

continued to burn we were in perfect safety, as no undomesticated animal, however ferocious, will venture near to fire.

Luke x. 19.

Jesus said unto his disciples,—“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.”

Serpents generally are timid, and run from men. The chief danger in the day-time arises from treading on them among the grass, or in the night-time in paths or roads, in which case they bite instantly.

A scorpion is but a small animal, only a few inches long, but extremely venomous. Little danger can arise from treading on them, to a person wearing leather shoes; but, in oriental countries, where sandals are worn, which only cover the soles of the feet, it must have been frequently mortal to tread on the scorpion, especially among grass. From being exposed to these dangers, distant journeys must have appeared very hazardous.

Acts xxviii. 3.

“And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.”

Paul's employment on this occasion was often mine on my journey in Africa, viz. gathering sticks, or branches of bushes, to make a fire on halting, either for cooking or to warm ourselves. If we were hungry or cold, all who could be spared from other things, naturally assisted in collecting fuel. Some hazard was attached to this necessary employment, especially in the dark; for the person on laying hold of a bush to tear it up, or break it off, was in danger of grasping a serpent, scorpion, or some other venomous animal. Should any of these animals happen to be in the bushes when laid upon the fire, as the fire approached them, they would naturally retire from it; and should the fire happen to surround them, they would make a spring to escape from their perilous situation. Probably this was the case when the viper from the fire lighted on Paul's hand, or while in the very act of laying the branch or bush upon the fire the animal might do so. A viper is of the serpent kind.

JOHN CAMPBELL.

POETRY.

LINES

Supposed to be written by a Son, when returning from the funeral of a pious and aged father.

We've left our father in the grave,
Deep, deep, I saw the coffin lie,
Where heavily 'twas lower'd down—
All hush'd—but the fitful rain—and the
sigh.

And then was heard the hollow rattle
Of the clay upon the coffin lid;
"Ashes to ashes—dust to dust,"
Sweet clear and solemn o'er the dead.

'Twas a long—a lingering look we cast,
Into the place of his gloomy rest,
And then, Oh! the distressful sighs
Which burst from my mother's widow'd
breast!

But we led her away—while round the grave
The gaping rustics pressing came,
As if the dead were theirs, and friends
At the grave's brink, resign'd their claim.

And there we left him to their gaze:
And now the clods on him they throw,
And shovel down the earth; while he,
Uncomplaining, sleeps below.

* * * *

"Stranger, revere that hillock,
'Tis a hallow'd, hallow'd spot,
Respect the earth which hides my father,
Buried—but not forgot."—
Ah! many a foot will careless tread,
Upon the sod which hides his hoary, reverend
head.

But he shall burst the tomb,
And not sleep there for aye—
That mound shall heave and open
Upon the rising day.

And he shall stand a bright immortal,
Upon that grave by earthquake riv'n;
Then spread his flashing pinions,
And bound aloft to heav'n.

S.R.M.B.

LINES,

In imitation of those on the Death of General Moore, suggested by the late loss of the Wesleyan Methodist Missionaries in the West Indies.

Not a star was seen—not a planet's blue
light,
As they sank in the briny billow,
Not a friendly bark appeared in sight,
The shrieking and lost to deliver.

But o'erwhelmed in the flood, and the black-
ness of night,
Their prayers and their shrieks were
mingled;

The roar of the ocean, as if in affright,
Their despair and horror kindled.

The storm's assuag'd—not a trace is left,
The waves smile again on each other—
None remains to exclaim, O, how I'm bereft!
Save a widow!—and she too a mother!

Compassion, now weep, with tears unfeign'd,
O, how can the eye refuse sorrow!
'Tis pleasure to weep when the heart is
pain'd,
And we too may claim it to-morrow.

Glide smoothly over the sacred spot,
From whence their blest spirits ascended;
They are gone!—but their names shall ne'er
be forgot,
For the cause with which they were
blended.

No epitaphs praise—no monuments stand,
But the winds, in hoarse voices speaking,
In sepulchral sounds, convey to the land,
The sad tidings—the cause of our weeping.

In His mighty hands, whose servants they
were,
Are the issues of life and of death:
'Tis enough!—He's all-wise, and sees from
afar,—

We know not beyond the last breath.
Kepler House, Staines. G. B.

ABBA FATHER.

And will the Lord, in very deed,
Our wishes and our wants exceed?
Will God on sinful man look down,
And change, for smiles, his awful frown?

May creatures, by their ways defil'd,
To God and Heav'n be reconcil'd,—
And, with the penitential eye,
Look up, and *Abba Father* cry?

What Friend accosts us? dry your tears:
What Day's-man for our race appears;
Removes the veil our sins had spread,
And bids us live who once were dead?

It is the Friend of sinners,—He,
Who bled and died on Calvary,
That all who on his name rely,
Henceforth, might *Abba Father* cry.

How shall we thee, O Lord! requite
For all thy favours, infinite?
The words that can express such love,
Must be the language known above!

Immortal hopes our hearts revive!
Heav'n is the prize for which we strive!
And all who reach that upper sky—
Shall nobler *Abba Fathers* cry!

Bristol,

CITELTO,

REVIEW OF RELIGIOUS PUBLICATIONS.

History of the Crusades against the Albigenses, in the Thirteenth Century, from the French of J. C. L. SIMONDE DE SISMONDI. With an Introductory Essay, by the TRANSLATOR. Wightman and Cramp. 8s. pp. xl. 266.

EVERY thing relating to the character and sufferings of the Albigensian Christians must be, in a high degree, interesting to those who hallow the blood of the martyrs, and who remember that "the souls of them that were slain for the word of God, are crying with a loud voice from beneath the altar, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" A people who maintained, in primitive purity, the doctrines and ordinances of Christ, while, during a long and dismal night of superstition, the whole world was wondering after the mystic beast, deserve to be held "in everlasting remembrance." And while the page of ecclesiastical history possesses aught of truth, there shall not be wanting a faithful monument to perpetuate the remembrance of the noble virtues of a race of men, who struggled, with a heroism never surpassed, to stem the torrent of papal usurpation, to preserve inviolate the testimony of Jesus Christ, and to shelter, as in a sanctuary, the spiritual liberties of Europe and of the world.

This translation of part of Sismondi's history of the French people will be received with no ordinary feelings of delight by those who are at all acquainted with the numerous crusades of the Romish church against the Albigenses. Although but a small portion of the eloquent author's elaborate work is included in the volume before us, yet enough has been given to furnish a distinct narrative of those interesting events, which, though transacted chiefly in the thirteenth century, exerted a lasting influence upon the subsequent destinies of mankind. The interesting detail extends, from the commencement of the thirteenth century, over a period of about forty years, and embraces a comprehensive sketch of the progress of civilization, liberty, and religion, in the south of France, while the rage of papal tyranny was restrained; and of the fatal results which flowed from the detestable cruelty of that Anti-Christian Power. In this volume the horrors of the Inquisition are drawn in their true colours; while the essential worthlessness of that church which could have sanctioned such an unparalleled iniquity, is distinctly and convincingly de-

monstrated. The work at large is, indeed a sad bill of indictment against the church of Rome; but its truth and justice are its best apology. Those who dream of any substantial alteration in the system of popery, which admits not the *private* interpretations and apologies even of its devoted advocates, are mere babes in knowledge, both as to the past and the present. A few English Catholics may tell us, that the aspect of things is now completely altered, and that heretics are neither to be treated as unworthy of confidence, nor to be any longer conducted to the stake; but the great question is—are *they* the true interpreters of the principles of their church, or is the *church herself*, in her own recorded acts and authentic documents? Mr. Butler, and others, may be willing and able apologists, but they are not *the church*. We believe that the papacy continues essentially what it was, and that the opinions of Bellarmine,* who thought it highly *charitable* to put heretics to death, to prevent them accumulating fresh sins of heresy and schism, are only restrained within tolerant limits by the force of law, and the prevalence of Protestant belief. If this opinion be incorrect, let the Romish church prove it, by renouncing those claims which rendered her, in days past, the terror and scourge of unoffending thousands,—which led her to intoxicate herself with the blood of the saints,—and which are still preserved in the decrees of her councils, not as memorials of what is obsolete, but as the decisions of a church whose professed infallibility is her most arrogant and dangerous pretension.

From this volume it will be seen, that the popish representations of the opinions of the Albigenses are fearfully exaggerated; and that, in fact, they were a noble army of martyrs and confessors, who steadfastly resisted the spiritual tyranny of the bishop of Rome, from the second century downwards, until, by the loss of liberty and life itself, they proved to posterity that the blood of the martyrs is the seed of the church.

The translator's Introductory Essay will

* "Finally," says Bellarmine, "it is good for obstinate heretics that they be put to death; for the longer they live, the more errors they invent, the more people they seduce, and the greater damnation they lay up in store for themselves." Indeed, from the days of Augustine to the council of Trent, the language of the church was decidedly in favour of punishing heretics—by fine, imprisonment, and death.

be found to contain a respectable portion both of research and argument upon the origin of the Waldenses and Albigenses, who were both equally implicated in opposing the claims of the man of sin, and who were, therefore, equally the objects of his implacable resentment. Some of the Albigenses were indeed tainted with the belief of the Manichean errors, but by no means to the extent which Catholic authorities have alleged.

We can very cordially recommend this volume to our readers as a most entertaining and instructive work, full of just sentiments, clearly stated and ably enforced.

We quote the concluding section of the Introduction to show the temper, talent, and opinions of the translator. He is evidently opposed to Catholic emancipation, so long as the church of Rome does not *authoritatively* renounce the abominable doctrine, that it is her duty, by whatever means, to extirpate heresy. There is much to be said on both sides of this question, and we only quote the translator's opinions without revealing our own. After tracing the rise and melancholy extirpation of the Albigenses, he concludes his Essay in the following striking passage:—

“Notwithstanding the melancholy termination of this history, the reader can scarcely close the volume without a sentiment of exultation, when he considers how powerless are all the attempts of bigotry and persecution to impede the progress of knowledge, and prevent the final triumph of truth. The crusades against the Albigenses, and even the establishment of the tribunal of the Inquisition, could not hinder the ultimate spread of their principles through the old and new world. The inhabitants of these countries, the descendants of the persecuted Albigenses, have, in this our day, witnessed the downfall of that arbitrary monarchy which had so long crushed them to the dust, and the humiliation of that church which had so often compelled them to drink, to the very dregs, the cup of human misery. The cause of toleration—the cause in which they suffered unto death—has been ever since making a steady and resistless progress. The Protestant nations have, with few exceptions, acknowledged it as their foundation principle. Many members of the Roman Catholic church, and especially those who inhabit these realms, have become its public advocates. In France, the theatre of former persecutions, the Protestant religion is, under its influence, recognized by the fundamental laws of the state. In the East, it waves its banner over all the nations of India. In the West, it has established, in America, a bulwark for universal liberty, and an asylum for the persecuted of every country. England has incorporated it with her civil rights, and it forms an immoveable

basis for the British throne. She withholds the full effects of it from the Catholics, only till their church has publicly recognized its sacred principles. It has spread the triumphs of religion and liberty through the islands of the Pacific Ocean, and is fast gaining an establishment among the liberated nations of South America. There is but one more battle to be fought, and one more victory to be won, before its triumphs shall be universal. It still remains to wrest from the reluctant grasp of the Roman church the thunderbolt of divine vengeance against heresy; and when she shall have been compelled, by the resistless force of public opinion, to recognize, by an authentic and irrevocable act, the rights of conscience, the world will be free.”

The Christian Exodus: or the Deliverance of the Israelites from Egypt, practically considered, in a series of Discourses. By the Rev. R. P. BUDDICOX, M.A. F.A.S., Minister of St. George's Church, Everton, Liverpool. Seeley and Son, London. 11. 1s. 2 vols. 8vo.

If the history of the church in the wilderness be, indeed, *intentionally* typical, its eventful and varied character furnishes a wide and fascinating field of spiritual analogies. And such analogies are popular. The Puritans and Nonconformists rendered them so in this country; and the Covenanters immortalized them in Scotland. No wonder! their churches were emphatically “in perils in the wilderness;” and it was some relief to their minds to find or fancy resemblances between their own extremities and those of the Jewish church. Nor was it pushing analogy too far to recognize Pharaohs in the Stuarts; and taskmasters and Amalekites in their agents.

There is nothing *invidious* in this remark; Mr. B., in common with ourselves, must deplore the measures which *forced* pious men to identify their own enemies with the first persecutors of the church of the living God.

But the tendency to trace parallels, and a taste for them, did not expire with the age of persecution. The awakened conscience identifies its terrors with the thunders and lightnings of Sinai. The soul thirsting for the water of life, is in its element at Elam and Rephidim—temporal and spiritual extremities readily find their parallels in the rocks and ravines of Baalzephon and Pehalhiroth; and ordinary vexations become the fiery flying serpents of Mount Hor. Well, therefore, may Mr. B. say, that the subject is “seductive:” and with equal truth may he affirm,

“My best exertions have been used to guard against the seductive and dangerous

error of carrying the typical part *beyond* the simple meaning of the Holy Spirit, and the sobriety of application required by the analogy of faith."

We cheerfully bear our testimony to the truth of this assurance. Indeed we know enough of the worthy author's general character and intellectual habits to assure our readers that, so far as prudence, experience, good taste, and evangelical principles are requisite in order to the wise management of this subject, it has found them in him—and found them in that holy exercise which *habitual affliction* calls forth. The Bishop of Chester might well grant his permission to have this work dedicated to him, it was doing honour to himself, as well as to Mr. Buddicom.

Our limits do not allow us to do more than characterize this book. It is, indeed, a *Christian Exodus*, well calculated to guide and encourage the church in the wilderness. We subjoin the author's simple account of its origin.

"In the summer of the year 1823, interrupted health induced me to make a short visit to one of our principal watering places. A physician resident there, who is not more estimable for professional skill, than for personal religion, desired to know whether I could direct him to any work in which the deliverance of the Israelites from Egypt had been systematically treated, and applied to the vicissitudes of Christian life, not less than to the wonders of Christian Redemption. A variety of authors who had incidentally written upon this instructive portion of the Holy Writ, occurred to my recollection; but none had taken that view which exactly answered the wishes of my inquirer. (*Seaton's* 'Church in the Wilderness,' and 'Church in Canaan,' I did not meet with until some months after the present course of Sermons had been composed and preached.) The subject had frequently occupied my own thoughts; and with the hope of some utility, which my esteemed acquaintance seemed, through the Divine blessing, to anticipate from such a work, I commenced it almost immediately after my return. Many imperfections might, no doubt, have been amended, if the publication had been considerably delayed. Life, however, is passing too quickly, and I hold it by a tenure too uncertain to admit the contemplation of any distant period.

"If I have done well, and as fitting the subject, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto."

Lexicon Græco-Latinum in Novum Testamentum. Congessit THO. FRIEDER. SCHLEUSNER. *In compendium redegit,*

JOANNES CAREY, LL.D. 14s. Holds-worth.

THE student of the Greek of the New Testament will realize, in this judicious abridgment of Schleusner's *Lexicon*, an invaluable assistance. Though it is reduced so much in size, compared with the original work, it contains almost every thing useful in the critical study of the sacred writers. "It was thought," observes the Publisher, "that, by the exclusion of irrelevant matter, carefully preserving every thing which might be found to contain or to aid specific interpretations, much would be gained in point both of convenience and cheapness, without any sacrifice of ability." The irrelevant matter referred to is the lengthened quotations from profane writers, which were but little calculated to throw light upon the specific phraseology of the New Testament.

"The *Clergyman*, anxious to ascertain the critical opinions of Schleusner, will find them here, not only in their results, but in their full statement and comprehensive reference, so far as the sacred text is concerned: the *General Reader* of the New Testament will have at hand all that relates to verbal and intellectual explanation: the *Learner* will possess, in this ready manual, the best and most satisfactory aid to his studies in every stage of advancement, since it will enable him to trace the meaning of Scripture phraseology from its simplest to its most complicated import."

Dr. Carey has certainly conferred a real obligation on the friends of Biblical Literature and Criticism by this effort of his well-educated mind.

The Spirit and Manners of the Age.
Vol. I. with a Portrait of William Wilberforce, Esq. 8vo. pp. 406, price 7s. boards.
Westley and Davis.

THE rapid and extensive growth of periodical literature, is one of the most remarkable events of our times. In politics every party has its *Gazette*. The arts and sciences have their *Repertories* and *Journals*, literature has its *Reviews* and *Chronicles*. The religious world, in every division, has its separate organs of communication, and old age and youth, and even childhood itself, are provided with some distinct magazine. So fearful is the array now become, that we are apprehensive of being overwhelmed by the weekly and monthly issues from the press. We have often lamented that while so many weekly publications were ushered before the public, many of them of very questionable character, no attempt was made to provide an unexceptionable source of amusement and instruction for the intelligent part of religious families, especially the young.

We were, therefore, much pleased with the announcement of this work; we heartily approve of its design, we have closely watched its progressive improvement, and we now cordially recommend it to the notice of our readers.

Our limits will not permit us to give any detail of the contents of this volume, we shall, therefore, briefly state that they are full of that pleasing variety which cannot fail to render it very popular. There are Essays on some most important subjects, and others of a lighter cast—interesting Tales and Narratives—Descriptive and Argumentative Pieces: we observe particularly the *Christian Advocate*, designed to repel the various attacks on Evangelical religion, which are continually made from various quarters, and to support the general interests of virtue, humanity, and piety. Among some of its later papers, we perceive some designed to place the character and writings of Lord Byron, Shelly, and others of the same school, in their proper light. Indeed, while there is a laudable desire to form a correct literary taste, we discover an undeviating regard to the interests of morality and religion. We would cite an article as a specimen of its prose, but our columns are too limited to do it justice, and as its poetry is one of its principal charms, we shall furnish a specimen below.

The volume is ornamented by a portrait of W. Wilberforce, Esq., to whom it is dedicated; we sincerely trust the work will have a still increasing circulation, convinced as we are, that the religious world cannot supply their families with a more unexceptionable and useful publication, than the "*Spirit and Manners of the Age*."

"TO MY INFANT SON.

"*THY* mother bade me weave a lay,
A lay of love for thee;
And I with willing mind obey,
Tho' tuneless all it be;
Tho' words but mock the fond excess
Of love, of hope, of tenderness,
Which thou hast wrought in me;
And tho' my harp's degenerate chords
Faint echos yield to powerless words.

O, could my heart, flown to my tongue,
Dissolve itself in sound;
Or did my harp, now all unstrung,
With dulcet tones abound;
Then would I strike a chord should chain
The mind, and draw forth tears like rain,
When I am in the ground;
But *thou*, should heaven thy life prolong,
May'st value e'en *this* rugged song.

But it may be, my boy, thy life
Is in its spring to cease;
It may be, that e'er manhood's strife
Thou'lt find eternal peace;

And ne'er should wish of mine be lent
Were wishes potent, to prevent
Thy happy soul's release;
HE metes thy days, thou little one,
Who gave thee life—His will be done!

And this world many a peril hath,
If thou should'st tarry here,
Toils, cares, and griefs, lie in thy path,
And manhood's rough career
Will dash the gladness from thy brow,
The freshness from thy cheek, and thou,
Perchance, may'st shed the tear,
O'er all thou lov'dst, as earth receives
Them one by one, like autumn's leaves.

But ever pure may be thy breast,
In grief—in joy, the same;
And never may dishonour rest
Its cloud upon thy name;
But may'st thou early learn to prize
The plaudits of the good and wise,
Alone as *real* fame;
Nor let the *race* absorb thy soul.
But keep thine eye fix'd on the *goal*.

Thy mother!—never may her eye,
Be damp with tears for thee,
Save for those little ills which try,
Thy tender infancy;
And may'st thou to man's sterner worth,
Join her warm heart—her guileless mirth—
Her frankness—constancy;—
Her love, which time cannot estrange,
Which knows no ebb—and knows no change.

And when at length into thy breast
Death's chilling tremors creep,
O may'st thou sink into its rest,
As to a gentle sleep,
Unreach'd by doubt—unchafed by pain—
Leaving behind thee not a stain
O'er which the good may weep;
But with thy spirit plumed to rise
To that pure world beyond the skies!"

Θ.

*Reflexions on the Doctrines and Duties
of the Christian Revelation.* 12mo. pp.
viii. 239. Waugh and Innes, Edinburgh;
and Duncan, London. 3s. 6d.

THE writer of this anonymous volume has, beyond doubt, aimed at producing a work of great value to inquirers on the subject of religion. Nor has his aim, by any means, been fruitless; as he has certainly succeeded in compressing, within a very narrow compass, an exceedingly lucid and connected view of the principal truths which compose the Christian Revelation, and which distinguish it from all other systems. Though we have not discovered symptoms of profound thought, or of original conception in these "*Reflections*," we have seen abundant evidence of a well-directed and successful in-

dustry. To those who have but little time for reading, which is the case with a large portion of those engaged in business, this volume will be truly useful, as it contains a very competent sketch of the entire scheme of Christian theology. The views of truth generally pervading the pages of this little volume appear to us to be very sound—that is, well supported by reference to the Holy Scriptures.

The discrimination of the writer may be gathered from the following extract, in which he very modestly enters his protest against those representations of the Covenant of Grace, which would throw around it the air of a mere mercantile stipulation.

“The view of it, however,” observes the author, “as a covenant, wherein certain terms are laid down or exacted by one party, and accepted or agreed to by another, has been represented in such a way as to savour rather too much of a human transaction, as it was observed, when treating of the nature of God, men are at all times apt to do. For considering the perfect unity of the Divine Persons, in nature, in purpose, and in will, it requires only one act or expression of that undivided sovereign will to accomplish every thing that is to come to pass; and no engagements can be supposed necessary to bind any of the parties, as if there were the least shadow of appearance, either of disunion of sentiment, or of failure of execution. It is, however, a ‘covenant of grace’ to us, wherein God, willing more abundantly to show to the heirs of promise the immutability of his counsel, confirmed it by an oath—that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold on the hope that is set before us.”—P. 146.

The Analytical parts of Principia Hebraica, presenting a Compendium consisting of Hebrew text only; and also a Key, in which the whole of the Compendium is reprinted, with the Serviles in hollow characters, a literal version interlined, and Explanatory References inserted; chiefly taken from the Principia Hebraica of Keyworth and Jones. By THOMAS KEYWORD, author of the “Daily Expositor of the New Testament.” Richarch Baynes, price 8s.

THIS work consists of two Parts, a Compendium and a Key, which may be purchased separately, and may be used with any grammar, either with or without points. The COMPENDIUM is intended to facilitate the acquisition of the Hebrew language, and exhibits the following plan: 1st. There are laid before the student “Introductory Lessons,” containing “examples” of the letters,

points, and common forms of words. These are arranged in the order in which rules are usually stated in Grammars. 2nd. These lessons are followed by “200 illustrative words” of various kinds, classed, arranged, and numbered, like the preceding examples: and which, while they familiarize the learner with the forms of words, at the same time present before him all those common roots which do not occur in the succeeding verses. 3rd. The 200 words are succeeded by “300 verses,” carefully selected from the Psalms, and so arranged (except the first 50 verses), as to form a connected sense. The “KEY TO THE COMPENDIUM” distinguishes the *servile* and *radical* letters of every word; points out the root and radical sense; it furnishes, in the earlier parts, the *punctuated* pronunciation; and abounds with explanatory references and critical notes.”

Upon the whole, we consider this volume as a valuable addition to the means already possessed, of acquiring an intimate knowledge of the most interesting, in point of association, of all languages.

The Religion of the Reformation: as exhibited in the Thirty-nine Articles of the Church of England. Seeley and Son. 7s.

THIS is, upon the whole, a useful and evangelical exposition of the Thirty-nine Articles, the reading of which cannot fail to instruct members of the national church and of other Christian communities. How far the worthy author has succeeded in showing “the perfect agreement of the Articles with the word of God,” we will not pretend to say; but we think the word *perfect* a somewhat strong phrase. Nor can we ascertain how *declarative* articles can furnish “Bible arguments against the errors of Popery, and all heresy.” Bible arguments, indeed, may be founded upon a *declarative* article; but in itself, it can be no argument. We are not quite sure neither what is the general drift of the author’s Preface; it savours a little, we fear, of some doctrines lately imported from the north. If by the expressions “the manifestation of Messiah’s glory,” and “the coming of the day of God,” be meant the predicted reign of truth and righteousness on the earth—the millennial triumph of the Son of God, when all nations, kindreds, and people, shall serve him, we object not to the phraseology; but if Christ’s *visible* appearance be intended, and a ministration of wrath rather than of mercy is couched under this language, we do most seriously demur; indeed, we think the sentiments at once unscriptural and dangerous. Unless we knew more certainly, however, the author’s opinions, it would be unfair to tax them with any degree of severity. He

has evidently written with a pious intention, and we sincerely trust his labour will "not be in vain in the Lord."

BRIEF SKETCHES OF BOOKS.

1. *The Eldest Son*. By the Rev. CESAR MALAN, of Geneva. Nisbet. 4s. There is more than even the ordinary enchantment of Mr. Malan's style of writing displayed in this elegant little volume. In five truly pathetic Letters, the history of an interesting youth is traced, from the commencement of his spiritual career to its triumphant close. The illustrative facts are well introduced, and the incidents with which the narrative abounds, are such as to awaken and fix the attention of the reader. The entire effect is at once most practical and devout; and religion is presented in those forms of majesty and sweetness which render her alike awful and inviting.

2. *The Psalms and Hymns of the late Dr. Isaac Watts*, with enlarged Indices and Tables of Contents. In Two Vols. 8vo. Barfield, Wardour-street. 9s. We hail this edition of a most approved work, with the greatest satisfaction, on behalf of the aged, and those whose sight may be imperfect. From the superb style of its execution, it is altogether unique; and, when the number of pages, and the size of the type are taken into account, it is really pre-eminently cheap. We doubt not but this beautiful edition will soon realize the extensive circulation it deserves.

3. *The Cause and Remedy for National Distress*. A Sermon preached at Percy Chapel, Charlotte-street, Fitzroy-square, on Sunday, May 28, 1826, in aid of the Fund for Distressed Manufacturers. By the Rev. JAMES STEWART, A. M., Minister of Percy Chapel. 1s. 6d. Seeley. The well known piety and Catholic spirit of Mr. Stewart render him an object of interest to multitudes, both in his own church and other Christian communities. The Sermon before us is distinguished by its appropriateness to the mournful occasion which gave birth to its delivery, and contains many passages greatly calculated, by the Divine blessing, to mellow the hearts of men in this time of national calamity, the moral lessons of which Mr. S. is exceedingly anxious to impress upon the minds of all ranks in the community. The general plan of the Sermon is—THE STATE OF THE COUNTRY, and THE CHRISTIAN'S DUTY. The produce of it was more than 200*l*.

4. *Discourses delivered at the Ordination of Mr. ROBERT MACHRAY, A. M.* to the Pastoral office over the Congregational Church of Kirriemuir, on Wednesday, February 23, 1825; including, An Introductory Discourse, by Mr. Russell, of Dundee; Mr. Machray's Confession, the Charge, by Mr. Thompson, and the Address to the Church, by Mr. Lindsay. Waugh and Innes, Edinburgh; and Duncan and Westley, London. 1s. 6d. This valuable pamphlet, which contains one of Mr. Russell's very best printed Discourses, has been published with a view to enable Mr. Machray's Congregation to erect a gallery in their place of worship. How easy would it be for the kind and considerate portion of the public instantly to enable them to effect this laudable design, which they cannot do without the aid of their brethren in Christ. Eighteen pence is but a small sum, but let thousands combine, and the excellent proposal cannot fail of accomplishment. The pamphlet contains eighty-six pages, and is remarkably closely printed.

5. *Address delivered at the Ordination of JAMES ROBERTSON, A. M.*, in Mill-street Chapel, Perth, on Thursday, January 19, 1826, by his father, JAMES ROBERTSON, Minister of the Gospel at Crichtie, Aberdeenshire. Perth, R. Morison. 6d. This Address is interesting from the circumstance that it was delivered by a father to his son, and also because it breathes an apostolic fervor and simplicity. It is founded upon Rev. i. 12, and contains as large a portion of good and wholesome advice to a young Minister as we ever remember to have seen compressed within equal

limits. May the venerable father and the pious son rejoice together in the day of the Lord!

6. *Hebrew Tales*; selected and translated from the writings of the ancient Hebrew sages: to which is prefixed, an Essay on the uninspired Literature of the Jews. By HYMAN HURWITZ, author of *Vindiciae Hebraicae*, &c. &c. Morrison, Fenchurch-street. 7s. 6d. This book has been read with great and general interest, and as a memorial of the literature of the Hebrew nation, must be pronounced a very curious production. The tales, anecdotes, &c. which it contains, have been selected from the writings of Jews, who flourished in the five first centuries which succeeded the destruction of the Jewish City and Temple, and which are known by the names of the *Talmud*, the *Medrashim*, &c.

7. *The Greatness of the Love of Christ*: a Sermon, preached at Ryde, before the Hampshire Association, April 26, 1826. By DAVID EVERARD FORD, Lymington. Westley and Davis. This Sermon was preached by appointment of the Hampshire Association, and is now published at their request. It is a very able and impressive Discourse, in which the love of Christ is contemplated in the work of Redemption, the Experience of the Believer, and the Ordinances of the Gospel. The text, or motto, is John xi. 36.

8. *Self-Examination*. Seeley and Son. A summary view of the sentiments contained in this volume appeared in the Christian Observer for July, 1812. "The design of that sketch," the author informs us, "is here enlarged, and some additional hints suggested, by which the duty of self-examination may be successfully conducted." We can cheerfully recommend the volume to our readers, as much calculated to aid the religion of the heart and the closet.

9. *A Word in favour of Female Schools*: addressed to Parents, Guardians, and the Public at large. By A LADY. Longman and Co. 2s. 6d. This is an able defence of a public education, as contradistinguished from private instruction. The writer is evidently possessed of much good sense, and the little work before us will repay a careful perusal.

10. *Poems, Miscellaneous and Sacred*. By H. ROGERS. Westley and Davis. 5s. These Poems, written by a youth only nineteen, are in a high degree creditable to his genius and his heart. He is no stranger either to the Classic or the Christian Muse, and has often visited, in spirit, Parnassus and Mount Zion. We very cordially recommend the volume.

LITERARY NOTICE.

It affords us pleasure to announce, that the late Rev. John Hyatt's Memoir and posthumous Sermons, will be ready for delivery to Subscribers, and others, on the 18th inst. and may then be had of Mr. Nisbet, Berners-street; Messrs. Westley and Davis, Stationers-court; and of the widow of the deceased, Upper Thornhaugh-street.

SELECT LIST.

1. Sermon, par Charles Scholl, l'un des pasteurs de l'Eglise Françoise, de Londres. 8vo. Seeley.—2. Fifteen Sermons. By the Rev. J. C. Lloyd, A. B. 8vo. Hamilton.—3. Sonnets, Recollections of Scotland, and other Poems. 8vo. Mawman.—4. Considerations on the Impolicy and Inexpediency of Imprisonment for Debt: in a Letter to the Right Hon. Robert Peel, M. P., by Thomas Dauvers, Esq. Simpkin. 1s. 6d.—5. The Unsearchable Riches of Christ, a Sermon, by J. Rees, of Crown-street Chapel, Soho. R. Baynes. 1s. 6d.—6. The Modern Traveller, Part XXVII. of the whole Work, and Part I. of Greece. 2s. 6d.—7. Academical Stenography, being a simplified System of Short-hand, adapted to the Juvenile capacity. By T. Williams, a Preceptor of Youth. 12s. Whittaker.—8. Original Psalm and Hymn Tunes, adapted for Public worship, and harmonized for four voices, with notation for Maelzel's Metronome, and chords and figured basses for the Organ or Piano-Forte. By David Everard Ford. Westley and Davis. 2s. 6d.

RELIGIOUS INTELLIGENCE.

LONDON.

EDUCATION IN PERSIA AND THE EAST.

THE advantages to be conferred on mankind by the universal diffusion of Education are so obvious, and have been so well appreciated in this country, that it is entirely superfluous to demonstrate them. The benefits resulting from Education are of the most comprehensive nature, promoting at once the interests of religion, of morality, of civil polity, of social order, and the domestic happiness of man. In England has originated the System of Mutual Instruction, which by its power of instructing large numbers of children at very small expense, may be said to extend its benevolent arm to the whole population of the world.

Under this system a very great proportion of the population of Europe are rapidly acquiring the blessings of Education. The same system prevails almost universally, and with the most happy results, from south to north, on both the Continents of America. In Africa it has also made some progress, and in the British East India possessions, especially in Bengal and Hindostan, it has been extensively adopted, and is meeting with the most encouraging patronage and support; insomuch, that Schools for native children, male and female, are every where establishing.

The portions of the Asiatic countries in which little has been hitherto effected are Syria, Arabia, and Persia; and the importance of embracing any opportunities of conveying the advantages of Education to those countries, need hardly be demonstrated. The accounts of all travellers who have visited these remote kingdoms, as well as of their own natives of rank and intelligence who have been conversed with, coincide in representing the consequences of the prevailing ignorance in the most affecting manner. No object before the public presents a more urgent claim upon philanthropic exertions, than that of sending persons properly qualified to introduce instruction into these countries wherever it is practicable.

An opening of this kind has at present occurred, affording the most favourable opportunity for carrying this benevolent object into effect.

Mr. Joseph Wolff, under the patronage of Messrs. Drummond and Bayford, and other individuals distinguished by enlightened benevolence, has travelled for several years in various parts of Syria, Arabia, and Persia, and has directed much attention to this subject. In the various districts he has visited,

he has been very successful in explaining the advantages of popular instruction to the natives with whom he has conversed, and his reception has been of the most favourable nature, particularly amongst the Christian Churches, and also by many Mahomedans. Mr. Wolff states, that the strongest desire is every where expressed in the different cities visited by him, to receive competent Teachers from England. Their object is to obtain persons of sound principles, duly qualified, to organize their Schools on the most advantageous system, and to establish and conduct one or more Schools, which may serve as models and examples to the natives. If such persons are sent out, various individuals of the highest rank and influence in various parts of the Persian kingdom have given assurance of the most ardent patronage. A large correspondence received on this subject, abundantly attests the great desire that is felt for education throughout Persia.

In order to carry this benevolent object into effect, the exertions to be made at home will embrace the following measures. The Instruction of one or more Teachers,—the defraying of their expenses,—maturing the plan of their destination and duties,—the outfit and charges of their conveyance,—the printing of elementary lessons for the Schools,—various articles of School furniture, &c. These measures, at the commencement, would call for funds of some considerable amount.

In engaging in such an undertaking, there is one view of the object, which, above all others, furnishes the hope of successfully accomplishing it, both as supplying grounds for the most powerful appeal to British benevolence, and for confident expectation of the Divine Blessing; and that is, the close and important relation which this proposal bears to the furtherance of that most desirable object, the dissemination of the Holy Scriptures.

Such being the objects of this Association, and with such favourable prospects of attaining results so important, they confidently throw themselves on the benevolence and Christian philanthropy of the British public, and upon the good providence and blessing of Almighty God. He hath said, "Prepare ye the way of the Lord, make straight in the desert an highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Subscriptions will be received by Henry

Drummond, Esq., Treasurer; Mr. Nisbet, Berner's-street; Mr. Willock, 11, Great St. Helens; Mr. Downson, Welbeck-street; Mr. Robert Forster, Tottenham; Mr. Bayford, Doctors' Commons; Mr. Niven, King-street, Soho; Messrs. Hatchard and Son, Piccadilly.

RELIGIOUS PUBLICATIONS IN FRENCH,

By the Rev. Cæsar Malan, of Geneva. Religious Tract Society, instituted 1799.

THE Committee of the Religious Tract Society have, for several years past, devoted a considerable sum, annually, to the printing and distribution of French Tracts; and they would gladly apply a much larger amount to this desirable object, than they have hitherto done, did they possess the necessary funds.

It has appeared particularly desirable to many friends of the Society, that an increased circulation of Religious Tracts in the French language, should take place on the Continent. While the diffusion of truth in this particular form, has been long found in our own country to present the most attractive, and perhaps the least offensive, mode of instruction, the occasional visits of our countrymen, (more especially to *France, Piedmont, and Switzerland,*) since the return of peace, have enabled them to ascertain, from personal observation, that there exists a general desire for religious instruction, on the part of a considerable population now returning, after the severest chastisements, to their ancient occupations, and domestic enjoyments.

The Tracts which have been written of late years by the Rev. Cæsar Malan, of Geneva, appear peculiarly adapted to Continental distribution, conveying, as they do, correct and orthodox principles, in the most interesting form; and breathing throughout that catholic and affectionate spirit which has contributed so much to render them universally acceptable and useful.

During the past year the following Tracts by Mr. Malan have been printed and stereotyped at Paris, at the expense of the Religious Tract Society, and about 20,000 have been gratuitously circulated.

Le Pauvre Horloger de Genève; Germain le Bucheron; La Valaisane; L'Impie cessant de PÊtre; Les Deux Vieillards; L'Ecole du Val d'Amont; Les Petits Marchands; Les braves et honnêtes petits Garçons; Ajoutez à la Foi Sagesse.

The Committee have also had much pleasure in promoting the circulation of an interesting work by Mr. Malan, entitled "*Le Veritable Ami des Enfants,*" which has also been translated and published by them, under the title of, "*Stories from Switzerland.*" In the circulation of these various works, and the assistance rendered to the Paris Re-

ligious Tract Society, the sum of three hundred pounds has been expended during the past year.

Several friends who highly value the writings of Mr. Malan, feel desirous of raising further sums to be applied by the Religious Tract Society, in printing and stereotyping Mr. Malan's future publications, for circulation on the Continent. Mr. Malan has several manuscripts already prepared, which will be forwarded to Paris as soon as funds are obtained to defray the expenses of their publication and circulation.

The Committee, therefore, respectfully appeal to the friends of religion for aid in this important work. Hitherto the Committee have been compelled to refuse assistance to several applications which have been made to them; but they hope this will not be the case in future. It must be evident to every one who possesses a knowledge of the moral and spiritual state of the Continent, that all religious efforts must, at present, be *gratuitous*. They would, therefore, close this appeal in the words of a highly respected French minister, who applied for a supply of Tracts:—

"In this country it is now the season of sowing, and not of reaping,---of distributing, and not of collecting;---the time of the harvest will come, and then the French will do for Spain and Italy, and other nations, what England now does for us and the world." "Let us work while it is day, for the night cometh when no man can work."

Donations in aid of this object will be thankfully received by Joseph Reyner, Esq. Mark-lane; the Rev. John Clayton, jun.; the Rev. Dr. Smith, Homerton; at the Depository, 56, Paternoster-row; and by Mr. Nisbet, 21, Berner's-street.

VERULAM CHAPEL, LAMBETH.

We understand that the Rev. George King, late of Hamstead, has, by an arrangement of his friends, become the stated minister of this place of worship, which is now speedily to be put in trust for the benefit of the public.

ANNIVERSARIES.

HOXTON ACADEMY.

THE Annual Examination of the Students took place on the 27th of June; when the Rev. W. Orme presided in the Theological and Oriental department, the Rev. John Humphrys in the Classical, and the Rev. James Stratten in the Philosophical department.

The Students of the first year were examined in the Odes of Horace, in *Æsop's Fables*, in *Anacreon*, and in the Greek

Testament. They also read specimens of English Composition.

The Students of the second year were examined in the *Carmea Sæculare* of Horace, in the Orations of Cicero, and in Homer's *Iliad*. They were examined also in the Third Book of Euclid's Elements, and they read Essays on subjects connected with Intellectual Philosophy.

The Students of the third year were examined in Livy, in Juvenal, in Demosthenes, and in Hebrew in the Book of Job. They also gave specimens of their studies in Systematic Theology, and in the Philology of the New Testament.

The Class of the fourth year were examined in Persius, in the *Antigone* of Sophocles, in the Syriac New Testament (Acts of the Apostles, 1st chap.), and in the Chaldee of the Book of Daniel. They also gave specimens of their proficiency in their theological and philosophical studies.

The ministers who took part in the examination, expressed themselves highly satisfied with the diligence and progress of the Students, as reflecting honour, not only on the permanent tutors, but also on the Rev. John Hoppus, A. M., the classical tutor *pro tempore*, who invited an examination into any parts of the books which had been read during the period of his tuition.

On the evening of Wednesday, the 28th of June, three of the senior Students delivered short discourses at Claremont Chapel:—Mr. Barling, on the Conversion of Timothy; Mr. Everett, on the Conversion of Lydia; and Mr. Crump, on the Conversion of the Jailor.

The Annual Meeting of the Subscribers to the Institution is to be held at the opening of Highbury College, early in September, when it is intended also to hold the Annual Meeting of the Ministers of the Hoxton Association.

HOMERTON COLLEGE, 1820.

The Anniversary of this Institution took place on Tuesday, Wednesday, and Thursday, the 27th, 28th, and 29th of June.

On Tuesday, the examination of the Students in the Latin, Greek, Hebrew, and Chaldee languages, was conducted by the Rev. William Ward, of Stowmarket, and Rev. John Yockney, of Islington. This examination extended as usual to the entire readings of the session just terminated, and drew from the gentlemen who presided at it, a very ample and satisfactory testimony to the progress made by the Students in this department of study.

On Wednesday morning, the general business of the Institution was transacted at the King's Head Tavern, William Hale, Esq. Treasurer, in the Chair, when the Report of

the Committee was presented; a statement of the account was delivered by the Auditors, and the customary alterations in the members of the Committee were made. On the evening of the same day, a Sermon, appropriate to the objects of the Anniversary, was delivered by the Rev. Richard Alliot, of Nottingham, at the Meeting House in New Broad-street, before the friends and patrons of the Institution.

The concluding Meeting was holden at the College, on Thursday morning, when the examination of the Students in Theology, Ecclesiastical History, and Christian Ethics, took place, at which the Rev. Richard Alliot presided, and which terminated in a manner highly satisfactory to a large company of the most respectable friends of the Institution, who afterwards partook of a cold collation, and who universally expressed the pleasure they had experienced, from witnessing the attainments and qualifications of the Students, and the prospects thus presented of the future prosperity and usefulness of the College.

At the several meetings which took place in the course of this Anniversary, many encouraging pledges were given of increased exertion on the part of the gentlemen present, to increase the funds of the Institution; and though it is announced, not without some anxious feeling, that the annual expenditure exceeds the revenue by not less than £350, it is confidently hoped, in accordance with these pledges, aided by the strenuous and persevering endeavours of the active and respectable Treasurer, that this deficiency will, at no very distant period, be made up, and that the friends of this long established and valuable Institution will be cheered by the removal of this sole discouragement.

HACKNEY ACADEMY.

The Annual examination of the Students in this Institution, took place at the Academy House, on the 20th of June, from 10 to 5 o'clock.

The senior class produced and read to the Examiners, out of the Greek Testament, testimonies from the Evangelists, the Acts of the Apostles, and the Epistles of John, Peter, and Paul, respecting the person of the Son of God, in proof of his proper Divinity. They also read, at the choice of the Examiners, parts of the Pentateuch, and in the Epistle to the Romans, and those of Peter, with Griesbach's Prolegomena.

The junior Class (from eight to twelve months' standing) read, at the pleasure of the Examiners, different sections through the first book of "Cicero de Officiis," and, in the same way, through the Greek text of the gospel of Mark; parsing, in both lan-

guages, passages selected by the Examiners at the time.

The Examiners expressed their satisfaction with the application of the Students, and recommended to the Committee to award to each Student of the Junior Class, a copy of Griesbach's Greek Testament, as a reward of their diligence, and to encourage their perseverance in Biblical studies.

PORT OF LONDON SOCIETY

For Promoting Religion among Seamen.

THE Eighth Anniversary of this important Society was held on the 8th May, at the City of London Tavern. The Right Hon. Admiral Lord Gambier, K.G.C.B. in the Chair.

The great room was completely filled with the respectable supporters of the Institution. The Rev. J. Crombie engaged in prayer; and the Rev. James Vautin, one of the honorary Secretaries, read the Report, which contained many striking testimonies to the success of the measures adopted by the Society.

Capt. Butler, the active surveyor for Lloyd's, wrote to the Treasurer a letter, from which the following is an extract:—

"Sir,—As Shipping Surveyor to Lloyd's, it has been my daily practice to be on board from ten to twenty vessels of all classes throughout the year, say from London Bridge to Woolwich. In my conversation with many of the Masters relative to the conduct of their crews, I have received a very favourable report of their moral conduct, which I conceive to be attributable, in great measure, to the benefit experienced by the sailors from reading various little tracts at present so much distributed; and, further, to the attendance which many of them have given at the Floating Chapel, and which I do not hesitate to assure you I conceive to be of great benefit to the country."

A pious Lieutenant, R. N., now in command of a merchant vessel, thus writes:—

"I beg to state, that the books (sent by the Society) were read by the ship's company, and more than once exchanged during the voyage.

"It is my firm belief that, ultimately, the wishes and efforts of the Port of London Society will be decidedly rewarded by effecting a gradual and lasting change in the morals of seamen. From an intimate connexion with seamen for twenty years, I have some knowledge of their characters; and in contrasting what it was with what it now, in many instances, is, one might almost be led to believe that the sailors of the present day are a different species of men."

A Captain in the West India Trade wrote to the Treasurer thus;—

Speaking of his first voyage, when he had a pious young man as mate, he says—
"I commenced, before I left the Channel, the plan which you have, in 'the Devotional Assistant' so strenuously recommended. My cabin was always prepared for their (the sailors) reception a little before eight in the evening, and then the bell was struck immediately. I generally found some of my people reconnoitring to see if there were any extra lights on the cabin table, so that I had seldom to send them word that I was waiting.

"We were between five and six months on the voyage, and during the whole time I had but one instance of insobriety in any individual on board, and I scarcely heard an oath during the whole voyage.

"My second voyage was to the same colony, but the mate (not the mate of the first voyage) abused my confidence—in my absence in the colony, had been continually intoxicated, and, as a natural consequence, the ship had been in confusion. I engaged another mate, but the mischief unfortunately was already done.

"On my return homeward, my cabin, as I expected, was very thinly attended, even on the Sabbath; till, at length, I did not muster above half a dozen, including boys; and just in proportion as praying ceased, swearing prevailed, and insubordination, idleness, and vice, were substituted for that order, activity, and harmony, which I had the happiness of witnessing during the preceding voyage."

Mr. Alderman Brown moved, and the Hon. Capt. George Gambier, R.N. seconded the Resolution to approve and circulate the Report.

Capt. Bankes, R. N.; and the Rev. Professor Shed, from New Orleans; the Rev. Mr. Philip, late of Liverpool; Capt. Cooke, of the Cambria, (whose excellent skill and humane bravery saved, under God, the crew of the unfortunate "Kent;") William Cooke, Esq. and the Rev. Charles Hyatt, moved or seconded the several Resolutions.

R. H. Marten, Esq., Treasurer, showed his account to be 136*l.* 10*s.* 10*d.* in debt, and read a list of subscriptions and donations toward the liquidation.

The Right Hon. the Earl of Clarendon, in an impressive speech, bore his testimony to the importance and success of the Society, and its valid claim to liberal support.

The Rev. William Thompson, A.M. (of the Church of England) expressed his earnest wish for the Society's prospering, and proving his sincerity by a handsome donation, moved the thanks of the Meeting to the noble and gallant Chairman, which was seconded by the Treasurer, and passed with acclamations.

On the following day, and in the pulpit of the FLOATING CHAPEL ON THE THAMES, the

Rev. Jenkin Thomas, and the Rev. William Ellis, preached to crowded congregations: the latter from "Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations."

HOME MISSIONARY SOCIETY.

THE Seventh Annual Meeting of the Home Missionary Society was held on Tuesday Evening, May 16th, at Spa Fields Chapel, R. H. MARTEN, Esq. in the Chair. The following gentlemen advocated its cause. Rev. J. Leifchild, J. C. Curwen, J. Morison, Rice Harris, Esq. of Birmingham; Rev. J. Edwards, Rev. Matthew Wilks, who entered his name as a life subscriber; Rev. B. Rayson, Thomas Walker, Esq. Rev. John Jack, from Russia, and Rev. C. Hyatt. The receipts of the evening amounted to £178 6s. 6d. The Report states, that the Society has now forty Missionaries, who preach in nearly three hundred villages, and have more than twenty-thousand hearers. They have also three thousand two hundred and twenty-six village children taught in their Sunday Schools. Twenty ministers are likewise aided in preaching the Gospel in the villages. On the preceding evening, the Rev. J. Leifchild preached the annual Sermon of the Society, at Chapel-street, Soho, to a numerous congregation, and the day following the Annual Meeting, the Ladies' Sale was held at the Crown and Anchor Tavern, Strand, which produced the sum of £189. The Society continues, by the Divine blessing, to prosper, but we regret to say, that the Committee have £1500 to pay by Midsummer, and have not the prospect of receiving more than half that sum to meet the current expenditure.

PROVINCIAL.

ASSOCIATIONS.

THE ministers and churches of the Independent denomination, resident in the English parts of the county of Monmouth, held their Sixth half-yearly Meeting, at the Rev. Thomas Rees's chapel, Lanvaply, on the evenings of Wednesday and Thursday, the 26th and 27th of April, upon which occasion appropriate Sermons were delivered by the Rev. Messrs. Lewis, Aber; Armitage, Newport; Loader, Monmouth; Owen, Grosmont; Weston, White's Hill; and Stokes, Chepstow. The devotional exercises by Rev. T. Griffith, Tabernacle; Williams, Forest Green; D. Thomas, Nebo; Richards, Usk, and Loader, Monmouth. The Services were well attended; the Meeting was characterized by much interest, and the brethren evinced a spirit of union, connected with an earnest desire, that the

design of the Association may be crowned with abundant success. The Sunday School conference, which took place on the Thursday Morning at 9 o'clock, to enquire into the state of Sabbath schools (connected with this Association) was truly encouraging.

The next half-yearly meeting to be held at the Tabernacle in October.

May 31st, the thirtieth Anniversary of the Somerset Association was held at the Rev. T. Golding's chapel, at Fulwood, near Taunton. Two Sermons were preached on the occasion, that in the Morning by the Rev. W. H. Lewis, of Glastonbury, from 1 John, iii. 8, latter part; and that in the Evening, by Rev. J. Jukes, of Yeovil, from Ezekiel xxxvii. 1st to the 10th. There was a public meeting in the Afternoon, Mr. Spencer in the Chair. The Ministers and others who took a part in the Services throughout the day, were the Rev. Messrs. Pyke, Caston, Hine, Johnson, Golding, Cuff, Winton, Luke, Smith, Moreton, Coup, Slatterley, Kent, Buck, Cave, James, and Ware.

ORDINATIONS.

On April the 13th, the Rev. G. Moase, late of Oakhampton, Devon, was publicly recognised as the pastor of the Independent church, Artillery-street, London. The Rev. J. Blackburn read and prayed; Rev. Dr. J. Pye Smith, delivered the introductory discourse; Rev. J. Fletcher, M.A. offered the intercessory prayer; Rev. Dr. Winter addressed the minister and people; Rev. J. Meek, of Painswick, concluded with prayer.

On April the 27th, 1826, Mr. G. Corney, late student at Hackney, was set apart to the pastoral office over the Independent church at Cratfield, in the county of Suffolk. The Rev. W. Garthwaite, of Wattisfield, commenced the solemn service by prayer, and reading the Scriptures; Rev. J. Sloper, of Beccles, delivered the introductory discourse, &c.; Rev. John Dennant, of Halesworth, offered the ordination prayer; Rev. George Collison, of Hackney, gave the charge, from Matt. iv. 19; Rev. William Ward, of Stowmarket, preached to the people, from 2 Cor. xiii. 11; and Rev. John Fisher, of Harleston, concluded with prayer. The meeting was crowded, the services were most interesting, and the general prospect of usefulness is highly gratifying.

On Wednesday, May 3, the Rev. J. Lockyer, late of London, was recognized as pastor of the Independent church at Ware, Herts, formerly under the care of the Rev. R. G. North; on which occasion the Rev. S. Mummery commenced the service by reading the Scriptures and prayer; Rev. G. Evans, of Mile End, delivered an animated introductory discourse, and proposed the usual questions; Rev. G. Clark, of Ponder's End,

presented the general prayer; Rev. T. Wood, of London, addressed the pastor and church in an impressive manner. Other ministers attended, and the congregation was good; a large party of friends dined together. Mr. Evans, preached in the evening, the greatest harmony prevailed, and the prospect of usefulness is very encouraging.

On Tuesday evening, May 30, 1826, the Rev. Evan James, late of Newtown Academy, was ordained over the Welch Independent church in Lower Castle-street, Bristol. The Rev. W. H. Grey commenced by a short and impressive prayer; Rev. W. Lucy read a portion of the Scriptures and prayed; Rev. J. Bristow, of Exeter, delivered the introductory discourse on the constitution of a Christian church. The usual questions were proposed by Rev. J. Wooldridge; Rev. J. Philipps, of Bethlehem, offered up the ordination prayer; Rev. J. Liefchild gave an appropriate charge to the minister, from 2 Tim. ii. 15; Rev. H. B. Jeula, of Greenwich, concluded with a short address and prayer. On Wednesday evening, the Rev. J. Philipps, of Bethlehem, preached to the church and congregation, from Phil. ii. 29: the devotional exercises were conducted by the Rev. Messrs. Weston, Slater, James, and Pritchard. The services were numerously and respectfully attended, and many went their way rejoicing.

CHAPELS OPENED, &c.

On Wednesday, March 8, 1826, the Independent Chapel, Warwick, after being very considerably enlarged and improved, was re-opened for Divine worship. The Rev. J. A. James preached in the morning, from Ephes. ii. 20, 22, and again in the evening, from John xvii. 17.

On the following Lord's Day, the Rev. Robert Hall preached in the morning, from Heb. xxi. 8; and, in the evening, from John xv. 27; and J. W. Percy, minister of the place, in the afternoon, from Psal. cxviii. 25, last clause. The collections on both days amounted to 128*l.* 9*s.* 8*d.* which exceeded the most sanguine expectation of friends, and furnished a pleasing specimen of the liberality of other denominations of Christians in the town, and the good understanding which prevails among them all. The congregations were very excellent, and the season will be long remembered with gratitude to the Great Head of the Church, for the testimony of Divine approbation then afforded.

On Wednesday, March 22nd, a neat and commodious place of worship, connected with the Independents, was opened at Heol Mostyn, county of Flint, when sermons were preached on the occasion; those in the morning by the Rev. J. Thorpe, of

Chester, and the Rev. J. Griffith, of Manchester; in the afternoon, by the Rev. Dr. Raffles, and the Rev. J. Breese, of Liverpool; and, in the evening, by the Rev. J. Saunders, of Buckley Mountain, and the Rev. W. Williams, of Wern; and, on the preceding evening, by the Rev. D. Roberts, of Denbigh, and the Rev. J. Breese. The discourses were delivered one in English, and the other in Welsh. There was also a quarterly meeting of the Congregational Union held at this chapel, before it was yet completed, on the 27th of Dec. last, when sermons were preached by the Rev. J. Pearce, of Wrexham, Rev. W. Jones, of Carnarvon, &c. Several of the neighbouring ministers engaged in conducting the devotional parts of these exceedingly pleasing, and we hope very profitable services. Collections were made at each Meeting toward the expenses incurred in the erection of the chapel, when, at the first, was obtained 8*l.* 8*s.* 1*d.*; and, at the opening, 20*l.* 0*s.* 10*d.*

On Thursday, May 18, 1826, a large and commodious room, 60 feet by 24, situated in Lady Meadow, Tamworth, in the county of Stafford, was opened for divine worship, connected with the Independent Denomination; on which occasion, two sermons were preached, that in the afternoon by the Rev. T. East, of Birmingham; and that in the evening by the Rev. J. Sibree, of Coventry. On the following Sabbath, sermons were also delivered in the same place by the Rev. W. Salt, of Lichfield. Several Independent Ministers in the neighbourhood have engaged to supply the place for a few weeks, at the expiration of which period, a senior student from Hoxton Academy will undertake the charge.

The town of Tamworth, with the adjoining populous village of Fazely, contains 6 or 7000 inhabitants, so that a wide field for religious exertion is presented; for though the gospel is preached by other denominations of Christians in the town and its vicinity, yet there are multitudes of the inhabitants that never attend any place of worship; and the chief object contemplated and desired by the friends of this infant cause, in opening the above room, is to bring in such individuals to attend to the Word of Life. Considerable interest has been already excited, and a good congregation collected together. Should Providence continue to smile on this effort to do good, it is intended to erect a chapel in the town, as an eligible piece of ground has been offered, on very liberal terms, by a gentleman of high respectability in the neighbourhood, and the sum of 50*l.* has been generously promised for that purpose, by T. Wilson, Esq., Treasurer of Hoxton Academy.

On Thursday evening, June 15, 1826, the foundation stone of a commodious place

of worship was laid in the town of Atherstone, Warwickshire, belonging to the Independent Congregation, of which the Rev. R. M. Miller is Pastor. The service of the evening commenced by a statement being read by Rev. Mr. Miller, of the Origin of the Independent Denomination in that Town; of the necessity of providing more eligible accommodations for an increasing congregation; and of the exertions which had been made by the friends of the cause, towards raising a fund for the erection of the new chapel. Appropriate and animating addresses were then delivered by the Rev. Messrs. Salt, of Lichfield; Jerrard and Sibree, of Coventry; Percy, of Warwick; Hartnell and Wood, of Nuneaton; and Dagley, of Chapel End. The devotional exercises were conducted by Rev. Messrs. Dix, of Bedworth; and Jones, of Foleshill. The assembly, which it is supposed consisted of not less than 1500 people, appeared highly gratified, and it is presumed that it will be a season long to be remembered, as forming a new æra in the history of the Dissenting interest in that neighbourhood.

On Lord's Day, May 7, York-street Chapel, in Bath, which has been taken for the Rev. Dr. Cracknell, and put into complete repair, was re-opened for public worship. In the morning the chapel was well filled; in the evening it was crowded. The population of Bath exceeds fifty thousand; yet, till of late years, there existed only one chapel for Independents, and that furnishing seat-room for about a thousand persons.

The old Tabernacle at Chippenham, which was erected through the influence of the late Rev. G. Whitfield, and opened for public worship on the day of his death, being now in an unsafe state, and far too small for the increased and increasing congregation, under the faithful and acceptable ministrations of the Rev. Benjamin Reece; the Rev. R. Hill, M.A., preached an impressive, suitable, and excellent sermon, on June the 2nd, from 1 Cor. iii. 11; after which he laid the founda-

tion-stone of a new Tabernacle, and placed thereon the liberal donation of 20 guineas.

The Rev. B. Reece respectfully solicits the aid of the pious public, to enable the congregation to complete this laudable and necessary undertaking.

HADLOW, KENT.

The Pastor and Congregation connected with the Baptist interest at this place, held their Fifth Anniversary on Thursday, the 25th of April. Mr. Shirley, of Seven Oaks, preached in the Morning, and Mr. Francis in the Afternoon.

The encouragement which the increase of attentive hearers presented, the general prospects of usefulness, the presence of numerous highly valued friends, combined to render it one of the most interesting and pleasing Anniversaries; but scarcely had the afternoon service terminated, when the painful intelligence arrived, that two of their friends, who had intended to meet them, Mr. R. Gower and his wife, members of Mr. Gladwick's church, at Brenckley, in attempting to cross a bridge on the river Medway, were, in consequence of the horse taking fright, precipitated into the water, and both drowned.

They had long maintained a character honourable to their profession, and were greatly esteemed by their pastor and the church, for their consistent and blameless walk. With persevering industry, and the Divine blessing on their daily labours, they had been enabled to support a family of five children, who by this dispensation, are left orphans, without any provision for their future support. Contributions will be gratefully received and carefully applied, by the Rev. J. Ivimey, of Harpur-street, and Mr. T. Thomson, of Brixton Hill.

The Rev. Lemon Hall (late of Dorchester) has accepted the invitation of the Church at Payle, near Colnbrook, and is expected to commence his labours there in the present month.

OBITUARY.

THE REV. JOS. BROWN JEFFERSON.

"THE ways of God are, indeed, in the deep, his paths in the mighty waters, and his footsteps not known." Two years have not elapsed since the Rev. Stephen Morell, jun., a young man of highly promising talents, and of devoted attachment to the cause of religion, was, in the first year of his stated ministry, called to receive his reward; a short account of his character and state of mind, in the prospect of death, was then written by his intimate and excellent friend, the Rev. J. B. Jefferson, and was inserted in this Magazine for Dec, 1824:

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and now he also is summoned to give an account of his stewardship, "because he may no longer be steward."

Mr. Jefferson entered Homerton College in January, 1821; he passed through the usual course of studies in that Institution in a way that indicated the uncommon superiority of his talents, and that drew forth the admiration and esteem both of his tutors and of his fellow-students: during the summer of 1824, he supplied the church at Attercliffe, near Sheffield, for several Sabbaths, and, at the close of that year, received an unanimous invitation to the pastoral office.

In a letter to a friend soon after this po-

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riod, he thus writes—"My acceptance of the charge at Attercliffe will, I expect, take place at the church-meeting next Friday night; our congregation has undoubtedly much increased—they say doubled. I rose here to gain a glimpse of that most golden sun, which shed such a rich beam upon the wall of my chamber, that I really started, and thought I had a vision of light waiting in the room. But before my head was turned it was gone, and a black mountain of clouds has been heaped upon the setting sun. To-morrow he rises upon the Sabbath of the church; and if I could look to the morning when this mortal shall put on immortality as peacefully as I look for to-morrow's sun, I do not say I could then die, but I could then live and wait all the days of my appointed time, till my change come. The lot of a Christian, and of a Christian Teacher, is to live and labour."

On the 30th June, 1825, he was publicly ordained, and interest was added to that solemnity from the fact, that, at his particular request, the Rev. S. Morell delivered the same charge which twelve months before had been delivered to his deceased son, and the particular friend of Mr. Jefferson. After his ordination, he set himself on various plans of ministerial usefulness; and, among others, he went through a most interesting and valuable course of Lectures on Hebrew Prophecy. This course is particularly characteristic of the extraordinary powers of mind possessed by the author; and, if published, would be exceedingly valuable, not only on account of the light which they throw on that subject, but also as a fair specimen of talents, which, when fully ripe, must have attained first-rate eminence.

His constitution, however, was naturally delicate, and, it is thought, that his unwearyed exertions were too much for it to sustain. In the spring of the present year, he was seized with a fatal disorder, and, after lingering for a few months, he has entered into rest: for some time before his death he was aware of his dangerous situation; but, as his brother writes, "Happily, the knowledge of this did not fill his mind with feelings of terror, nor even deject his spirits; his confidence in his God was unshaken, and he had a good hope of a glorious immortality." During his sleep in the afternoon of the day of his death, a change seemed to take place—"his sleep was more like a state of insensibility, with the eyes half open."—In the evening he revived a little, and a Gentleman present said to him, "My dear friend, is Christ precious to you now?" He replied, "Oh Yes, Yes!" These were the last words which he distinctly uttered, and at about half past eleven o'clock he expired, though so calmly, that his surrounding friends could not ascertain the exact moment. A very respectable gentleman, a deacon of his church, thus writes:—"There was in him,

indeed, a rare combination of excellencies—such fine powers, with such extensive attainments, at the same time combined with such modesty and humility, which do no not often meet---short, however, as has been his course, it has not been in vain: this little interest is in a very different situation from what it was when he came---not in numbers merely, but, I trust, in spirit also."

This excellent young man, on the death of his beloved friend, Mr. Stephen Morell, thus wrote:---"His last days were more than happy,---his end was such as I shall never attain to: gladly, thankfully, would I now put myself in his place. I could die this moment, might it be as he did." His fears, however, have been disappointed—his desires have been realized—he has died as his friend died, and now has he rejoined him in the glories of the heavenly state. When we think of the perfection which he has there attained—when we think of the inconceivable joy which he there experiences, much as we lament his loss, we cannot, we dare not, wish him back on earth—here we see but through a glass darkly, but there he sees face to face—yes, the vision, face to face, of the unveiled glory of the Creator of the Universe! and, seeing that glory in all its fulness, he is changed into the same image from glory to glory, even as by the Spirit of the Lord. His faith may ministers, students, Christians follow, considering the end of it, which is the salvation of his soul. He died on Friday, May 26, and a funeral sermon was preached at Attercliffe, on Lord's day, June 4th, by Dr. Bennett, Theological Tutor of Rotterdam Independent College. R. A.

MEMOIR OF MISS CATHERINE M'LELLAN.

THE subject of this memoir was the daughter of pious parents, and at the early age of eight years was brought to a saving acquaintance of herself as a sinner, and Jesus Christ as a Saviour, through the instructive conversations and pious prayers of an invaluable mother. These early impressions were strengthened and confirmed, so that at the age of 16, it became her most anxious wish to make a public profession of her faith in Christ. For a considerable time before this, she attended with her parents at Swallow-street, and richly enjoyed the enlightened ministry of the late Rev. Dr. Nichol. Her simple piety, her punctuality in attending the means of grace, and her rapid improvement under them, were soon observed by her beloved minister, and all around her. At this period she joined the church of which her mother had long been a member, and where she continued faithful and devoted to the day of her death. The tone of her piety was of the very highest order, and from many extracts that might be taken out of her diary, it would appear, that she main-

tained the closest communion with God. To a little niece she was accustomed to say, (and to whom she acted the part of a mother) "Morning and evening are not the only times for prayer; whenever you find a minute to spare, and feel any holy emotions arising within you, kneel down and pray, that the spirit of God may be poured out upon you." She was much indebted to the ministry of the Rev. Henry Townley, whom she occasionally heard at Paddington Chapel, and of whom she used to say, "If you could tell the peace my soul receives when I hear the glad tidings preached by him, you would not wonder that I love his name." His leaving England on his mission to India, was an occasion of trouble to her mind, and on his return, the most intimate friend or the nearest relative could not have hailed him with more pleasure. As she was personally unknown to this respected Minister, the writer of this Memoir is anxious to reveal the good that he has accomplished, when perhaps his heart was overwhelmed between the balance of duty, whether he should labour in Britain or in India.

To her inexpressible grief, she was now called to part with her mother, whose death cast a gloom over the whole family, and deeply affected her spirits. Her frame which was always delicate, for several years before her decease had threatened consumption, and it appears by a letter written to a friend that she had frequent convictions resting on her mind that her days would shortly be numbered. Under these impressions she writes "Oh! for faith to look at things unseen, that amid the toils of our journey, we may often be cheered with the sight of a smiling Saviour, and an approving God: this, in a world of tribulation, will lighten our burdens, and enable us to sing, It is good for us that we have been afflicted—for thus have we been reminded of the faithfulness of Him who hath said, As thy day is so shall thy strength be also; and surely when we look on our pilgrimage, we may truly say—surely goodness and mercy have followed us all the days of our lives, and we shall dwell in the house of the Lord forever—yes for ever! for when our short and fatiguing journey of time is ended, an eternal rest is prepared for us in the happy and peaceful house of our heavenly Father."

In looking over some of her papers, they all bear the same stamp which marked her unabated love to Christ. In a little scrap found in her desk, she writes, "Oh! the happy return of these Annual Missionary Meetings; may the Lord give me strength and health to enjoy them as my dear mother and I did." Her health rapidly declined, and in the arms of her beloved father, she calmly resigned her spirit to the Saviour, on the 28th of February, 1826, aged 33 years.

Edmonton,

J. S. B.

RECENT DEATHS.

JOSEPH BUTTERWORTH, ESQ.

On Friday evening, the 30th June, this truly valuable member of the community departed this life, at his house, Bedford-square, after a very short illness. His funeral took place on Friday, the 7th July, when his mortal remains were conveyed for interment to the Wesleyan Chapel, in the City-road. The spacious area in front of the chapel was crowded during the morning by Dissenters of various denominations. The hearse, followed by a train of nearly thirty mourning coaches and many private carriages, arrived at the ground, when Mr. Butterworth, the eldest son of the deceased, as chief mourner, followed by a great number of his late father's friends, entered the chapel in procession, where the burial service of the Established Church was read by the Rev. Mr. Stevens, of Great Queen-street Chapel, Lincoln's Inn Fields, after which the body was deposited in a vault beneath the chapel. The funeral appendages were devoid of all useless ornament; upon the coffin was a plate containing the following inscription:—

JOSEPH BUTTERWORTH, ESQ.

Died June 30, 1826,

Aged 56 years.

The loss of Mr. Butterworth will be greatly felt by the denomination to which he belonged, as well as by the religious public at large. He was a zealous supporter of every good cause—a man of fervent piety and catholic spirit—a friend to the poor—and the ready advocate of the widow and fatherless. "Blessed are the dead that die in the Lord."

REV. GRIFFITH WILLIAMS, LATE MINISTER OF GATE-STREET CHAPEL, LINCOLN'S INN FIELDS.

On Saturday, the 1st of July, died this worthy man, and faithful minister of the everlasting gospel. But a few days before his decease, he preached to his people with his accustomed zeal and affection, and without betraying any symptoms of his approaching end. How loud the call to all Christ's ministers, "Be ye also ready!" His interment took place at Bunhill-fields, on Thursday the 6th of July, on which mournful occasion a large body of ministers and Christian friends attended to testify their respect for his amiable and excellent character. The Rev. Matt. Wilks delivered the funeral address, and the Rev. Messrs. Smith and Fletcher conducted the devotions.

SIR STAMFORD RAFFLES.

The unexpected death of this warm friend to the cause of Christian Missions took place at his own residence, Highwood Hill, the 5th ult. It was occasioned, it is thought, by apoplexy. With his amiable family we cannot but deeply sympathise.

EFFECTS OF BURNING THE BIBLE IN PERU.

(Extract of a Letter from a British Captain.)

"BEFORE I close this letter, I must inform you of a very remarkable occurrence which took place at Arica. Some of the inhabitants came on board to see the vessel; on their leaving, I presented each of them with a Spanish Bible. A priest, the same evening, came into one of their houses, and found a gentleman reading the Bible; this instantly attracted his notice, and he demanded it from him, which was refused; a scuffle ensued, and the furious priest caught it from him, summoned him before the governor, who gave directions (influenced by the priest) that it should be burned, which was done immediately, in the most public manner. A search was made for more, but the inhabitants hid them—only one was discovered. The day after, about ten in the morning, a furious hurricane of wind came on instantaneously, which blew some of the smaller vessels from their anchors, covered the town with dust, and left it in perfect darkness. The inhabitants, expecting some awful judgment, either shut themselves up in their houses or churches, using their usual incantations or prayers to their saints. This continued several hours; and it is necessary to remark, that on that part of the coast of Peru it never rains; the wind is always very moderate, and such an event was never known. When I came on shore, after it had subsided, I told them it was a judgment from God for burning his Word. This opinion they themselves had already formed. A universal inquiry was consequently made, whether I had any more Bibles. The news spread all along the coast. I distributed five cases among them, and might have disposed of all I had, but preferred keeping some for Lima. A few days after, the Prefector of Arequipa, next in rank to Bolivar, came to Arica to inspect the custom-house department, and regulate the duties. He was informed of this outrage committed by the priest against liberty of conscience. The Prefector requested me to give him two copies of the Spanish Bible, which I did: one was sent to the Bishop of Arequipa, to know *why that book should be destroyed*; the other was retained for his own use. *After I left, he gave directions, I understand, for a circulation of the Bible, and of all religious books, free of any duty or incumbrance.* The priest is in great disgrace, and despised by the people. The effect which this may produce on the coast of Peru, no one can calculate but He who caused it."

THE INFIDEL STAGGERED BY A CHILD.

HUME, the celebrated infidel philosopher,

and author of a History of England, was dining at the house of an intimate friend. After dinner the ladies withdrew, and in the course of conversation, Hume made some assertion which caused a gentleman present to observe to him, "If you can advance such sentiments as those, you certainly are what the world gives you credit for being, an infidel." A little girl, whom the philosopher had often noticed, and with whom he had become a favourite, by bringing her little presents of toys and sweetmeats, happened to be playing about the room unnoticed: she, however, listened to the conversation, and, on hearing the above expression, left the room, went to her mother, and asked her, "Mamma, what is an infidel?" "An infidel! my dear," replied her mother, "why should you ask such a question? an infidel is so awful a character, that I scarcely know how to answer you."—"Oh! do tell me, mamma," returned the child, "I must know what an infidel is." Struck with her eagerness, her mother at length replied, "An infidel is one who believes that there is no God, no heaven, no hell, no hereafter."

Some days afterwards, Hume again visited the house of his friend. On being introduced to the parlour, he found no one there but his favourite little girl: he went to her, and attempted to take her up in his arms and kiss her, as he had been used to do; but the child shrunk with horror from his touch. "My dear," said he, "what is the matter? do I hurt you?" "No," she replied, "you do not hurt me, but I cannot kiss you, I cannot play with you." "Why not, my dear?" "Because you are an infidel!" "An infidel! what is that?" "One who believes there is no God, no heaven, no hell, no hereafter." "And are you not very sorry for me, my dear?" asked the astonished philosopher. "Yes, indeed, I am sorry!" returned the child, with solemnity; "and I pray to God for you." "Do you, indeed? and what do you say?" "I say, O God, teach this man that thou art!" A striking illustration of the words of sacred writ,—*"Out of the mouth of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and avenger."*

A STING IN THE CONSCIENCE.

"You will go with me to hear our minister to-day?" said a serious youth in humble life to his younger brother. "Not to-day," was the answer, "certainly not to-day." "Why not *to-day*?" asked the other. "Because next week is the fair. I am sure Mr. — will preach against it to-day, and then I should not enjoy the fair at all, for I should go with a *sting in my conscience*."

MISSIONARY CHRONICLE

FOR AUGUST, 1826.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London; in Edinburgh, by Mr. Geo. Yule; and in Glasgow, by Mr. William McGavin.

EAST INDIES.

CALCUTTA.

*Extracts of a Letter from Rev. S. Trawin,
Kidderpore, 28th of January, 1826.*

MRS. WARDEN left us on the 18th inst. with her little boy. She is gone, with the unanimous approbation of the brethren, to Berhampore, in order to co-operate with Mrs. Hill in the superintendence of native female schools. As considerable exertions are now making in Calcutta and its environs for native female education, Moorshedeabad appeared to us not only the largest, but most uncultivated field in Bengal, relative to that department of missionary labour; Mr. Ray has likewise joined Mr. Hill at this important station, where things, though in a state of infancy, are progressive.

Our families are, through mercy, tolerably well; Mr. and Miss Piffard are going on most delightfully in their benevolent labours. Miss Piffard has already four schools. Mr. Piffard has two, and school rooms are preparing for others.

On last Friday, we opened a bungalow at the village of Rammakalechoke. It was crowded both parts of the day. Many came from distant villages. Whilst we were speaking to a crowded and deeply interested auditory, Miss P. and Mrs. T. had at least fifty females collected in a native Christian's house, to whom they read and explained the third chapter of John's Gospel. There seems to be an awakening among the inhabitants of the place. The native Christians hold fast the profession of their faith, and some others now stand as candidates for baptism. We hope soon to send a further account of this interesting village. In the meantime, I enclose a few extracts from my journal, from which you will perceive that there is an evident appearance of God's blessing descending upon the places around the station.

VOL. IV.

Extracts from the Journal of Mr. Trawin.

Nov. 18, 1825. Ramnarayon, a man who has been notorious for his wickedness in Kidderpore, attended our meeting for reading the Scriptures and prayer. He professes to be extremely sorry for his past wicked conduct, and promises to lead a new life. May God enable him to keep his purpose, and give him grace to walk in the ways of holiness.

20. This morning, Ramnarayon came to Ramhurree to his house, to read the Scriptures and engage in prayer; observing that his family stood in need of instruction as well as himself. He was present again at the evening service, and says that, in future, he will be regular in his attendance at Chapel. After preaching, I entered into conversation with him, and was much gratified to see his apparent penitence. He calls himself the chief of sinners, freely confesses the enormities of his past life, and seems anxious to know how such a gross offender as he is can obtain pardon. I explained to him the conduct of the prodigal son; and told him the parable was designed to point out the state of man in general, and the compassion of God in receiving penitent offenders. He listened with great attention, and I hope obtained both instruction and comfort. Paul's account of the idolatrous Corinthians, gave me much encouragement to hope for the conversion of this poor man: especially these words, "such were some of ye." The grace of God can doubtless produce the same glorious effects in Bengal that it did in Corinth. I will, therefore, in regard to this poor outcast, as well as in regard to thousands of others, *hope in the Lord, for with the Lord there is mercy; and with our God their is plenteous redemption.*

21. Ramnarayon was present at the Bengalee worship at Bhawbanyapore; on the succeeding day at Kidderpore, and on the 23rd he spent the evening with Ramburree until 11 p.m. in reading the Scriptures, conversation, and prayer. All this looks like

pressing into the kingdom. Time, however, alone will prove, whether he is receiving the *engrafted word*, or whether his *goodness is like the early dew which soon passeth away.*

25. After conversing with the people at the village of Thakerpore, many of the inhabitants entreated us to open a school there, that their children might be taught to read. "For want of instruction (observed the poor people) the villagers are like wild buffaloes of the forest." Some said, "we have bodily eyes it is true, but we are blind. If you, sir, will come and instruct us, it will be giving sight to the blind." Here was an instance of the people *crying after knowledge and lifting up their voice for understanding.*

From Thakerpore we passed over in a canoe to Rammakalchoke. By the way we conversed with the *Manghee*. Ramhurree gently reproved him because he had scoffed at him whilst preaching in the village about a fortnight before. The man said, that he had done it through ignorance, that the religion of Christ was new in the country, and that its introduction would be sure to excite opposition at first, before the people knew what it meant. "When it is known," observed the Manghee, "it will be acknowledged to be the true religion, and be embraced by all."

After arriving at the house of Ramghee, one of the native Christians of Rammakalchoke, the people flocked together to hear the word. The house was well filled on the occasion with the men of the village, whilst about thirty females were stationed in and about the entrance of our temporary chapel. Six of these females were wives or daughters of Brahmins. This sight was peculiarly gratifying. What an important boundary towards emancipation must these injured females have passed before they could adventure themselves within the enclosure of a native Christian's house, where every thing is considered to the last degree unclean.

In the midst of the service, a very old woman was led into the assembly. After seating herself near me, in the front of the congregation, she complained that her son had lost his *caste* by becoming a Christian. The peace of the family (observed the old woman) is now destroyed; as there can never more be any mutual intercourse between Pereetram and the other members of it. We told her, that her son, by becoming a Christian, had secured his future happiness, and therefore, had acted a most wise part. Moreover, it was observed, that Pereetram's conduct would now be quite altered from what it had been; that it was the very design of the religion of Christ, to make people holy and happy, and that her son's becoming a Christian, would be a blessing to the family and neighbourhood at large. The

poor old woman was then entreated to lay aside the unnatural persecution of her son, and attend herself without delay to the salvation of her soul. She said, she wanted to know nothing about the future world, all her concern was in this; and then departed. We afterwards preached to and conversed with a deeply interested congregation until about 2 p. m.

We next made choice of a spot of ground for a school at Bungalore; gave orders for its erection, and then took our departure, amidst the cheerful smiles of the native Christians, and the apparent good wishes of many others. It is cheering to see these native converts standing fast in the faith, *quitting themselves like men*, and bearing the brunt of persecution with something of the fortitude of the primitive Christians.

27. A large and attentive congregation at Chitlah.

28. Spent the morning in conversation with the native Christians. They seem anxious to grow in grace, that they may adorn the doctrine of their Saviour in all things.

29. Kidderpore.—At the close of the service, Gorachurrund, a man who has long been acquainted with the Scriptures, entered the chapel. As he had not been present for some time before, I inquired of him the reason of his absence. He replied, that he had been attending to various temporal concerns, which had swallowed up all his time. On further conversation, he acknowledged his folly in allowing the affairs of time so to engross his attention. The principal reason, however, he observed, was a want of spiritual appetite. "If a man be sick, Gorachurun, he has no desire for food until his sickness be removed; thus it is with us; sin is a sickness, and until it be removed, there is no appetite for spiritual things."

30. Preached at Chitlah.—Being market-day, many heard the word who had come from a distance. From the school at Bungalore, we proceeded to the market-place. Thousands of people were there gathered together for the purposes of merchandise. We, however, obtained a goodly number to listen to concerns of much higher moment. At this place of concourse, a person might stand from eight in the morning until six in the evening, and have a fresh congregation every hour. Such is the crowd of people that constantly pass to and from the market, that, had we bodily strength, we might continue our speech to them from sunrise to sunset. Ramhurree had much evangelical truth in his sermon, and spoke with considerable pathos. The people were evidently much interested in what he said. One poor man, feeling the word, said, "What he says is true indeed; but as for myself, I am afraid it will never be well with me, for I was born

under an evil destiny." We told him, that was a mistake; that there was no impediment in the way of his salvation, for Christ came to save the chief of sinners.

Dec. 1. Beallah.—Observing this morning in the midst of the congregation a Brahmin paying more than ordinary attention to the word, we asked him, at the close of our address, what provision he had made for eternity, seeing he must soon die. He replied, with an air of indifference, "God is;" meaning, that the Lord only could adjust such concerns,—it was not for him to trouble himself about them. Such was the criminal indifference of this spiritual guide to things of infinite importance; and all we could say was not sufficient to induce him to reject his favourite sentiment, that because *God is*, therefore he, himself, had nothing to do with affairs relating to the future world.

In examining the school, we had the pleasure to see two Brahmins reading with the first class in the Gospel of John. Surely these blessed words of eternal life will chase away the gross darkness that covers the people,—

"Come thou long-expected Jesus,
Born to set thy people free."

11 A.M. Spent the remaining part of the forenoon with the schoolmasters in reading the Scriptures, &c. This pleasing weekly exercise has now been tried for more than twelve months, and the fruit of it has abounded unto many. Some of the teachers can now not only read with much greater propriety than they could, but even recite and explain with very tolerable propriety most of the chapters of Matthew and John. Their orthographical knowledge, &c. &c. has likewise very considerably increased. They seem generally pleased with the exercise, and are seldom absent.

Afternoon. One of the school-boys came to me to repeat a part of the Gospel of Matthew. He has committed the whole to memory, and is going over it a second time, in order to be thoroughly acquainted with its contents. He is a youth of very promising gifts, and knows much of the Old and New Testaments.

3. A man interrupted us whilst addressing the people at Chitlah, by avowing that God was the author of sin. It is awful to behold how daringly some of the Hindoos charge their crimes upon God. This poor idolater affirmed, that God was the author of all evil, with as steady and unblushing a countenance, as though he had been uttering a truth of the last importance. Oh, happy churches in Britain! where such horrid blasphemies are never heard to proceed from the lips of sinful mortals. The man, however, after hearing a few obvious reasons against his monstrous sentiment, confessed that he was wrong in saying that God was the author of sin,

7. Chitlah.—After catechising the boys, and preaching in the school-bungalow, we proceeded to our old station at the market-place. We spoke to the multitudes, first from John xiv. 6. *I am the way, &c.*, and from chap. x. 9. *I am the door, &c.* From these heavenly words we pointed out the various false ways that idolaters, and others, are taking to secure the favour of God; and then showed that they all lead to perdition. Several individuals assented to our statements. The second part of our duty was more pleasant. It was to preach *Christ, and him crucified as the way, the truth, and the life*. Here several asked the important question—What they should do to obtain deliverance from their sins? The apostolic direction, "Believe on the Lord Jesus Christ, and thou shalt be saved," was addressed to them all. The people seemed much disposed to hear, and to ask questions; and we were gratified in no small measure to hear from the lips of more than one the all-important inquiry—"What must I do to be saved?"

Spent the evening in religious conference with the native Christians. They were seven in number; four from Rammakalechoke, and three of Kidderpore. One only of our little flock was absent. They listened with deep attention whilst I spoke to them on the great importance of their living a holy life, upon the consideration that their personal salvation not only depended on it, but, in a great measure, the spread of the gospel among their deluded countrymen. At the close of the meeting, Ramghee observed, that before he had heard the words of Christ, he was both blind and stupid, but now he began to see and to feel. "In order to obtain salvation by penance," continued Ramghee, "I lived a whole month upon the leaves of the *neem-tree*, and slept all the time upon a bed of grass; and other austerities I practised, but all in vain. I think, however, I can now say, I have found salvation in Christ." Oh, what a deliverance does the gospel bring to a poor idolatrous Hindoo! Chained by his caste, separated from men of other nations by a thousand peculiarities, and bound by the strong bands of a popular superstition, how sensibly does he feel his shackles fall off when Jesus sets him free. The gospel gains no ordinary triumph when it surmounts these apparently insuperable obstacles.

8. This evening one of the Mysore princes and his suite stopped at the entrance of the chapel at Bhawbanypore. They sat on their horses whilst we preached the gospel of Christ to the people for about half an hour. It is cheering to think, however distant the period may be, that the time will come, *when all kings shall fall down before Him, and all nations shall serve him.*

(To be continued.)

MADRAS.

Extract from the Journal of the Rev. Wm. Taylor, Missionary at Madras.

June 28, 1825.—In the morning, visited the Native Mission Schools at Peria Moutla, Chindatrepettah, Triplicane, Conalasavera, Kovil, &c., in all a circuit of about 10 miles. At Chindatrepettah and Conalasavera, I gave away several tracts, under encouraging circumstances. Whilst at Chindatrepettah, I was struck with the spectacle of two women working like slaves with sledge hammers at a blacksmith's forge, while a man was seated at his ease, turning the iron. But such things are not uncommon here.

In the afternoon, a Roman Catholic, formerly a pupil of the French Jesuits at Pondicherry, called upon me, when we entered into discussions on the following topics:—The doctrine of St. John, respecting the Logos, which he affirmed was taken from Plato; the reading of the Scriptures, and the alleged Protestant corruptions; the antiquity of the Romish Church; predictions concerning the Anti-Christian apostacy; assumed lawfulness of killing heretics; the power of the Pope's dispensation to annul Divine commands, &c. &c. He at length became impatient, and showed signs of irritation, and begged leave to withdraw; to which I consented, apologizing, both on the ground of truth and duty, if I had spoken too freely. He stated at the outset, that he had been consulting his priests, who, perhaps, furnished him with arguments, but they were very superficial.

Visit to the Country Schools.

July 25.—Having made arrangements for a short visit to the Country Schools, I set off early in the morning, being favoured with cloudy, and in consequence of the rain, cool weather. Preached at *Conatoor* (distant 15 miles). Examined the children in their scripture lessons and catechisms, and found cause to reprove the master for inattention. The catechist examined the books of accounts and grammar; and gave an address to the children on the beginning of the Lord's Prayer. Several people gathered around, who heard attentively. The tract, entitled "*The Way to Heavenly Bliss*" was afterwards read to them. Their attention seemed to me remarkable, from its patient continuance, but there was, nevertheless, apparently, a great deal of apathy. Several tracts were given, but some persons refused to take them. Proceeded to another village. On the way, passed a soldier, going to Tripasore, to whom I gave English tracts for the invalids at that place. Preached at *Naimum* about night-fall, and slept at the door of the school.

Tuesday, 26th.—At nine in the morning commenced the examination of the children. Much pleased with their readiness and proficiency; gave the master the credit he deserved. The catechist afterwards addressed the children on the First Commandment, and excited much attention by exposing some of the arts of the Brahmins on the subject of idolatry. I could not but cherish the hope that they would cease to respect idols. A few villagers heard, but apparently with indifference. This is a very simple and rustic place, in one of the early stages of civilization, the inhabitants living entirely by the cultivation of the earth.

The day happening to be a little cloudy, I set forward at 2 p. m., and, in an hour or two, came to *Tirunindravar*, a large and populous village, where it was needful to stay for the night. I took up my abode in a large *Mundabum*, or porch, immediately facing a considerable *Vishnu*, or *Perumal* temple; and the place appeared, from its mythological carvings, to be used for the idol in processions. The village appeared to me most idolatrous and dreary. Seeing the doors open, I walked towards the large gateway of the Pagoda; but an old Brahmin, who, from within, perceived my approach, came hastily forward, and began to close them. Shortly after he came out, and I endeavoured to enter into conversation with him, by asking, why he was afraid? but he passed on, and made me no reply. About an hour afterwards another Brahmin passed in front of the porch, and, after stopping awhile to consider, came back, and made a few common-place inquiries; after replying to which, I put two tracts into his hands—"The Doctrine of the Soul," and "The New Birth." He looked at them for a moment, and then asked me to give him some more. I did so; and he said—"It is enough, I will give these to my friends." Encouraged hereby, I took a copy of one of the Gospels, and asked him if he would receive it? "Oh, yes!" he replied: "but will you read it, and lend it to others?" He replied, he would; and, it being perhaps the first portion of Scripture ever given here (though tracts have been before distributed), I rejoiced to put it into his hand. He now went over to his own house; and I saw him call several persons around him. One of these whom he called from a distance came to me, and asked me if I could not give him books; I put two or three tracts into his hands. He asked if I had not another? (meaning the Scripture)—I found he was a writer in the *Talook-dar's* Court, and appearing intelligent and desirous of getting a copy, I gave him one, charging him to show it to others, and to interchange with the former Brahmin, this being a different portion of Scripture. After this, many persons came professing to pay their respects, to all of whom I gave tracts. Some inquired if

I gave them away *for nothing*. I replied I should be satisfied if they read them attentively. One man, after receiving some tracts, was very earnest in asking for a Gospel. Having just before refused a person, I was about to do the same again; but as he became very importunate and I found he could read, I gave him a copy. I told him there would be preaching; and desired him to come and bring his neighbours with him. Several people assembled, and when lights were prepared, the service was commenced. The last mentioned man, to whom I had given the Gospel, said he would come and hear, if he might be allowed to ask questions, which was granted. The catechist now proceeded to preach relative to the Fall of Man; but the Hindoo man interrupted him at every sentence with a question. I told him it would be best to hear awhile patiently; and then his objections would be attended to in order. To this proposition he readily assented. I then myself took up the discourse, and observed, that laying aside all *discussions* about the Fall, it was evident, *as a matter of fact*, that all men were sinners, and had perverted their ways; and I appealed to his conscience whether this was not the truth? The first chap. of the Romans was then read; and at the close I asked him if the description accorded with the state of his own country, and of this town, or not? He was embarrassed and unable to reply. I then asked him if he thought God was holy? He allowed it. I inquired how then man, being unholy and a sinner, could find acceptance and pardon from a God of spotless holiness; and after alluding to the vain efforts of some of his countrymen to solve this question, I informed him that our Scriptures made the way of pardon and acceptance plain; that Jesus Christ came down from heaven, suffered on the cross, died for our sins, brought us nigh to God; that he was now ascended on high, and had promised to give his Holy Spirit, to change the sinful heart, and implant holiness of nature, carrying with it, of course, a hatred of sin, and that this heavenly gift was promised to those who asked it. The man interrupted me to say, that the way of salvation I spoke of, and that by *Seeva*, was nearly the same. I inquired how that could be, for, according to their own books, the life of *Seeva* was of a character to bring on him the judgment of God, and sink him to perdition, *Brahma*, *Vishnu*, and *Seeva*, are represented as quarrelling and fighting with each other, and their lives were stained with impurity; whereas Jesus Christ was *holy, harmless, undefiled, and separate from sinners*. Speaking of the necessity of repentance, the parable of the Prodigal Son was read to him; and he was told he should thus return to God, with penitence, and should seek for pardon through faith in Jesus

Christ. In conclusion, I read the parable of the Sower, in Matt. xiii.; and, after a few remarks, warned him, and them who were around, not to let the *wicked one* take away from them what they had heard, and advised them to pray to God for his Holy Spirit. These observations I made partly myself, and partly with the assistance of an interpreter. I was rather surprised to find the man silent and overcome, though he had been at first noisy, and prompt in objection. He, indeed, exhibited symptoms of inward conviction. There were 15 or 20 other Hindoos present, who made no remarks.

At 9 o'clock, a procession began in the pagoda opposite. I walked over the way and stood at a distance from the gateway; a man passing, invited me to enter, which I declined—at the same time feeling a degree of surprise at the contrast between his behaviour and that of the Brahmin in the afternoon. Shortly after, the procession halted for some minutes just opposite the gateway. I felt deep commiseration and concern to see intelligent creatures making such empty parade with an idol, which, in their hearts, they probably cared nothing about. With prayer for them, as well as for myself, I returned to rest, and just at midnight, was awoken by some impudent fellows, beating two or three large *tom-toms* (or drums) excessively loud, close to the porch where I was sleeping. I drove them off; but they marched away very composedly, and went all round the village, making, for half an hour, the most disagreeable noise possible. Except from a mischievous disposition, I could not account for such an unseasonable interruption.

Wednesday, 27th July.—Rose early, and at sunrise set forward. The Hindoo, who had received a Gospel, and had taken part in the discussion the preceding evening, came from his house to wish me good morning and a prosperous journey. After passing an open country, and some other small villages, reached *Bellachery* at 8 o'clock. The school being in a very small low building, and there being no choultry, I halted in a *tape*, or grove of trees, and after taking a little breakfast, as well as it could be prepared, proceeded to examine the children. Found this school in a much less satisfactory state than that at Naimum. Several heathens attended the examination, to some of whom I spoke in particular, and gave them tracts. One man told me that what I was doing was the sure way to go to heaven; which gave me an opportunity to state, on what merits and foundation a Christian expects to go heaven (viz. the blood and righteousness of our Lord Jesus Christ), at the same time explaining to him how imperfect all those duties are, on which heathens depend for salvation. I was much importuned to establish another school in

the next village; for which, however, there did not appear sufficient warrant. One man wished me to establish a school between Congeveram and Arcot; which I told him was too remote for our superintendence. Having finished the examination of the Scripture and Catechisms, I left the catechist to finish the examination in the books of accounts, and proceeded to *Kovil-pitt-à-gai*, distant about five miles, where I preached a short sermon in the afternoon.

The school boys were assembled, and I was much pleased with the readiness of some of them; but had reason to be dissatisfied with the master, for keeping some of the boys back, evidently with the view of saving himself trouble. I found it necessary to class them differently, and having given some directions to the master, and commendations, where merited, to the scholars, I departed, and returned—the circuit being in all about forty-two miles.

COMBOOCONUM.

IN our Chronicle for March last, we inserted some interesting particulars relative to the NATIVE READERS employed in connexion with the Society's Mission in Travancore. We then stated that the Rev. Mr. Mead had removed from Nagercoil, the head-station of that Mission, to Combooconum, on account of the state of his health, and that he had there several native *Readers* under his direction. Each of those Readers (or Teachers) records, in the form of a Journal, such leading circumstances as, from time to time, occur whilst he is itinerating in the surrounding country. The following extracts from some of those Journals, transmitted by Mr. Mead, cannot fail to be read with pleasure by the members and friends of the Society in general, and with peculiar interest by those among them who, from year to year, so liberally contribute towards the support of those Readers, and other Native Teachers, or Readers, similarly employed in different parts of the East Indies. That a considerable number of the natives should, in different parts of Hindostan, be constantly passing from town to town, and from village to village, with the Bible in their hands, mildly expostulating with their fellow-countrymen, both Pagan and Roman Catholic, on the folly and sin of idolatry; reasoning with them out of the Scripture, as well as reading its sacred pages for their instruction and edification; exposing the sophistry of their arguments, and contrasting the cruel rites and other abominations of paganism with the pure and merciful religion of Christ, are facts that cannot be contemplated without emotions of lively satisfaction and encouragement by those who, in the various parts of Christendom, are daily praying that the heathen may be speedily given into the hands of the SON for his inheritance, and the uttermost parts of the earth for his possession.

Extracts from the Journals of Native Teachers, employed in the vicinity of Combooconum, from July to December, 1825.

From the Journal of John Owen's Reader.

Observing some persons at a tank in Combooconum, washing umbrellas, and some other things used in idolatrous worship, I inquired what idol they belonged to? They replied, "the goddess Turobathee; as she is to be brought out in public shortly, we are making them ready for her." I spoke to them of the folly of supposing that an almighty being could be shut up in a temple, and be entertained by a procession, and be pleased with our walking barefooted

through a bed of fire, &c. as was about to take place at the feast of this goddess. I spoke likewise, by way of contrast, of the true God and Jesus our Redeemer. A few days after, the public procession of this goddess took place, and I saw her deluded worshippers rush through the bed of fire, which, to excite attention, had been kept burning through the whole of the day. The people, who endeavoured thus to expiate their sins, came with music and dancing, and crowned with flowers. They were greatly caressed by the people, and when they rushed through the fire, I observed there was near it a hole dug in the ground filled with water, into which they went immediately after coming

out of the fire. Many of the crowd followed the example, and with one voice shouted "Swamé, Swamé."* It was a painful sight.†

Before the ceremony commenced, I and another READER read the Scriptures to many who had come to the spot. They acknowledged all we said was true, but when the ceremonies began, most present united in them. A moor-man present railed much at the folly of worshipping many gods.

When reading and conversing with some people, they asked, "Who has ever seen God? The Sun and Gunga (the Ganges) are gods; we can see them with our eyes, and we do right to worship them." I replied they are creatures given by God for our use and comfort, and it is our duty only to enjoy them as such. On further asking what profit there was in the worship of creatures or dumb idols, they said none, and acknowledged the Creator alone is to be worshipped. I added, I pray God to teach you to feel this, and to know his son Jesus Christ.

On going to Karupoor school, I noticed some poor women worshipping before the image of Janar Sawmy, (or *Jaineswaru*). They were counting a handful of grain, and performing some ceremony in order to know the will of the god as to their removal to another country for support. They were perplexed because the signs were partly in favour of their removing and partly in favour of their remaining. They threw down the grain in despair, and said it was in vain to consult this god. They were almost starving, and wished to know whether, if they went to another place, they could gain support; and they complained of the idol to me. I exhorted them, henceforth, to learn to worship the true God; they promised to do so, if any one would teach them. I spoke to them out of the Scriptures.

I saw some (*holy*) mendicants on the banks of the Caveery. I read to them and explained the Scriptures. They observed that there are four religions, six *Shasters*, and eighteen *Poorannas*. I endeavoured to show them that there was but one God and one way to heaven. I quoted some of the heathen books, in which this truth is likewise stated. They acknowledged that they put on their ridiculous garb, daubing themselves

with (calcinated) ordure, &c. for their bodily support. I exhorted them to seek heaven in the way revealed in the Scriptures.

Journal of Henry Venn's Reader.

I met a young man who appeared to be spending his time in idleness, and read to him and spoke on the importance of spending time well. He replied hastily, and said, "Who can tell what is sin and what is virtue? these things are unknown even to God himself!" Soon after I saw the young man's father; and on telling him of the bad state of mind in which his son was, and that I feared he would have to answer for not instructing him well, he calmly replied, "Every one will be condemned for his own faults, and not for those of others."

Standing near a tank, where many of the idols were brought to be washed, I asked a man what is the advantage of worshipping such gods? He replied, he could not answer my question, and referred me to their learned men saying he had not inquired much into the subject. I gave him a tract, and exhorted him to read it, and forsake the vanities of his forefathers.

I went to Treviar to examine the schools, which I found in very good order, and well attended. Spoke to some Brahmins on the necessity of becoming like little children before we can enter into the kingdom of heaven. One went away saying, Who can obtain such a nature? Meaning none can.

Attended service in a Christian place of worship, spoke to a man who is a candidate for baptism, and recommended the example of the publican to all who wish to enter into the kingdom of heaven.

A Brahmin said, as I was reading, that it was impossible to worship God without the aid of idols. I showed that he must be *worshipped in spirit and in truth*.

Saw many Brahmins at the *Moonsif's** house, read to them, and exhorted them to strive to know and serve the true and living God. They all acknowledged that that was the only way of escaping the anger and obtaining the favour of Jehovah. Several Brahmins continue to attend Christian instruction on the Sabbath at the *Moonsif's* house.

Going to the river side, I read to those who came to cross the ferry, and spoke of Christ suffering for our sins. A Brahmin asked whether it was lawful for one to be punished for the crimes of another? I explained that if one wished to undertake and bear the punishment, or pay the debt of another, he could do so lawfully, and thus the Redeemer, pitying sinners who were not

* *i. e.* Divine.

† This idolatrous feast, which was attended by all the castes, was revived this season, after an interruption of some years. The cause of this revival was the pecuniary advantage it would bring to the promoters of it.

This and the following notes, under this article, of explanation, are by Mr. Mead.—Ed.

* The *Moonsif* is a Christian, and affords much aid in inspecting the schools in Treviar, and in raising subscriptions from his native friends towards their support.

able to bear the punishment due to their sins, bore it for them, and God accepted this on our account: he assented to what I said.

On the road to Terumanoor, I conversed with a man, who spoke much of the sin of killing animals and eating them. I said that we were unworthy to enjoy any of God's creatures, as we were sinners; but that there was no sin in eating animals, and showed what things are really sinful.

I read to the people on the bank of the Coleroon. One man approving of what was read, at the same time exclaimed, "all gods are alike." I showed him that there could be but one true God, and that those who know him truly will worship no other; and that the Gospel was revealed for the purpose of showing what worship and service he requires.

I examined the school at Tremanoor, on the other side of the Coleroon, and found it in pretty good order, it being recently established.*

Returning to Comboconum, by way of Tanjore, I read part of the Gospel of Mark to some heathens and Christians.

I stopped at the town of Janpettah, and read in the bazar there to many people.

I read to the people in Tharasurahpettah, and spoke to them on their superstitions for some time.

At Terunasalem I read to the heathens in the Weaver's Choultry; I was once interrupted by the common question, Who has seen God? I observed that those who wish to see God must seek him in the way of holiness.

When reading to several heathens, one said, the belly is the principal god, "if that be satisfied nothing is wanting: even Europeans come to India for gain." I acknowledged that most regarded their body too much; yet even gross and ignorant people built temples, and profess to worship some god, thereby showing that they believe they have souls as well as bodies, and that there is danger if they entirely neglect them. I added, if he would read our books he would not remain so ignorant of the true God.

Going to a house where a Roman Catholic woman lay sick, I read the Scriptures and prayed with her; about ten persons were present.

Reading and conversing with some people at Cottiyor, a tax gatherer (a Brahmin) said, "God is the author of good and evil, and without him we can do nothing." I replied, that God was holy and just, and hates ini-

quity. I asked, if he were the author of evil, how could he punish the wicked? No answer was given. I showed, from the Scriptures, that we must be pure in heart to please God.

When reading in a Brahmin street, at Comboconum, one observed, "There is no difference between your religion and ours. We also worship the true God." To which, among other things, I said, if you were worshippers of the only living and true God, you would not consider one place or temple more sacred than another, and say we must go here and there to worship him, since he is every where equally present; the true mode of worshipping him also requires to be known by you.

On another occasion, when reading in the weaver's street, in the course of conversation, a heathen observed, "As you Christians experience joy and sorrow, are afflicted, and die like us, what advantage is there in Christianity which we have not?" I showed that it has many advantages, and especially as it tells how sin came into the world, and how we are to be redeemed from its curse. So (he said) our religion also instructs us about those things, and then suddenly walked away.

Speaking to several persons on the necessity of caring for the soul as well as the body, one present said, "We can do nothing, God must take care of our souls." I said, you can pray to him to enlighten your understandings, and he has promised that those who ask shall receive.

I conducted public worship at the little chapel at Teruvesaloor*, about thirty persons were present; the people appeared attentive. As they are cultivated under Brahmins, they are sometimes persecuted, but have hitherto remained steadfast, and some of the Brahmins are become their friends. Returning home, I conversed with a man on the attributes of God.

As I was reading a tract on regeneration to about twenty persons, one said, "I suppose what is said in our *Shasters* about being born again (transmigration) is false." I showed the difference between the new

* This place of worship is very small and confined; a more enlarged place in a better situation, is desirable. This is the only congregation we have at present in connexion with us. The people are simple, and appear sincere, and have the form of Christianity. An Indian Christian, possessing undoubted and ardent piety, is a very rare character. O that a spirit of real Christianity might appear among them! The school contains twenty-two children, several are heathen boys; some of the children are beginning to read the Scriptures. The village is about three miles from Comboconum, and is populous and fertile.

* This is the first Christian school in this part of the country. On that side of the river there is a large extent of country, where Christian light has not at all penetrated.

birth spoken of in Scripture and the fables on that subject* in the heathen system.

Going to Karupoor, I spoke to some heathens on the evil of idolatry; one man observed, "We do not worship many gods, but only one God. In our sacred places, if a man takes a false oath, he will die immediately, blood coming out of his nose and mouth." He mentioned this as a proof that the knowledge and worship of the true God was not confined to Christians. I replied, that that was no proof, even if such a thing had happened, that the idol was God, or the place sacred, for it does not appear that God always punishes the wicked and rewards the upright, in this world. I said he will, notwithstanding, hereafter, take notice of the actions of men, and punish those who continue impenitent.

I read a tract against the sin of lying, to a merchant, to which he said, "We cannot trade without telling lies." I said, that merchants were seldom believed, even though they spoke truth, but that that arose from the common custom of lying and cheating in the bazars. Then he said, "Here is a man coming, persuade him to believe me, and I will speak the truth." I said, tell him the true price, and he will purchase from you, and begin from this time to speak the truth always, and see how your trade will prosper, and people will believe you without doubt.

When reading and explaining the Scripture, and exhorting some persons to believe and receive the gospel, they said, "If we embrace this religion, we shall be obliged to beg or starve, for we shall lose all we have." I plainly told them the words of Christ, "If any man love father, mother, house, or lands, more than me," &c. lead us to expect affliction for his sake, but that this would not discourage true Christians from serving him, and professing his gospel.

At Teruvadamardoor, I was reading in a Choultry to several persons, one of whom asked me, "What kind of religion is this you are talking about? whence came it? I cannot understand what you are reading." I explained shortly the historical part of Scripture, and said, as you are a worshipper of the devil, I am afraid he blinds your mind, lest you should see the truth; for what I have read is not difficult to comprehend. Another said, "I know your's is the true religion, but this man knows nothing," and broke off the discourse, and they departed together.

In Semanoor, I read a tract on the history of Naaman to several persons, and asked one who had just returned from bathing in the Caveery, if the water of the tank before us would not cleanse us equally

well? He replied, it would not take away our sins. After explaining that water would only cleanse and refresh the body, I spoke of the blood of Christ, which cleanseth from all sin.

I read our Saviour's sermon on the Mount, at the Mamangam Tank*, in Comboconum. One man professed to admire the excellent things contained in this discourse, but said, they were to be found in the Hindoo *Shasters* likewise, though none walk agreeable thereto. He added, I am become three parts of a Christian, and begged one of each of our tracts, promising that he would read them himself, and make known their contents to others. I had formerly given him one tract, and now gave some others, as he requested.

At Teruvellumsooly, when reading to several persons, a Brahmin woman said, "Sir, where did you get this wisdom, and whence do you come? Our Brahmins do not tell us such things." I replied, that it was God's book which he had given to men, that I had been reading, and that to understand it was true happiness. She said with earnestness, "Such truths are excellent."

Journal of George Burder's Reader.

Stopped at a Choultry, where I saw a man who supports many beggars, by going round the town every evening with a cart to beg rice for them, which is considered very meritorious. I had much conversation with him, and the other persons present. I also read a tract which was attentively listened to. They all acknowledged that there was but one true religion. I reminded them that acknowledging this with their lips was not enough; we must do the will of God, and believe on his Son Jesus, and not expect to obtain heaven by ceremonies, alms, bathing, &c.

Reading at Valleapettah, one man appeared very sorrowful on account of the death of his son. I gave him some advice suitable to his state of mind, and spoke to all upon the true way of removing the fear of death, through faith in Christ.

When reading the Scriptures, in the passage-boat at the Arasalar, which was full of people, a Vellal† came to me, and seemed interested in what he had heard, and asked several questions as to how he could obtain heaven, which I answered according to the Scriptures. He promised to attend to what I said.

I saw a woman of the Kannar (*brazier*) caste, who had been fasting from morning

* A sacred place, to which the waters of the Ganges are believed to flow once in 12 years. The next festival will be in 1826, when people of all ranks will come from every part of India to bathe in this Tank.

† One of the principal divisions of the Soodra caste.

* Both are called by the same name in the Tamil books.

till evening, as she had been unable to see a Brahmany Kite* through the whole of the day. At length a kite came to a tank at a short distance. The woman told some little boys to go and throw stones, and endeavour to make it fly near to her; they did so, but the kite flew another way, and the poor woman was disappointed. Then I spoke to her on the folly of believing that bird to be a god, and of fasting till she had seen it. I advised her to return home, and meditate upon what I had told her about the Redeemer of sinners, and eat her food, and praise God who made and supports her.

Going to read, I saw a woman of the Chetty (*merchant*) caste, abusing a *pariah* woman for coming near her, and telling her to go afar off. I reasoned with the Chetty woman, and showed her that in the beginning God made of one man and woman, all the human race. She said "that might be true, but we must keep up our distinction of caste in this world." I asked her some questions, and found her very ignorant. She thought Vishnu was her maker and preserver. I showed the folly of idolatry, by asking her if the image of Vishnu was removed into a filthy or unclean place, whether it would return to the large temple before which we were standing; she appeared ashamed of having said that this was the god she worshipped. I spoke of Christ as the Redeemer of Sinners.

When reading a tract on the banks of the Arasalar, many going and coming stood and listened a while. I was reading about the deluge mentioned in Scripture. One who heard me went away, saying "this man says it will be better for us all to become Christians, or we shall be destroyed in forty days." I called him, and begged him to come and listen more attentively, for he had made a mistake. He returned, and sat down, and I then explained the history of the deluge, and showed that all impenitent sinners will be destroyed if they repent not. He begged my pardon. I entreated him to pray to Christ for pardon of all his sins.

(To be continued.)

WEST INDIES.

BERBICE.

Extracts of a Letter, &c. from Rev. John Wray, Missionary, dated Berbice, April 22, 1826, addressed to the Treasurer.

I FEEL thankful to God for his goodness in encouraging us to go on in his work, by making us useful in his vineyard, and by

† A kite with a white breast, worshipped by the Hiadoos with great reverence, particularly when flying!

giving a desire to numbers of poor sinners to hear the word of eternal life. We are not able to find seats in our chapel for all who wish to attend. May he bless the preaching of the gospel to the salvation of multitudes. I subjoin a few extracts from my journal, by which you will judge how we are going on.

12th March, 1826. Mrs. —, the wife of a pious soldier, told me that she had lent the tract called the *Irish Peasant* to one of the soldier's wives, who read it to another woman (a Roman Catholic), and that the latter felt so much interested with it, that she would not lay it down till she had finished it. Shortly afterwards, another woman sent to borrow it, and was so much pleased with its contents, that she requested to be permitted to keep the tract, and sent to me for more. I sent her *Mary, the Soldier's Daughter*; *Mary, the Irish Woman*; and two or three others. May God bless the reading of them to these poor people.

14th. Met about 20 of the young people belonging to the Crown Estates. They seem sincere in their resolution to serve the Lord. May God bless them.

16th. Interesting meeting with the negroes. It is evident many of them are growing in grace.

18th. Put down the names of eight candidates for communion.

19th, Sabbath. Prayer-meeting at seven o'clock, well attended. A private soldier, from the First, prayed with fervour. At 11, the chapel was quite full. It was a pleasing sight to see the people coming along the different roads, in companies, to the chapel. After the service, catechised a class of country slaves. The Sunday-school well attended. Good attendance in the evening, but the chapel not full.

20th. A young woman (a slave) called and expressed a strong desire to be baptized. I was glad to find, from her conversation, that she was aware of the religious obligation of baptism. Indeed, the people, in general, begin to understand this obligation. Some of them say they cannot agree to be baptized, because they should no longer be able to go about as they do on the Sabbath. They see that a sinful life is inconsistent with that sacred ordinance.

21st. Several of the Crown young people had their names put down as candidates for baptism. Some of them are very licentious. God, however, can change their hearts, as he did those of the Corinthians. The Gospel has banished the *Arreei* Society from Tahiti, &c., and the same grace can work a change here. I have spoken much to them as to the improper manner in which the Easter holidays are usually kept, especially Easter Sunday, and they have promised to refrain from such conduct.

24th, Good Friday. During the present week I have distributed a number of copies

of the *Homilies on Good Friday*, and on the *Resurrection*, which I have reason to believe will be read.

20th, Easter Sunday. In the town, the whole night has been spent in riot and noise. We feel thankful these disturbances have not approached us. Several of the young people attended chapel at seven o'clock; at eleven it was crowded. The children of the Sunday-school also attended as well as could be expected, considering the confusion that prevailed around. Dancing, drumming, &c. begun early in the evening, but the chapel was very well attended.

27th, Easter Monday. Had service at twelve o'clock. The attendance was good. Baptized three adults, from a plantation in the country. One of them has taken great pains to learn to read the Bible, and with little assistance from a teacher. He is now very useful in instructing others.

28th, Easter Tuesday. Thirteen of the Crown young people attended the Prayer-meeting in the evening. They have not joined in the riot and folly of the holidays.

2nd April, Sabbath. At our Church-meeting, last evening, we received a new member. This morning, at seven, a good attendance at the Prayer-meeting. At eleven, the chapel was full. The communion proved a *time of refreshing*. The evening service was well attended.

8th. This evening met the Sunday-school teachers. Was pleased with their experience, and the desire they expressed to persevere in their work. On Thursday evening and Friday morning meetings, in particular, were this week well attended, and I gave several tickets for candidates for Baptism and the Lord's Supper.

This week we have had four cases of conscience relating to marriage, brought before us. I am happy to perceive an increasing regard paid to that institution. This is a token for good. Another pleasing consideration is, that our *forenoon* congregation is the *largest*, which was not the case formerly. This shows that the Sabbath is more regarded.

9th April, Sabbath. A very rainy morning. Chapel at eleven, well attended, but not so many as usual. Sunday-school well attended and in good order: about 110 children present, and attentive. In the evening a good congregation, particularly of free young people of colour. Received two or three applications, from soldiers, for tracts, and from one of them, a small donation for the Tract Society. A few give small subscriptions towards the Chapel. Received also applications from the Fort, for two Bibles, a Hymn-book, and a common Prayer-book.

16th, Sabbath. Through the week, all our evening meetings of instruction have been well attended, except that of Friday. We have distributed spelling-books and cate-

chisms to country slaves. The desire to learn to read seems greatly to increase. Last Sunday and to-day, several slaves who had not been before, attended chapel from plantations in the country. One of them had learned Dr. Watts's catechism from a young man, who was formerly one of our scholars, and who is now very useful in teaching others to read and to say the Catechism.

17th. This evening, 18 of the young people from the Crown Estates attended. I spoke very seriously to them, and showed them the importance of embracing the Gospel *with their whole hearts*.

21st. A good number of young females attended Mrs. Wray's meeting this morning. She was much pleased with their earnest desire to understand the Gospel, and with their ideas respecting it. They express much gratitude for the pains she takes with them. A person said to me one day, that he could not have anticipated such a change as hath taken place in many of them. A young person present observed that, from what the old people say, the country is much better now than what it was some years ago.

I bless God for his great goodness, and pray that he would display his mighty power in bringing sinners to himself. From the increasing desire of instruction, both among the free people of colour and the slaves, and the increasing desire of marriage, I do look for better days. But we need the prayers of our friends in Britain, that God would pour out his Holy Spirit upon us. Paul may plant and Apollos may water, but God only can give the increase. Death deprives the Society of many excellent labourers. May the breaches be made up by many highly-qualified ministers, coming forward to the work of the Lord, against the mighty enemies of the Gospel. The loss of the five Wesleyan Missionaries,* with their families, in this part of the world, is a most affecting providence; and my heart has been deeply afflicted with reading the accounts in the *Missionary Chronicle* for December last; BUT THE WORK IS THE LORD'S, AND IT SHALL PROSPER IN HIS HANDS.

Letters from Missionaries on their passage outwards.

A LETTER has been received from Dr. Morrison, addressed to the Home-Secretary, dated off Madeira, the 12th of May, on board the Hon. East India Company's Ship the *Orwell*, from which we make the following extract--

"During the last twelve days we have been tossed and propelled by the winds and waves many hundred miles. Although our accommodations on board ship are good, it is not

* See *Chronicle* for July, page 316.

possible for a family, amidst sickness and dizziness, with bad water, &c. to be comfortable. We have had a good deal of sea, and a disagreeable swell. Last night being dark, we lay to for several hours, lest we should run foul of Madeira; and it was providential that we did so; for this morning, at 8 o'clock, we were close in with the land before we observed it, and had only just time to steer clear of it. Captain Farrar, being favourable to the exercises of piety, induces a general decorum on board, which promotes our general comfort, especially at table, where no improper language is indulged in. We have prayers in the *cuddy* every morning and evening, and last Lord's Day we had public worship. Oh that God may pour out his Holy Spirit upon us, and turn many sinners to himself! Oh, for the tongue of the learned "to speak seasonably and with grace, to the edification of others!"

A letter has also been received from Mr. John Smith, appointed to Malacca, dated on the 21st of May, at Madeira, where the *Lady Holland* (the ship in which he sailed) arrived only a few hours after the *Orwell* had proceeded on her voyage. On board the *Lady Holland* there are about 30 passengers. On the proposal of Captain Snell, divine worship, on the Sabbath, had been commenced under favourable circumstances. While at Madeira, Mr. Smith, and his fellow-travellers,* were very kindly entertained by a Mr. Payne (we believe a Wesleyan), who was so good as to express a hope, that other missionaries of the Society, who may hereafter touch at Madeira, would have recourse, for accommodation, to his house.

* See Chronicle for June, page 319.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
SOUTH SEAS	Mr. G. Platt	Borabora	4 January, 1826.
	— C. Wilson	Otaheite	13 January, 1826.
	— T. Blossom	Eimeo	6 and 12 February, 1826.
	— W. Henry	—	9 February, 1826.
	— E. Armitage	Huahine	15 February, 1826.
	— C. Barff	—	24 September, 1825.
	— Ditto	—	6 October, 1825. 2 letters.
	— R. Bourne	Tahaa	16 November, 1825.
	— C. Wilson	Tahiti	14 February, 1826.
	— J. Davies	—	26 February, 1826.
	— Ditto	—	21 February, 1826.
	— D. Darling	—	26 February, 1826.
	— J. Williams	Raiatea	12 November, 1825.
	Messrs. Williams and Bourne	—	16 November, 1825.
NEW SOUTH WALES	Mr. L. E. Threlkeld	Newcastle	20 and 30 January, 1826.
ULTRA GANGES	Mr. C. H. Thomsen	Singapore	20 January, 1826.
	— T. Beighton	—	10 December, 1826.
	— Ditto	Pinang	8 January, 1826.
EAST INDIES	Mr. M. T. Adam	Benares	28 December, 1825.
	— W. Campbell	Bangalore	12 December, 1825.
	— Ditto	—	16 January, 1826.
	— J. Taylor	Belgaum	18 January, 1826.
	Messrs. W. and A. Fyvie and J. W. Massie	Bombay	19 January, 1826.
	Mr. W. Crow	—	3 February, 1826.
	— S. Trawin	Kidderpore	28 January, 1826.
	— W. Crow	Bombay	21 February, 1826.
	Messrs. W. and A. Fyvie	Surat	7 February, 1826.
RUSSIA	Mr. R. Knill	St. Petersburg	8-20 June, 1826.
MEDITERRANEAN	Mr. J. Lowndes	Corfu	13 June, 1826.
	— S. S. Wilson	Malta	8 April, 1826.
AFRICA	Mr. G. Barker	Theopolis	31 March, 1826.
	Rev. R. Miles	Cape Town	27 April, 1826.
AFRICAN ISLANDS	Mr. J. Le Brun	Mauritius	15 December, 1825.
WEST INDIES	Mr. J. Davies	Demerara	25 April, 1826.
	— Ditto	—	19 May, 1826.
	— J. Wray	Berbice	24 May, 1826.
	— Ditto	—	18 May, 1826.
	— Ditto	—	20 May, 1826.
	— Ditto	—	22 April, 1826.

DOMESTIC MISS. INTELLIGENCE.

MISSIONARY SEMINARY.

Sundry important considerations, rendering it, in the opinion of the Directors, desirable

that the Missionary Seminary should be removed to the vicinity of the metropolis, they some time since, in pursuance of this design, engaged Hoxton Academy House; which is, at present, fitting up for the reception of twenty students. We have the pleasure to

add, that the Rev. Ebenezer Henderson, D.D., has accepted the invitation of the Directors to become the Theological and Resident Tutor. The Rev. Daniel Bishop, one of the senior students at Homerton College, has been engaged to fill the office of Classical Tutor. It is expected, that the house will be ready for the reception of the students early in September, when the next Session commences.

As the late lamented Tutor of the Seminary, the Rev. Dr. Bogue, generously permitted the students to have the use of his own library, no proper library for the Seminary has ever been provided; the members and friends of the Society are, therefore, respectfully invited to make donations of books and philosophical apparatus, in order that such a Library may be formed for the Seminary as may comport with the importance of the Establishment. Such persons as may be desirous of making donations to the Library, are respectfully informed, that they may address the same to the Rev. John Arundel, Home-Secretary, Mission-House, Austin Friars, London.

ARRIVAL OF MISSIONARIES.

WE are happy to announce the safe arrival in London, on the 7th of last month, of the Rev. Henry Nott, Missionary, from the South Sea Islands. Mr. Nott was one of the first Missionaries sent out by the Society, in the missionary ship, the *Duff*, commanded by Captain James Wilson, in 1796, and has not since, till now, visited his native country. He has been a faithful and diligent labourer in that part of the world during a period of nearly thirty years; and to him chiefly are the natives indebted for the Tahitian Translation of various portions of the New Testament, which have been printed in the islands, and extensively circulated and read by the people. The remaining parts have been translated, and it is expected, that an edition of the New Testament, in Tahitian, complete, will be printed on Mr. Nott's return to Tahiti. Mr. Nott purposes to embark for the colony of New South Wales towards the close of the ensuing autumn.

DEPARTURE OF A PRINTER TO MADAGASCAR.

On the 6th of July, Mr. Charles Hovendon, Printer, appointed to this station, sailed from London, with Mrs. Hovendon, in the *Cleveland*, Capt. Havelock, for the Isle of France, whence they will proceed, the first opportunity, to Madagascar.

A printing-press, for the use of the Society's Mission in that island, had been already forwarded; and it is expected that Mr. Hovendon, after arriving at Tananarivou, and finishing the preparatory arrangements of the Printing-office, will immediately commence

the printing of the Madegasse Translation of the New Testament, which has been completed by Messrs. Jones and Griffiths, the Society's Missionaries there. They are now proceeding with the translation of the Old Testament; and it is probable that, in the course of a comparatively few years, the entire Scriptures, in the vernacular tongue, will be extensively circulating among the inhabitants of that large and populous island.

The press will also render considerable aid to the Mission in the printing of school-books, catechisms, &c. used in the numerous schools, formed and superintended by the Missionaries, under the patronage of His Majesty, Radama, in various parts of his dominions.

ANNIVERSARIES.

CITY OF YORK.

THE Anniversary of the Auxiliary Missionary Society for the city of York and its vicinity was held in Lendal Chapel, on the 11th and 12th of June. On Tuesday, the 11th, two sermons were preached by the Rev. Dr. Collyer, of London; and on the evening of the subsequent day, the Public Meeting was held. George Rawson, Esq. of Leeds, took the chair; the Report of the Auxiliary was read by the Rev. James Parsons, by which it appeared that the contributions for the year had increased nearly 100%; and the Meeting was addressed by the Rev. James Jackson, of Green Hammerton; J. H. Cooke, of York; E. Parsons, of Leeds; Dr. McAllum (Wesleyan) of York; Dr. Collyer, of London; James Parsons, of York; and George Flocker, of Market Weighton; also by Messrs. Pritchett, Wemyss, Darling, and Watkinson. The collections amounted to 1057. 14s.

HULL JUVENILE AUXILIARY SOCIETY.

ON Tuesday, June 13, was held the Fourteenth Annual Meeting of the Hull Juvenile Auxiliary Missionary Society, Rev. J. Morley in the chair. A concise report was read by Mr. Lumsden, and the amount of last year's receipts was stated to be upwards of 90l. The meeting was addressed by Rev. Dr. Collyer, of London; Rev. Messrs. Parsons, of Leeds; E. Morley, of Bridlington; Sykes, of Hornsea; Hicks, of Cottingham; Winterbottom, of Barton; Milson, of Knottingley; M'Pherson, of Hull; Hayden, of Swaenland; and Robertson, Missionary.

HULL AND EAST RIDING OF YORKSHIRE AUXILIARY SOCIETY.

THE Thirteenth Anniversary of this Society was held in Hull, June 14, 15, and 16,

when interesting sermons were preached, and animating addresses delivered, calculated to excite the best feelings, and promote the liveliest zeal in the cause of Christian missions.

The services were introduced by the ordination of Mr. Robertson, Missionary appointed to Benares, as recorded in the *Missionary Chronicle* for July, on Wednesday, June the 14th.

On Thursday Morning, the Rev. Dr. Collyer preached, and in the evening, at the meeting for business, the chair was taken by William Lowthorp, Esq., who, after singing and prayer, opened the proceedings in a concise and appropriate speech; the Resolutions were moved and seconded by Rev. Drs. Collyer and Wardlaw, Rev. Messrs. Berry, Earle, Flocker, Hicks, Morley, Sykes, Thonger (Baptist), and others.

Friday evening, the Lord's Supper was administered; Rev. Dr. Collyer presided, and Dr. Wardlaw addressed the spectators; the other addresses, and the distribution of the elements, by Rev. Messrs. Hicks, Sykes, Wilkinson, Mather, Morley, Morley, jun. Flocker, and Winterbottom.

On the following Sabbath, sermons were preached at Fish-street Chapel and Providence Chapel, Hope-street (in which places of worship all the preceding services had been held), and at Cottingham; also at Beverley, on Sabbath afternoon, and Monday evening. And notwithstanding the commercial distress of the times, and the unfavourable circumstances connected with a general election in the country, the collections amounted to 210*l*.

BEVERLEY.

MONDAY, June 19th, the Eleventh Annual Meeting of the Beverley Juvenile Auxiliary Missionary Meeting was held in Lair-Gate Chapel, the Rev. Dr. Collyer, of London, in the chair. The amount raised during the last year was stated by the Rev. J. Mather, Minister of the place, to be upwards of 63*l*. Appropriate addresses were delivered by the Rev. Drs. Collyer and Wardlaw, the Rev. Messrs. J. Morley, Flocker, Hinchcliffe, E. Morley, Hicks, and Hayden. Rev. Dr. Wardlaw, of Glasgow, preached in the evening.

WORCESTER.

On Monday, June 28, was held the Anniversary of the Worcester Auxiliary Missionary Society. Two sermons on behalf of the Society were preached on the preceding Sabbath by the Rev. J. Turnbull, B.A., of Brighton, and the Rev. W. Harris, of Wa-

lingford. The Rev. J. Leifchild also preached on Tuesday evening for the same object. The Public Meeting on Wednesday evening was addressed by the Rev. Messrs. Leifchild, Turnbull, J. Burder, A.M., W. Harris, J. J. Freeman, H. Page, Baptist minister. J. Hickling, Wesleyan, and by the Rev. G. Redford, A.M., the chairman. The collections, &c. amounted to upwards of 70*l*.

KENT.

THE Sixth Annual Meeting of this Auxiliary Society was held at the Independent Chapel, Deal, July the 5th. The Rev. Henry Townley delivered an appropriate sermon in the morning; and in the evening a public Meeting was held for business, when the Rev. J. Vincent, minister of the place, presided; and one of the Secretaries reported that 948*l*. 17*s*. 3*d*. had been remitted to the Parent Society during the year, beside legacies from the county. The Rev. Messrs. Townsend, of Ramsgate; Loveless, of Herne Bay; James, of Woolwich; Giles, (Baptist) of Egthorne; Townley, from Calcutta; Bromley, of Ramsgate; Marshall, (Baptist) of Deal; Gurteen, of Canterbury; Cranbrook, of Lenham; and Mr. Shirley, of Rochester, addressed the Meeting. The Rev. Messrs. Anderson, of Sandwich, and Toomer, of Wingham, engaged in the devotional services of the day.

FORMATION OF NEW SOCIETIES.

On Friday, May 18, the Home-Secretary met, by appointment, a number of friends in connexion with the Weigh-House Meeting, London, when Mr. Watson, one of the deacons of the church, having been called to the chair, an Auxiliary Society was formed, under very auspicious circumstances, designated "*The Weigh-House Juvenile Missionary Society*." Sundry Subscriptions were commenced and several Ladies engaged as Collectors.

UXBRIDGE.

On Tuesday, May 30, an Auxiliary to the London Missionary Society was formed at Uxbridge, Middlesex. The Rev. Dr. Philip, from South Africa, preached in the morning, and the Rev. J. Morison, of Brompton, in the evening. In the afternoon a public meeting was held in the Chapel, when the Rev. George Redford, A.M., was called to the Chair. Interesting addresses were delivered by the Rev. Messrs. Arundel, Reeve, Fryer, A. Redford, J. Morison, J. Hall, and Dr. Philip. The Collections, Subscriptions, &c. amounted to about 60*l*.

NOTICES.

GLOUCESTERSHIRE.

On the 9th and 10th inst., the Anniversary of the Gloucestershire Auxiliary Society will be held at Cheltenham. The Rev. Messrs. Thorpe and Leifchild, Bristol, and the Rev. Dr. Philip, from Cape Town, have engaged to render their assistance.

WEST LANCASHIRE.

On the 13th instant, and following days, the Anniversary of this Auxiliary will be held at Liverpool, when the Rev. Messrs. J. A. James, Birmingham, Ellis, from the Sandwich Islands, and Reeve, from India, have engaged to be present.

PLYMOUTH, &c.

On the same day, the Plymouth and Devonport Auxiliary Missionary Society will hold their Anniversary Services. The Rev. Rowland Hill, A.M. and Rev. Henry Townley, have engaged to attend on the occasion.

EAST LANCASHIRE.

The Anniversary of this Auxiliary will be held at Manchester, on the 27th, and following days, when the Rev. R. S. M'All, of Macclesfield, Dr. Waugh, of London, and the Rev. Henry Nott, from the South Seas, are expected to take a part in the Services.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5^l. or upwards, received from 16 June, to 16 July, 1826.]

IN LONDON AND ITS VICINITY.

Mr. Richard Turner, for the South Sea Mission, Donation	1	0	0
"A Friend to all Missions," Donation, by an East India Bond	100	0	0
Michael Bangor, Esq., Donation	5	0	0
Robert Barclay, Esq., ditto	10	10	0
"The Gift of an Invalid"	2	0	0
Bequest, by the late Mrs. Sarah Davis, of Ebury Square, Piccadilly	2	0	0
A few Week's Subscriptions from Mr. Barrett's Academy, King-square, Goswell-street	0	9	6
J. B.	1	0	0
G. F. E.	1	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cambridgeshire.—Isle of Ely Association.—Collection at half-yearly Meeting, held at Newmarket, by Rev. J. Reynolds	2	11	0
Devon.—Teignmouth, by Mr. R. Gill	11	0	0
Dorset.—Dorchester Auxiliary Society, by the Rev. L. Hall	3	0	0
Essex.—Upminster and Hornchurch, by Mr. Brett	15	0	0
Ditto.—Association, by Mrs. Moss	2	10	0
Durham.—Tweedmouth.—Society for Prayer, by Rev. Dr. Waugh	2	0	0
Cent.—Deal Missionary Association.—J. White, Esq. Treas., Rev. J. Vincent, Sec., Balance	43	13	0
Bromley.—Bethel Chapel.—Rev. J. Browning	4	0	0
Faversham.—Rev. T. Keyworth, by Rev. W. F. Platt	6	1	4

Lancashire.—Lancaster Auxiliary Society.—Rev. S. Bell.—E. Dawson, Esq., Treas.	20	0	0
Lincolnshire.—Grantham.—Collections made at the Monthly Missionary Prayer Meetings, by the Rev. A. Dawson, from June, 1825, to June, 1826	5	8	0
Middlesex.—Uxbridge.—Rev. G. Redford, A.M. Annual Subs. and Donations	14	11	6
Collection after Sermons, by Rev. Dr. Philip and Rev. J. Morison, and at Public Meeting, to form an Auxiliary Society	45	18	8
Less Expenses	6	16	0
	39	2	8

Oxfordshire.—Oxford.—Henry Goring, Esq. Donation	21	0	0
S. Collingwood, Esq. (L. S.)	10	10	0
J. S.	5	0	0
Peppard.—Rev. J. Walker and Congregation Shropshire.—Wem.—Collected by Miss Cooke	3	15	6
Wales, North, Auxiliary Society, additional, by Rev. D. Jones			
Llanfyllin.—Mr. R. Tibbot, Don.	5	0	0
Mrs. Tibbot, Miss. Box	0	12	0
	5	12	0
Scotland.—St. Andrew's Missionary Society.—Rev. Dr. Chalmers, President, W. Merson, Esq., Treas.	10	0	0
Ireland.—Hibernian Anx. Society, on Account	300	0	0

For the Education of Native Females in India.

Staffordshire.—Stone.—Miss Sharp, by Rev. W. Cooper	1	0	3
South Wales.—Carnachenwen.—Mrs. Davies, for a Child, "Blanche Maria," 2nd payment	3	0	0
Donation from a Lady, for promoting Female Education among the Chinese, and others, in the Indian Archipelago, including as a principal of such Education, the principles of Christianity	300	0	

For the Support of Native Schools.

Dorset.—Wareham, by Rev. T. Dobson	8	0	0
A Lady, at Brixton	0	10	0

Towards the Female Free School at Madras.

Produce of Missionary Box	5	0	0
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Fund for Widows and Orphans of Missionaries.

Derbyshire.—Barrow.—Mr. Sale, by Rev. J. Campbell.....	1	0	0
Northamptonshire.—Rowell.—Rev. W. Scott.....	1	0	0

For the Anglo-Chinese College.

Dublin.—A Friend.—B ^y Rev. Dr. Morrison.....	5	0	0
Mrs. Ellison.....ditto	5	0	0
Somersetshire.—Norton Malreward Rectory.—Contents of a Miss. Box, by Miss F. Matthews.....	3	0	0
Contents of Missionary Box.....	1	10	0

Donations to Cuddapah Mission Chapel, at Cuddapah.

	Rupees.
J. Haig, Esq	105
C. J. Brown, Esq	50

At Madras.

By Mr. Thorpe.—J. M. Strachan, Esq.....	150
Mr. Jeremiah.....	30
Mr. Nailer.....	20
Mr. Thorpe	20
Mr. Touseca	10
Mr. Taylor	5
Mr. Braddock	5

St. Helena.—Aux. Miss. Society.—D. O'Connor, Esq. Treas. £35 0 0

The Thanks of the Directors are presented to the following:—

To Anonymous, for Took's Devotional Exercises, &c.; 1 vol. Psalms and Hymns; Watson's Divine Contentment; two Common Prayer Books, &c.—A Friend at Bath, for several Ancient and Modern Maps.—W. Pearson, Esq. for sundry copies of Sermons preached for the Society.—Rev. T. Lewis, for 1 vol. of the Christian Guardian for 1825.—Mr. W. Paige, for 6 copies of his "Doctrine of Election," &c.—H. S. for 7 vols. bound, Youth's Magazine, Sermons, &c. and divers fancy articles.—A young Friend, for a Box of Sewing-cotton, Pincushions, Needles, &c.—Messrs. Hall and Son, for a large parcel of Linendrapery.—Mrs. P. Waight, for sundry useful articles.—Rev. T. Griffiths, for a parcel of Pincushions, Thimbles, Bodkins, and several School Books.—Mr. G. Harris, for Chamber's Dictionary, 2 vols. folio.—Miss Simpson, for a Watch Chain.—Miss Gregory, for sundry useful articles.—Mrs. Rogers, for a parcel of Mittens.—Mr. R. Baynes, for Owen's Works, 21 vols. and 6 copies of Owen's Life, by Orme.—Miss C. for Foster's Bible Preacher.—Mrs. M. Clog, for a Shell Work-bag.—Mrs. Murray, for Sundries.—To Mrs. Davies, Mrs. Waight, Messrs. Harrison, Sample, W. S., M. D., a Member of the Rev. W. Chapman's Church, Anonymous, a Friend, by Rev. W. F. Platt, and a Friend, per Rev. A. Wells, for 593 Nos. and 21 vols. of the Evangelical Magazine, and other periodical publications.—Also, to Mr. Heritage and others of the Society's Friends, connected with the Congregation at Union Chapel, Calcutta; for several Burmese Idols (some of which were formerly in the large Pagoda at Rangoon), and other valuable curiosities for the Society's Museum.

Errata in Chronicle for July.

Page 321, Devonshire—after North Auxiliary Society, read *Appledore*, Rev. E. Corbishley.

Essex—before Rev. J. Alcott, read *Epping*.

Hertford—for Cheshunt, read *Chesham*.



REV. JAMES DOUGLAS

HALESWORTH,

1844.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

SEPTEMBER, 1826.

MEMOIR OF THE REV. THOMAS WILLIAMS,
LATE OF EIGNBROOK CHAPEL, HEREFORD.

THE subject of this Memoir was the son of that venerable servant of Christ, the late Rev. W. Williams, Dissenting Minister at Brecon and Aber, who laboured with great success among the Independents for more than half a century, and was reckoned, in his day, one of the most popular and respectable Ministers in the county of Brecon; he died Dec. 1st, 1800, aged 83. The Rev. Thomas Williams was born in the year 1755, at a place called Drawvilan, near the town of Newport, in the county of Monmouth, on his grandfather's estate. He felt his lost condition as a sinner when he was very young, but the death of one of his sisters had been sanctified by the Spirit of God in bringing him to form the resolution of giving himself up to the Lord and unto his people, and he was received as a member of the church of Christ at Aber, when about 16 years of age. His friends soon finding that he possessed great abilities, encouraged him to devote himself to the Christian ministry, and in order to be better qualified for the important work of preaching Christ to perishing sinners, in his 17th year

he entered the academy at Abergavenny, under the tuition of the late Rev. Dr. Benjamin Davies, where he remained for seven years; and when he left the seminary, he received from his tutor an honourable testimony with regard to his character, abilities, and proficiency. Mr. Williams was ordained at Pump-street, in the city of Worcester, where he laboured with great acceptance for two years, and from thence he removed to the city of Hereford, where he has been the faithful Minister of Eignbrook Chapel for upwards of 44 years. When he first settled at Hereford, he met with many trials, and encountered some opposition as a Dissenting Minister, yet he relied on the all-sufficient aid of his God, for strength to persevere in the face of them all. Among his manuscripts was found the following paper, written by himself, which was a covenant engagement between him and the Lord: it is as follows:—

“Eternal and ever blessed God, I Thomas Williams, Dissenting Minister at Hereford, do most solemnly and seriously on this day, being the 3d of September, in the year of our Lord 1783, renew and ratify my cove-
2 N

nant engagements with thee—which engagements I entered into some years back, but the instrument has been mislaid. As a vile polluted sinner, I come unto my insulted Creator, Preserver, and Redeemer, and plead the sovereign merits of thy Son for a gracious reception. This day do I, with the utmost solemnity, surrender myself to thee, truly desirous of consecrating myself, all I am and have, to thee wholly and for ever, determined by the assistance of Divine grace, ever to hold myself in an attentive posture, to observe the first intimations of thy will, and ready to spring forward with zeal and joy, to the immediate execution of it. To thy direction also I resign myself and all I am possessed of, to be disposed of by thee in such a manner as thou shalt in thine infinite wisdom judge most subservient to the purposes of thy glory. Use me, O Lord, I beseech thee as an instrument of thy service, number me among thy peculiar people, let me be washed in the blood of thy dear Son, let me be clothed with his righteousness, let me be sanctified by his spirit! Transform me more and more into his image, impart to me, through him, all needful influences of thy purifying, cheering, and comforting Spirit. And let my life be spent under those influences and in the light of thy gracious countenance, as my Father and my God. And when the solemn hour of death comes, grant, O my Father, that then, with peculiar delight, I may remember these my engagements to thee, that I may employ my latest breath in thy service! And do thou Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant too, even though I should then be incapable of recollecting it. Look down, O my heavenly Father, with a pitying eye, upon thy languishing, thy dying child; place thine everlasting arms underneath me for my support, put strength and confidence into my departing spirit, and receive me into the embraces of thine everlasting love, and welcome me to the abode of them that sleep in Jesus, to wait thy final promise of immortal glory---In the belief and hope of which I now lay hold on thy covenant and set my hand unto it.

“THOMAS WILLIAMS.”

Mr. Williams was in the habit of writing his sermons very full, and they were always plain, evangelical, and often energetic. His favourite points in all his discourses were, Christ and him crucified, the work and influences of the Holy Spirit, bringing sinners to the knowledge of the truth, together with the necessity of maintaining good works, as the best of evidences

that we have religion in the heart; for he was anxious to see all who professed Christ adorning the doctrine of their Divine Master by a consistency of conduct. Towards the people of his charge, he acted the part of a tender father, always ready to assist them when in difficulties. His counsels were much sought after, and in his death the poor have lost a friend they will not soon forget. His charities were not few, and he knew how to follow the direction of Christ—“Let not thy left hand know what thy right hand doeth.” And the cause of Christ has lost a firm supporter, for he was always ready to advocate every plan laid before him for the extension of true religion; he was one of the first who established an Auxiliary Bible Society at Hereford, and was chosen one of its first Secretaries. The moral darkness of the inhabitants of the county of Hereford pressed very heavily on his mind, and he wanted to give every encouragement to those who laboured under the Home Missionary Society, by inviting them to his house, and having their cause pleaded annually in his pulpit. As a proof of his great attachment towards his own people, he left his valuable library, and about two hundred pounds for the use and support of the cause at Eignbrook. Mr. Williams had married Miss Mary Bradley, an highly accomplished young lady, of the city of Worcester, which happy union lasted with unabated felicity for about 36 years; she died in the Lord in the month of March, 1823. His natural constitution was very strong, and he enjoyed an almost uninterrupted state of health until Sept. 1823, when, on a visit at Aber, in Breconshire, he was taken very ill; his complaint was an inflammation of the bladder, and he never recovered of its effects, although he was enabled to resume the ministry. The last time he preached, was the first Sabbath in January, when he preached

twice and administered the sacrament; and those who were present will long remember the earnest manner in which he addressed them on that occasion. On the following Wednesday he was taken very ill, and from that time he was almost in constant pain, yet he maintained his usual composure and uttered not a murmuring word. When a particular friend came one morning to ask him how he was, after having a very restless night, "O," said he, "I thought that I should have been at my Father's house before this time;" and to an affectionate sister that attended him, when he saw her great anxiety for his recovery, he said, "God's ways are the best, therefore may the Lord's will be done." And when in the most excruciating pain, his language was, "that his heavenly Father laid not a stroke too heavy or too many upon him;" and he said to his medical attendant, "I have nothing to face death with but Christ." "Well," said the Doctor, "you have a sure foundation." He answered with great emphasis, "Yes, and it will never give way." A few hours before the struggle was over, he wanted to see his sister; and when the servant went to call her, a friend observed to him that to die was a hard work, he assented and exclaimed, "O Death where is thy—"; his breath would not allow him to proceed; and when his sister came, the scene was truly affecting; but he endeavoured to console her in the following manner—"My dear sister, may God bless you and keep you all; I am going to my Father, and I commit you all to the care of Jesus." Soon after the Doctor was sent for, who, when he entered the room, asked him how he was? He answered "struggling hard; all that I can say is, Lord Jesus receive my spirit." He continued to breathe a little longer, and his happy spirit took its flight to the realms of eternal day, about four o'clock on Friday morning, Feb. 3, 1826, in the 71st year of his age.

On the following Monday, with every mark of respect, his body was interred at All Saints Burying-ground, and there it will rest until the last trumpet shall sound, and the mortal body shall put on immortality. On Sunday Feb. 12, the Rev. David Lewis, of Aber, preached his Funeral Sermon, from Psalms xxxix, 9, and so much respect was shown to the deceased, that the Chapel at Eignbrook was crowded to excess a long time before the service commenced, and through the whole service many were seen weeping for their departed pastor.

Aber.

D. L.

ON MILTON'S TREATISE ON CHRISTIAN DOCTRINE.

ESSAY IV.

The Sabbath and the Lord's Day.

THE opinion of our author on the Mosaic Law generally, which was the subject of our last Essay, included the belief that the Fourth Commandment was intended solely for the Israelites, and to be of force only till the setting up of the Messiah's kingdom; and that, under the Gospel, no particular day is appointed by Divine authority to be kept holy above other days. After discussing these points at considerable length, he gives the following as the result of his inquiries:—"Since the Sabbath was originally an ordinance of the Mosaic Law—since it was given to the Israelites alone, and that for the express purpose of distinguishing them from other nations, it follows that, if those who live under the gospel are emancipated from the ordinances of the law in general, least of all can they be considered as bound by that of the Sabbath, the distinction being abolished which was the special cause of its institution. Hence we arrive at the following conclusions: first, that under the gospel no one day is appointed for divine worship in preference to another, except such as the church may set apart of its own authority for the voluntary assembling of its members;

wherein, relinquishing all worldly affairs, we may dedicate ourselves wholly to religious exercises, as far as is consistent with the duties of charity: and, secondly, that this may conveniently take place once every seven days, and particularly on the first day of the week, provided always that it be observed in compliance with the authority of the church, and not in obedience to the edicts of the magistrate: and, likewise, that a snare be not laid for the conscience by the allegation of a Divine commandment, borrowed from the decalogue; an error against which Paul diligently cautions us (Col. ii. 16.) For, if we under the gospel are to regulate the time of our public worship by the prescriptions of the decalogue, it will surely be far safer to observe the *seventh* day, according to the express commandment of God, than, on the authority of mere human conjecture, to adopt the *first*. I perceive, also, that several of the best divines, as Bucer, Calvin, Peter Martyr, Musculus, Urisnus, Gomarus, and others, concur in the opinions above expressed."

The judicious translator, in one of his valuable notes, has shewn that Peter Martyr had an honourable title to be left out of the list just given. But we are concerned to say, that Luther must be added to it. The opinion which the two great leaders of the Reformation maintained on this subject was, that the moral obligation of the Fourth Commandment belonged to the Mosaic economy alone, that under the gospel every day is alike; but that, for the more edifying celebration of the public ordinances of religion, it is expedient that Christian societies should concur in the appropriation of one and the same stated day; that the Apostolic Churches, without any Divine precept, fell not unnaturally into the adoption of the day immediately succeeding the abrogated Jewish Sabbath; that, on account of the universal practice and convenience, it is the most advisable to adhere to this day; and that the obligation of ceasing from worldly employments, and cultivating private devotion, religious reading, meditation, and the like, arises solely from considerations of utility and harmony with the public exercises.

Upon this subject we submit the ensuing observations:

I. To urge the sanctified observance of the Lord's Day, from the reasons and authority of the Mosaic law, is imprudent and inconclusive; for it is open to the perpetual objections which were described in our last Essay. The refutation of those objections is, to say the least, a matter of extreme difficulty and nice discrimination; and thus the obligation of a most important branch of practical religion would be left in a very precarious condition.

II. A real and cogent obligation, for the sanctification of the entire Lord's Day, may be solidly established from the positions laid down by Luther and Calvin, and avowed or implied by Milton. The design of public ordinances is to produce and improve spiritual and internal religion. Outward exercises are of no value, but as the effects and expressions of such a state of mind. To cultivate that state of mind, a cessation from worldly employments, conversation, and trains of thinking, is absolutely necessary: not, indeed, such a cessation as would be servile, and merely mechanical, which would avail nothing to the end designed, but such as is dictated by the enlightened mind and devotional feelings of the genuine Christian, the service of love, delight, and liberty. The necessity of this cessation, and its extent over the hours of domesticity and privacy, may be fully established, from the properties of the human mind, from the associations of sentiment and feeling, and from the advantages of a more abundant and regularly returning opportunity for secret devotion and family instruction. As, then, the great end of life, the noblest and the most universally obligatory, is to procure and advance the holiness and salvation of ourselves, and all whom we can influence, the MORAL OBLIGATION of a sanctified observance of the whole Lord's Day may be inferred in the most conclusive manner.

III. From many passages in the writings of Calvin, it is evident that he reasoned in the manner preceding: and so, it is probable, did others of the Reformers. But it is ever to be lamented that they did not pursue the train of thought to its proper length, nor enforce it agreeably to its vast importance. Perhaps their zeal against the superstitious festivals of the Papacy, betrayed them into an indiscreet break-

ing down of the barriers, and an insensibility to the consequences of the latitude which they were giving. Those consequences have been produced, throughout the Protestant countries of the continent, in that most fearful prostration of vital religion which is so well known; and in the notorious and widespread usurpations of profaneness and infidelity. The Memoir of Governor Bradford, in a contemporary periodical work, shows that, in even the early part of the seventeenth century, the English Puritan exiles found the practice of the Dutch Protestants, in this respect, insupportably distressing. We cannot refrain from transcribing a passage from that respectable work—"The moral and religious pre-eminence of Britain over most of the Protestant countries is, in a considerable degree, to be attributed to the great deference she yields to the Lord's Day; and for this great deference she is indebted to the labours and sufferings of our Puritan ancestors. The duty of religiously observing *the whole* of the Lord's Day, was once regarded as (exclusively) a tenet of Puritanism. Happily the sentiment is not now regarded as a peculiarity of dissent. The Church of England may be considered as having, in this instance, embraced a distinguishing sentiment of the Nonconformists." (Congreg. Mag. July, 1826, p. 339.) A modern German divine, of distinguished learning and ardent piety, though he maintains the doctrine of Luther on the abrogation of the Sabbatical precept, yet mourns over the profanations of the Lord's Day which prevail in his country, and sighs for such an observance of it as English Christians enjoy. (C. H. F. Bialloblotzky, Philos. Doct. de Legis Mosaicæ Abrogatione, Gotting. 1824, p. 103.)

IV. It appears not to be in harmony with the genius of Christianity, to lay down positive precepts (such as have no intrinsic morality in them, but derive their obligation solely from the will of the lawgiver), and enjoin a rigorous punctuality in the outward or mechanical observance of them. Christianity is "the perfect law of liberty:" its essential precept is LOVE: and this, fixed and reigning in the heart, will bring forth the performance of every particular duty, and all the aids and circumstances of duty, as a "reasonable service," and "proving what is the good and acceptable and perfect

will of God." A positive injunction, similar to the Fourth Commandment, would, therefore, seem not to be in unison with the spirit of the gospel. But the end is more completely gained by "the law of the Spirit of life in Christ Jesus," acting upon all external circumstances, and using them so as to be the most subservient to universal sanctification.

V. Arguments of analogy and inference are necessary to lead us to satisfactory conclusions upon many particulars in relation to Baptism, the Lord's Supper, Church-Discipline, Family-Worship, and the Form or Order of Public Worship and Instruction; and thus we find that these, which are all the Ordinances of the Christian Dispensation, are governed by the principle just mentioned as the genius and spirit of the gospel. It is, therefore, in prior reason, credible that the circumstance of *time*, for the celebration of ordinances, should be determined upon the same principle: and the determination thus obtained is a part of "the mind of the Spirit," and a matter of *moral obligation*, as well as in the other cases.

VI. A brief sketch of the analogical argument, for the obligation of keeping holy the first day of the week, is as follows:—

That some definite portion of our time ought to be set apart for a special occupation in the greatest of all our interests, is a dictate of reason. Nor less evident is it, that such portion of time should, so far as geographical position admits, be the same for all mankind: otherwise, interminable confusion and mutual annoyance would arise. Yet no human being, or collection of human beings, has a right to determine the proportion and the frequency of this appropriated time, and to enjoin the determination on the observance of their fellow-men. GOD alone possesses the *wisdom* and the *authority* to do this. The Sabbatic law given to Israel is of itself, were there no other intimations of the Divine will, a sufficient indication that *every seventh* day is the part and frequency of time most suitable to the end. The reference to a Sabbatic rest on the first day, after the six days of the creation, or disposition of our material system (Gen. ii. 3. Exod. xx. 8.), suggests a reason for the first selection of this aliquot part of time. Philo calls the Sabbath-day, "τα του κοσμου

genesis,—the birth-day of the world.” Among the heathens, we find the designation of the seventh day as holy, and its consecration to the worship of the sun; whence it was called *the day of the sun*. (See Gale’s *Court of the Gentiles*, vol. i. p. 270; and Grotius de Ver. I. xvi.) It cannot be deemed improbable that the honour paid to this day had been derived, by an easy tradition, from the family of Noah. Hence also the Sabbath of the Israelites might be fixed on the day preceding the Sunday of the heathens, for the avoidance of any apparent symbolizing with idolatry. To that precept also was annexed a new and specific reason, which made it a national memorial, and fixed upon it a temporary duration. (Deut. v. 15.) As, therefore, it became abrogated by the expiry of the Levitical dispensation, there appears a propriety in returning to what (if our supposition be correct) was the original appointment. That it was so abrogated is not, indeed, formally asserted, but is in the plainest manner implied, in the inspired declarations of the New Testament. (Gal. iv. 10. Rom. xiv. 5. Col. ii. 16.) The first day of the week, as the primeval Sabbath, commemorative of the creation and given to the parents of the whole human race, would most naturally be resumed by the Christian Dispensation, formed to be universal and perpetual.

But other and independent evidence is derived, in the same way of analogy and inference, from intimations of the New Testament. The Resurrection of the Lord Jesus was the great and crowning fact, confirming the truth of his mission, the merit of his obedience, the validity of his sacrifice, and the dignity of his person. The sun of righteousness lay under a dark eclipse during the Jewish Sabbath; but on the next morning he arose: and then began the renovated moral world, “the New Creation,” which, as a display of the Divine perfections, was far to surpass the material earth and heavens: (Is. lxxv. 17.) On that day the Lord Jesus shewed himself alive to his disciples, and graciously held communication with them. On the first day of the following week, he again stood in the midst of them and received their homage. On the same day, five weeks afterwards, he poured out his Spirit upon his people, and bore testimony to

the word of his grace in the conversion of three thousand souls. Among the subsequent facts of the New Testament, we find that, “on the first day of the week,” the Christians at Troas were in the habit of assembling for the solemnizing of Divine ordinances: (Acts xx. 7.) The incidental manner in which this fact is mentioned, is a powerful evidence that such was the ordinary and well known practice of the churches. It is also worthy of remark, that Paul and his companions had arrived at Troas on the preceding Monday, and that they resumed their journey on the following Monday; thus authorizing the probable inference, that a principal motive for the delay of a whole week, was, that the apostle might preach to the whole community on the day of their regular assembling for religious worship. The same apostle directed a charitable collection, for the relief of the distressed Christians in Jerusalem, to be made by the Church at Corinth “on the first day of the week” (1 Cor. xvi. 2.), and it appears from the preceding verse, that a similar direction had been given to the Galatian Churches. Thus it is evident, that this reference to the first day of the week, was not a matter of local convenience to the people at Corinth, but was an injunction common to other and far distant churches. Now such apostolic injunctions were “commandments of the Lord,” (chap. xi. 23. xiv. 37.) the dictates of inspiration, and of the very same obligation, as any doctrine or precept delivered by the Lord Jesus during his personal ministry. It is among the foundation principles of the Christian religion, that the ministry of the apostles was, in fact, the very ministry of Christ himself, the continuation and completion of the system which he had designedly left unfinished. (John xvi. 12—16. xx. 22. 1 Thess. iv. 8.) Further, “the Lord’s Day” is mentioned in the last book of the New Testament, and is universally admitted to have been no other than the first day of the week: and why was it called *the Lord’s Day*, but to designate it as set apart by the authority of the Lord, and to his service and honour; as the Scripture authorizes us to say “the Lord’s table,” and “the Lord’s supper?”

Finally the sanctification of the Lord’s Day, from the beginning, as the appro-

priated season of Christian ordinances, is one of the most certain facts in Ecclesiastical History. It is attested by Christian writers indubitably genuine, from the second century downwards. The Jewish Sabbath was long observed by some of the early Christians, as a day of religious exercises, not in the neglect of the Lord's Day, but as a kind of preparation for it. That custom went gradually into disuse. The superseded Sabbath was left, as it were, to expire of itself. But the observance of the Lord's Day shews itself, through the first five centuries, in full vigour. It is clearly impossible that the observance should have been thus universally received by the primitive Churches; if they had not known it to have been delivered by "the apostles of the Lord and Saviour;" a source of authority which he that despiseth, "despiseth not man but God."

VII. It is wonderful that our great poet should speak so complacently of "the authority of the Church," as if it possessed a right to make appointments, to set things apart, and to enjoin their observance, though God had not so commanded. His views, generally just, on the nature of scriptural churches, should have presented to him the great principle, that they are not *legislative* bodies, that ONE is their Master, even Christ, and that theirs is the happiness of *obeying* his laws and institutions, without ever presuming to add to them. There are, indeed, some matters of circumstantial and, so to speak, mechanical necessity for the celebration of Divine ordinances; such as place, accommodation, hours of the day, and the length, order, and frequency of services. These must be settled by communities for themselves; and they will properly be regulated according to the convenience and the habits of society, in different ages and countries. In these, all that is wanted is, that the arrangements be simple, adequate but not superfluous, and left to the opinion of other churches, instead of any measures being resorted to in the way of assuming authority, or compelling obedience. A general concurrence in the most convenient plans, will then be the natural and enforced result. But, that the appointment of a stated weekly day of rest from earthly cares and toils, and engagement in the noblest anticipations of eternity, cannot fall under this class

of subjects, is sufficiently evident, from what has been already advanced.

The serious inquirer will find great satisfaction on this subject, in the perusal of President Edwards' Three Sermons on the Perpetuity and Change of the Sabbath.

J. P. S.

ON THE STATE OF OUR LARGE CITIES.

SIR,

I have had the pleasure of perusing the Evangelical Magazine from its commencement, and it forms a part of my library. When it was first ushered into the world, few, indeed, were the Societies and the exertions used for doing good to the souls of men; but now, we can say that the cloud, which was no bigger than a man's hand, has increased and spread, until its beneficial effects are felt to the utmost ends of the earth, and it *must* still spread, till the knowledge of the Redeemer shall *cover the earth*.

We have Foreign Missionary Societies, and Home Missionary Societies, with their different Branches, all over the United Kingdom; and it is delightful to hear and to read of the many thousands of pounds which are annually collected to send the Gospel to foreign lands, and the *villages* of our country; but how little has been done to evangelize our depraved and guilty metropolis, and the large cities and towns of Great Britain. I am, however, disposed to hope that the time is come to pay a more general attention to the *heathen* in London, of which there is a vast number, who stand as much in need of Missionaries as the heathen in Bengal, or the interior of Africa. I am glad to see, by your Magazine of last month, that "A WATCHMAN" has called the attention of the religious public to this important subject, and hope he will not lay down his pen until the ministers of this great city encourage the members of their churches to go out into the courts, lanes, and alleys, on some part of every Sabbath Day, and, by the distribution of religious Tracts, friendly and affectionate conversation and prayer, constrain Sabbath-breakers to come under the sound of the Gospel. This may appear to be a Herculean task, but it really is *not*. I have no doubt that many thousands may be

brought into the sanctuary if they were invited. But how has the Christian public acted towards Sabbath-breakers? Have they not *passed by them*, on their way to their different places of worship, and left them to perish in their sins, without even giving them a Tract, or a word of advice? May we not say, with the sons of Jacob, "We are verily guilty concerning our brother?"

If a converted Hindoo was to arrive in London, and be taken on the Sabbath through the different roads, two or three miles round, and see the multitudes profaning that day, which we are commanded to keep holy,—could he be taken into the various public-houses and see the drunkenness and debaucheries, and hear the horrid imprecations and blasphemies—could he be taken on the Thames, and see the thousands going to the Nore, with every preparation for gluttony and drunkenness—could he see the thousands in pleasure-boats going up to Richmond, and the scenes on shore there—could he be conveyed to some of the haunts of prostitution with which the metropolis abounds, would not his heart melt within him, and would he not be ready to exclaim, "Is THIS LONDON?—Is this the seat of Missionary Societies?—Is it from *this place* that Missionaries are sent to India to convert the Heathen?" Might he not with propriety say, "Physician, heal thyself! What are the inhabitants of England better than the natives of Bengal? Are there not tens of thousands in this city sunk as low in degradation, vice, and infamy, as we are on the banks of the Ganges? Oh, England, England! thou hast sent ministers to teach *us* the way of salvation at an immense expense, but thou hast neglected thy own countrymen, and they are, with the worshippers of Jugernaut, in the broad road to everlasting perdition—left to perish in a gospel land, 'no man caring for their souls.'"

I do sincerely hope that some immediate and effective measures will be taken to wipe away the stain from British Ministers and British Christians, as it respects the metropolis, and that all the denominations will cordially co-operate in a general plan, not to make proselytes to a party, but, with the blessing of God upon our humble endeavours, to make men *Chris-*

tians, and then let them attend where they derive the most benefit to their immortal souls. The most effectual way (in my opinion) will be to make domiciliary visits, *lend* Tracts at every house, promising to call for them on the next Sabbath, and leave others on the same principle. By this plan, an acquaintance will be formed, and a room obtained for reading the Scriptures and prayer; another house in the neighbourhood may be solicited for the same purpose the following week; in this manner, itinerant Prayer-meetings might be established in every part of the metropolis; we should no longer see our places of worship the one half filled, and ministers preaching to many empty seats, but should be called upon for additional chapels to accommodate the multitude who would be almost insensibly led to attend. The experiment has been tried by a few pious men in a most abandoned neighbourhood, where the shops were kept open the whole of the Sabbath, and there was not any thing to be seen and heard but blasphemy, drunkenness, and impurity. A complete *moral reformation* was the consequence, and numbers, who never attended the house of God, were in a few months found regularly at a Prayer-meeting at seven o'clock in the morning of the Lord's Day; and although, in the first instance, there was some opposition, yet, after a little perseverance, there was a strife among the people, about whose house should be lent for the Prayer-meeting, each being anxious to receive the friends.

I am aware that ministers cannot go upon such expeditions; but they can, if they choose, do much better, by urging and encouraging pious members of their churches to devote part of the Sabbath to this holy, this God-like work. But the query is—*will they do it?* or do they not prefer the attendance of their members rather than that they should be absent, although they may be like their master, seeking after the salvation of poor sinners who are wandering far from God? When we look at the population of the metropolis (about a million and a half), and the calculation which was made before the Act of Parliament was passed for building new churches, viz. that all the accommodation in churches, chapels of all denominations, Jews synagogues,

&c. would only be sufficient for 200,000, there must be a shameful neglect somewhere. If *all* the places were to be completely filled on the Sabbath, there remains an immense number for one city unprovided for, most, if not all, of whom may be denominated Sabbath-breakers.

I would ask,—is there a proper attention paid to the accommodation of the poor when they enter a place of worship? From the observations which I have been able to make, I would decidedly say—No. If a respectably dressed stranger comes into our chapels, he is immediately ushered into a seat; but if he is a *poor* man, he is kept in the back ground, or may stand in the aisles till he is tired, and walks out again in disgust. There is not this respect of persons with God. Jesus Christ associated with the poor—he conversed with, and preached to them—they were his principal companions, and he went about among them doing good—with HIM the soul of a poor man was equally valuable as that of a rich man, and so it should be in the estimation of his followers; but, Mr. Editor, the poor man cannot afford to pay for a pew. I would earnestly call the attention of the ministers and officers of our churches to this subject, and beg of them to let a certain portion of their places be appointed for the poor—not *railed* and *curtained off*, as if they were not worthy to be stationed near their more opulent brethren, but as it is in the Quakers' Meetings, where there is no distinction, but rich and poor sit indiscriminately together.

Let there be a *prompt* and proper attention paid to the religious instruction of this great city, and the alteration will soon be evident. Christians of the present day have not been half so anxious to save mens' souls, as the agents of hell have been to destroy them. Look at the Theatres, Vauxhall,* Assembly-rooms, and the Public-

houses!—all is animation there—no *sparing of expenses*—no *want of exertions*—the *hearts* of the people concerned *there* are in *their work*, and night and day are employed to ruin both body and soul. Now, let me ask, Mr. Editor if there is half the pains taken to do good? Let the religious public answer the question, after full examination of the subject. The plan proposed by Amicus in this month's Magazine is the only plan likely to be beneficial. Let the ministers, without exception, come forward, and have a Society in each of their congregations, and set to work with a willing mind, and God will bless their endeavours. The Home-Missionary Societies cannot embark in this cause with their present means and agents—there wants an *army* to come into the field, and in this part of the vineyard hundreds may be found to work successfully, who would not suit the pulpit. There is a solemn responsibility attaches to the WATCHMEN, not only of London, but of every other city and town. Thousands are perishing annually in Britain, and the night of death is fast approaching when we cannot work; but we shall be called to give an account of our stewardship, and wo will be to us if we should be found like to the *watchmen*, to whom Ezekiel was sent, with the *word* of the *Lord*—"When I say unto the wicked thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but **HIS BLOOD WILL I REQUIRE AT THY HANDS.**"

Let the WATCHMEN of London encourage the members of their churches to go out on the Sabbath-day with religious Tracts in their hands, the grace of God in their hearts, and a desire to glorify God, into the different courts, alleys, and lanes round their respective neighbourhoods, and we may live to see the police-offices less crowded—the gaols untenanted—the executioner deprived of his office—our Chapels and Churches filled—Satan deprived of his prey, and many coming to declare what the Lord has done for their souls. I pray that the Lord may pour out his

* Since I commenced this letter, I have seen it announced by placards all over the metropolis, and advertisements in all the Papers, that a *Juvenile Fête* was to be held at Vauxhall last *Saturday* evening. Many thousands of CHILDREN were there, and, doubtless, encroached upon the morning of the Sabbath---a very fine preparation for the holy duties of the day---this is "bringing

up children in the *nurture and admonition of the Lord,*" with a witness!!!

Holy Spirit abundantly upon His people, that they may see the importance of immediately setting to work—they will have *encouragement* as they go on by having souls given to them as their hire.

I am, Sir,

Your obedient Servant,

July 11, 1826. "A LOOKER-ON."

ON HIRING ROOMS FOR WORSHIP.

DELIGHTED as every serious mind must be, with the interesting Memoirs, Essays, Obituaries, &c. which are constantly presented to the public through the medium of the Evangelical Magazine, the man who loves precious souls, and longs to see the spread of the Redeemer's kingdom, cannot but rejoice, that room is occasionally found in the same interesting publication, for hints on subjects of infinite moment to the inhabitants of this mighty metropolis, and to the dwellers in our widely spread towns and villages; and thanks are due to the writer of the piece in the last number on "The Present state of our great Cities." Oh! my fellow Christians, it is time that something more was done for London and the vicinity, and if the truth of this assertion is doubted, I invite you to take one hour's walk through the streets on the Sabbath, and if you do not feel ready to weep over the inhabitants, as Jesus wept over Jerusalem, I shall be indeed surprised. The Christian Instruction Society is calculated to do much good, if the several congregations in London will co-operate with it, otherwise its great object will not be attained.—Some congregations have taken up the state of their own neighbourhood—they have hired rooms, where there are Sabbath Schools formed; preaching has been established on the Sabbath evening, and one night in the week. Visitors go around the neighbourhood with tracts, and ministers and other friends preach in these rooms; and if the collecting together of children, who were filthy in their flesh and dress, and awfully ignorant and rude, and furnishing them with religious instruction, and disposing them to habits of cleanliness and order—if the drawing together of many adults who never attended the house of God, and proclaiming to them the truths of salvation—if these things be important, and an improvement,

then the writer is prepared to prove that such things have been done, and are practicable in a greater or less degree throughout London, and the kingdom; and while left untried in any part, there must be an omission of duty. Permit me to urge, that every congregation endeavour to hire, in some adjacent street, court, or alley, a suitable room, and invite the poor careless persons around to attend there to hear the truth, and to send their children to be taught; that the ministers around, aided by suitable laymen, preach in these rooms; that a few friends in each congregation unite to promote this object; the amount of the expenses would be small, while the sum of good done would be great indeed. I have heard it stated as most desirable, for some good men in each church to make out a plan of the neighbourhood, and each one or two to become responsible for a street—to lend Tracts—invite to the preaching room—enquire after children, &c. "Ah!" says the man who loves home and ease, and has never stirred in the great work of bringing souls to God, "this is impracticable."

To such I recommend the motto of the immortal Raikes—"TRY;" and if it does not succeed, at least you will have the satisfaction of knowing, that you have done what you could to accomplish the object; but if you do not *try*, will you not have to produce at the last great day, an unimproved talent? The following extracts from the excellent Sermon of Mr. Hamilton, which he printed for the Missionary Society in 1825, appear quite to the point.—

"The commission to preach the Gospel to every creature, rests with all: it is the very patent of Christianity! We ought not to know a moment's pause, or a thought's suspense, in administering to the wants of the immortal soul. Every believer is placed by his profession, under a vow to turn as many sinners as he can to God. Every church agrees to its genuine character, and follows up its original design, as it breaks forth on the right hand and the left, and makes the places round about it a blessing. It is only by action that our religion is kept healthy and vigorous; it is only by communicating, we return what we received." "In the absence of this divine vitality, Christianity not only loses its proper character, but its aptest evidence."

Oh! that all who read these valuable

remarks, might be inclined to attend thereto, and endeavour to carry them into effect, accompanied with much prayer for the Divine blessing and success! In Clerkenwell, an attempt has been made upon the above plan, and has succeeded to a pleasing extent.

10th July, 1826.

PUBLIUS.

ON THE DEATH OF MISSIONARIES.

SIR,

The columns of your Magazine have repeatedly called our attention to the death of our Missionary brethren, who had just entered on the toils of their stations, and who were affording great promise to the church of God. Indeed, a considerable number of Missionaries from the different Societies have died, soon after they had entered on their labours.

This is certainly in itself a mysterious and disheartening event: but I apprehend at the same time, replete with instruction. The late Rev. H. Scott published a Sermon to counteract the discouragement of a similar dispensation. If you should be able to find room for the following extract, it may be of great service to the sacred cause of Christian Missions. Your's,
PHILO-GAIUS.

The text of the Sermon is, Acts xxii. 24, "But none of these things move me, &c." From which the venerable preacher endeavours to show:—

I. The views and principles of St. Paul, which led him to speak in this manner.

II. To explain in this view the words of the text, as spoken from the abundance of the Apostle's heart.

III. To apply these considerations to the special occasion—to improve the mysterious providence of those being removed by death, who, out of zeal for the glory of God, and love to the precious souls of perishing sinners, had devoted themselves to the service of Missionaries. —From this last part only I furnish the extract.

"The views and principles which have been considered, were not peculiar to the great Apostle of the Gentiles, but they were and are those of every true missionary, and of every true minister.

"Who can doubt but that Stephen, the first martyr, could have adopted the words of the text? His brethren might thence,

perhaps, have inferred, that the Lord had some extensive and permanent work and labour of love, in which he purposed to employ his zealous servant. But in his unerring wisdom, he had determined otherwise. Stephen is brought forth to our notice as a man of almost angelic excellence, and yet, we find that his persecutors were permitted to prevail against him: and death prevented that future usefulness for which he seemed so peculiarly qualified. He did well, that it was in his heart; but the Lord saw good to receive him to himself without further labours, or usefulness. James, the brother of John, no doubt, was equally zealous and prepared for useful labours as Peter, but behold, Herod is allowed to cut off James by the sword, but Peter was miraculously rescued from the persecutor's power, and was spared to labour and suffer, and be extensively useful for much more than thirty years, when he calmly closed his course by the very torturing death which his Lord had endured."

"In like manner, John the Baptist was in all respects a most eminent servant of God, and fitted for great usefulness, yet in the prime of his life, not more than 32 years of age, and after the public labours of not much more, as it is probable, than two or three years, his course was finished. On the other hand, John, the Apostle, though exposed to numerous persecutions and severe sufferings, lived and laboured in the Gospel of Christ, probably for more than 60 years after the ascension of his Lord, and at length, as it appears, he died in the ordinary course of nature.

No new thing, my brethren, you perceive has taken place with us. Events of a similar nature occurred in ancient times; yet the servants of God, though they made lamentation for John the Baptist, for Stephen, and James, did not despond or give up the cause of the gospel, as hopeless, or even discouraging.

Modern times afford instances of a similar nature, Mr. Editor. Who that has ever read his journal, can help regretting that such a Missionary as Brainard, in America, should die at the age of 31? Who can help rejoicing that the venerable Swartz was spared to labour with great success for about half a century? Martin dies in the midst of his days; Carey is spared yet to carry on his labours. I am of opinion, that no attempt has ever been

made to make the gospel of Christ known to those who sat in darkness and in the shadow of death, upon Christian principles, and in a right spirit, but some of the select instruments have speedily been taken away.

"Many, perhaps, may be ready to think, It is a pity that this man engaged in the service; had he foreseen the event, he would not: but do you really think that our deceased brother now repents of his having engaged as a Missionary? can you suppose that with his present views, if he could return to this earth, he would say, No, let who will be missionaries, I will not? Surely, then, you suppose he could not be able to adopt the words of the Apostle, 'None of these things move me, &c.'"

"But will not such events discourage those who have engaged, or who ought to engage, in the service of Missionaries? It does not appear that the death of Stephen either

damped the ardour of those who were then employed to preach the gospel, or deterred others from entering in the same service. When Israel went forth to war, the priest was ordered to proclaim, that the cowards might return home. If, then, these dispensations induce those who have engaged to examine more narrowly their motives, more deliberately to count their cost, and more fully to make up their minds for all events in so glorious a cause; if they influence such as are deliberating on the question, to inquire seriously whether they ought to engage or not, and even determine some to decline a service for which they are not duly prepared at present, and to bring others to engage in it, with stronger faith, more ardent zeal, and more entire resignation to the will of God, according to the spirit of our text, the consequences will by no means be unfavourable to the cause. And that such will be the effects of these dispensations we have every reasonable and scriptural ground to expect."

POETRY.

THE MISSIONARY'S DEATH.

WEEP not for the saint that ascends
To partake of the joys of the sky,
Weep not for the seraph that bends
With the worshipping chorus on high;
Weep not for the spirit now crown'd
With the garland of martyrdom given,
O weep not for him, he has found
His reward and his refuge in heaven.

But weep for their sorrows, who stand
And lament o'er the dead by his grave,—
Who sigh when they muse on the land
Of their home, far away o'er the wave,—
Who sigh when they think that the strife,
And the toil and the perils before them,
Must fill up the moments of life,
Till the anguish of death shall come o'er them.

And weep for the nations that dwell,
Where the light of the truth never shone,
Where anthems of praise never swell,
And the love of the Lamb is unknown.
O weep!—for the herald that came,
To proclaim in their dwellings the story
Of Jesus, and life through his name,
Has been summon'd away to his glory.

Weep not for the saint that ascends
To partake of the joys of the sky,
Weep not for the seraph that bends
With the worshipping chorus on high;
But weep for the mourners who stand
By the grave of their brother in sadness,
And weep for the heathen, whose land
Still must wait for the day-spring of gladness.

L.

THEM THAT SLEEP IN JESUS WILL GOD BRING WITH HIM.

THE hireling, weary of his load,
Longs to behold the ev'ning sun;
And there remains a bless'd abode
To cheer us when our race is run.

What privilege!—to see the stream
That bounds the worlds of faith and sight;
To catch the first inspiring gleam
Of Heav'n's unfolding visions bright!

To feel our tenement decline,
Our fabric shake without a sigh,—
Supported by a hope divine—
The hope of immortality.

At length to pass the barrier dread,
The pang of parting scarce perceiv'd;
And while survivors' tears are shed,
To be, by Christ, with smiles receiv'd

To sleep in Jesus, rapturous thought!
To close in peace our mortal days!
Safe to the heav'nly Canaan brought,
To join the anthems angels raise!

To sleep in Jesus—what delight!
Increasing still, and ever new!
To mingle with the saints in light,
And be as pure and happy too!

To dread no pain, to know no care,
No sin or frailty to molest;
And on each glorious object there,
To see eternity impress!

Haste, moments, to unloose my chains!
Come, Jesus, let me sleep in thee!
The happiest hour that time retains,
Is that which sets my spirit free!

Bristol,

CITIZEN

REVIEW OF RELIGIOUS PUBLICATIONS.

A Comparative View of Christianity and of the other Forms of Religion which have existed, and still exist, in the world, particularly with regard to their Moral Tendency. By WILLIAM LAURENCE BROWN, D.D. Principal of Mareschal College, Aberdeen, &c. &c. Tait, 63, Fleet-street. 18s. 2 vols. 8vo.

We are truly glad to find the learned author of this able work retaining the full vigour of his mental faculties to a good old age. The world and the church have been more than once laid under obligation by the enlightened efforts of his pen; but, while grateful for the past, we may be allowed to express our increased satisfaction in the perusal of the present treatise, evidently the labour of years, and the fruit of matured experience. It should seem that the author has even far exceeded the cautious doctrine of Horace---

“Nonunq̃ue prematur in annum.”

And we would crave permission to remark, in passing, that perhaps some young and ardent modern theologians would do well to ponder a little the example of our author in this particular respect.

Believing that a rapid sketch of the work may afford our readers most pleasure and improvement, we shall detain them with no preliminary remarks of our own. The author commences his introduction by describing the nature of pure Christianity, and its lovely fruits as displayed in the primitive disciples. Then, adverting to the deplorable corruptions which so long succeeded in the professing world, he inquires why Christianity should be less efficient now than at first. This leads to some valuable observations on the importance of Christian principles, and introduces the four great divisions of the work. 1st. To establish just conceptions of religion in general, and to delineate its counterfeits. 2dly. To exhibit a rapid view of other religious systems which have obtained besides Christianity. 3dly. To display the facts, doctrines, precepts, and rites of the Christian religion. 4thly. To explain more fully the great fundamental doctrine of saving faith, which embraces in its object all the parts of the Christian scheme. “In this undertaking, my great object (says the amiable writer) is to extend, if possible, my usefulness in the sphere in which Providence has placed me. I am conscious, he adds, of the love and pursuit of truth, if I am so

happy as to attain to it myself, to recommend it to serious, reflecting, and intelligent readers, and to contribute my portion, however small, to the best interests of my species, my object will be gained, and my reward be such as I desire: this delicious reward will, we trust, be amply enjoyed.

The first part of the work, treating of the nature of religion in general embraces the following all-important subjects. 1st. That the author of all things is a pure spirit with all the attributes of perfection. 2nd. That the same all-perfect Being exercises a constant providence over the whole of his immense creation. 3dly. That man is an immortal being, but evidently fallen and corrupted. 4thly. That an economy of pardon and grace becomes a necessary part of true religion to a guilty creature, such as man certainly is. 5thly. That the economy of pardon and grace is still intended to encourage repentance, and introduce a system of pure morality. 6thly. That man being morally enfeebled, and all, more or less, obliged to confess, *Videor meliora proboque, deteriora sequor*. In other and more energetic terms, “The good that I would I do not, but the evil I would not, even that I do,” the assurance of Divine assistance becomes indispensable to us. 7thly. With the doctrine of the soul’s immortality is closely linked the belief of a future state of retribution. 8thly. Man being endowed with active as well as intellectual powers, the system of religion must include objects suitable to rouse his passions, and direct them into a right channel. 9thly. Religious worship becomes needful to keep up and diffuse the system of doctrines, and the habits of thought and action peculiar to Christianity. Without public worship, no system of religion can long be kept alive in the world. (Here are introduced some curious remarks on the subsidiaries of worship). It is a singular observation, that the noblest organ in Europe exists in a Presbyterian church at Haarlem. 10thly. Public worship implies the institution of a body of men duly qualified to conduct it. Having given this sketch of the nature of a religious system, the author proceeds to consider the four grand sources of its corruption---Superstition, Fanaticism, Bigotry, and Imposture. Under every head will be found many interesting remarks. We must only indulge ourselves in quoting two or three striking passages: “The irreligious, whatever they may suppose, are more liable to superstition than any other denomination of men. Man, dependent, ignorant, vicious, and feeble,

must, sooner or later, take refuge under some species of religion. The slip from impiety to superstitious folly is much easier than is commonly supposed. Again, every religious hypocrite must at bottom be an Atheist, or, at least, not far removed from that character. I suspect that this was the case with the statesmen and philosophers of antiquity, and that it is still the case with all who render religion subservient to political or privately selfish purposes. They consider it as a mere profession, or entertain no real belief of a Deity."

The author proceeds to investigate the term Natural Religion, and we quite agree with him that they who have rejected all idea of natural religion whatsoever, have probably misunderstood what those words properly imply. Several passages of the sacred volume do undoubtedly demonstrate, that the religion of nature properly understood, is distinctly acknowledged in Scripture.

The second part is taken up with examining the nature of Judaism, Paganism, and Mohammedism; and from page 143 to 171 will be found a most interesting collection of passages from Greek and Roman philosophers and poets, in relation to the Deity, to religious duties, and to a future state. See particularly the striking quotation from Seneca's Epistles, page 156; and that noble passage from Cicero, de Senectute. "*Neque me vixisse pœnitet*," &c.; and the eloquent and beautiful conclusion: "*Quod si in hoc erro quod animos hominum immortales esse credam, lubente erro, nec mihi, hunc errorem, quo delector dum, vivo extorqueri volo.*"

The history of Mahommedism which follows will be found equally entertaining and instructive. But we have already very far exceeded our limits, and have to solicit the indulgence of our readers.

The third part treats of the facts, doctrines, moral precepts, worship, rites, and institutions of Christianity; and we highly commend the manly support of the great mysteries of the gospel, and the steady refusal to attempt to clear them up by philosophical disquisitions. Above all, we approve this short sentence:—"The Apostles pronounced anathemas, but they had the spirit of inspiration." We like, too, the general spirit of the remarks on the difficult subjects of Predestination, Human Freedom, and Divine Prescience, and agree with the author in the confession of faith.* *Credo in Christum, sed neque in Calvinum neque in Arminium.* After perusing the chapters,

few of his readers we imagine will dissent from his conclusion, "that the Gospel employs every means that can influence rational beings; that it addresses, in the most powerful manner, the main-springs of human conduct—the desire of happiness, and the dread of misery, hope and fear, generous and selfish principles." Whatever can rouse the soul to action, and induce it to pursue its true felicity, and to avoid its greatest bane, both temporal and eternal, is placed before us in the Christian scheme, and every provision is made for assisting the infirmity and remedying the corruption of human nature.

Most unwillingly we are compelled, by want of room, to pass rapidly over the deeply interesting contents of the second volume. In the excellent chapter on Christian worship, we think it not in the least incongruous that the learned author has spoken with enthusiasm of that charming ode of our simple Caledonian bard, "*The Cottager's Saturday Night.*" We are not at all sorry, nor disposed to be angry with the author, because he seems to lean to a more frequent celebration of the Holy Supper than at one time obtained among us. Passing over a thousand most interesting discussions, we must crave permission to extract for the reader one admirable passage from Lord Bacon.

"Certainly, as wines, which at first pressing run gently, yield a more pleasant taste than those where the wine-press is hard wrought, because those somewhat relish of the stone and the skin of the grape; so those observations are most wholesome and pleasant which flow from Scripture, gently expressed and naturally expounded, and not wrested or drawn aside to common-place or controversies."

In the fourth part, the nature of faith, of Christian morality, and the moral tendency of the whole Christian scheme, are examined and discussed at length, with great acumen, temper, and sound judgment. These remarks we will not endeavour to condense, but recommend them very warmly to the serious and attentive perusal of judicious and careful inquirers after truth. The learned, amiable, and indefatigable author concludes by pledging himself to his readers in the following words:—

"The way seems now to be paved for enquiring into the causes of the lamentable deficiency of moral effects, actually exhibited in the present state of the Christian world. This must be the subject of a separate work, which, if the present performance shall be well received, and it please God to preserve my life, my health, and mental energy, I propose to undertake." And we, for our part, most sincerely and ardently hope for a very long continuance of his useful career, and literary labours, and, at the close of life, may he experience more

* Some perhaps may think there is reason to find fault with the venerable doctor for over-much caution, and a little more decision would have pleased us more.

and more of that simple cheerful communion with a reconciled God in Christ, which he has so cogently and beautifully enforced on his readers.

The Conchologist's Companion. By the Author of "*Select Female Biography*," "*Wonders of the Vegetable Kingdom*," &c. &c. G. and W. B. Whittaker, Ave-Maria-lane. 6s.

Of the various objects in the great scheme of creation, calculated to interest the youthful mind, and lead it "through nature up to nature's God," there are perhaps none in the several departments of Natural History to which the attention may be more advantageously directed, than to the "*Wonders of the Great Deep*," and the multiplied and almost endless variety of objects it contains. Independent of the vast extent and sublime grandeur of the ocean itself (whether flowing in serene majesty, bearing on its tranquil bosom those who have "their business in the great waters," or whether lashed by the storm, its foaming billows curl their white heads, and seem to seek the skies,) there are other and less stupendous objects to engage the attention of youth, in the numerous marine productions, particularly the many coloured shells, of different forms and characters, that strew the shore. It is to these interesting and beautiful productions of Almighty power and wisdom, that the present publication is devoted. In order to render the style more familiar, and facilitate the necessary explanations, the whole is thrown into the form of letters, in which the more singular marine productions, as zoophytes, sponge, corallines, &c. are first considered, and a short dissertation on the construction of shells leads to their description, under the several classes and orders of the Linnean arrangement. The most curious are selected as examples, and are described with great accuracy and technical minuteness; and the most interesting discoveries of modern naturalists and voyagers are introduced with great skill and propriety. Each letter is interspersed with moral reflections and scriptural illustrations, which, while they forward the great aim of the author, add to its value as a work of science. As, from the nature of the subject, many technical terms were unavoidable, we cannot but regret the absence of a glossary; and we must suggest that a few plates, if but in outline, would have been a valuable addition, as giving a more distinct idea of form than any description, however elaborate and correct, can possibly convey.

LITERARY NOTICE.

Shortly will be published, *Letters to a Friend*, containing the Writer's reasons for objecting to, and withdrawing from circulation, his former work, entitled, *Dialogues on Important Subjects*, published in 1819; together with a declaration of his Faith, in the Proper Deity of the Son of God, and the Divine Personality of the Holy Ghost. By James Harington Evans, once a Minister of the Establishment, and formerly Fellow of Wadham College, Oxford. Nisbet, Berner's-street.

SELECT LIST.

1. *Memoirs of the Life and Writings of the Rev. Andrew Fuller*, Pastor of the Baptist church at Kettering, and Secretary to the Baptist Missionary Society. By J. W. Morris. New Edition, corrected and enlarged. Wightman and Cramp, 7s. 6d. 8vo. pp. 375. 2. *Thornton Abbey: a Series of Letters on Religious Subjects*, in 2 vols. New Edition. Cramp. 10s. 3. *The Life and Character of Dr. Bateman*, Physician to the public Dispensary, and to the Fever Institution in London. Longman. 7s. 6d. pp. 228. 4. *A Summary of Christian Instruction*: consisting of Readings and parallel Passages, selected from the Holy Scriptures, on the essential Doctrines of Christianity; with Observations and Extracts from various useful and valuable writers; together with an order for reading the Scriptures profitably; and a copious Supplement. By a Father. 3vo. 3s. 6d. pp. 192. 5. *Strictures on the Rev. N. T. Heineken's Reply to Mr. William Carlisle*: in which is proved the close alliance that exists between Socinianism and Deism. By J. Mann, A.M. Cramp. 2s. 6d. 6. *The Family Hymn Book*: being a Selection of Hymns from the best authors, interspersed with a few originals; and arranged for the purposes of Domestic Worship. By Richard Huie, M.D. Duncan. 3s. 7. *The Divinity and Offices of the Holy Spirit*, viewed in connexion with the Conversion of the Heathen world to Christianity: a Discourse founded on 2 Cor. iii. 17. By Robert Newstead. Second Edition. Baynes and Son. 8. *Ideas for Infants, or Answers in Verse to Scriptural Questions*; adapted to the understandings of Children, and designed for the use of Schools: with Scripture proofs. By Robert Newstead. 9. *Scripture Questions Explained and Illustrated*, for the Instruction of the Young. By the Rev. B. H. Draper, of Southampton. 10. *Religion recommended to youth*, in a Series of Letters, addressed to a Young Lady: to which are added, Poems on various occasions. 2s. 11. *Scripture Lessons on the New Testament*: intended as an incitement to Young Persons, to regard with deep attention, and endeavour to impress on their minds the sacred truths of the Gospel; also, as an Assistant to Parents, in commencing the duty of communicating to their Children a knowledge of the Holy Scriptures. By Thomas Maw. Harvey and Darton. 5s. 12. *A Memorial of York Monthly Meeting of Friends*, respecting Lindley Murray. Harvey and Darton. 13. *The Duty of Spreading a Scriptural Religion*: a Sermon, preached at Chichester, Sussex, April 20, 1826, at the Half-yearly Meeting of the Sussex Congregational Society. By Joseph Turnbull, A.B. Hamilton. 14. *English and Hebrew Proverbs*, Explained and Illustrated. By William Carpenter. Booth. 1s. 6d. 15. *The History of the Church of Scotland*, from its earliest establishment to the present time; to which is annexed, an Account of those various Religious Bodies, which have dissented from that Church, derived from the most authentic sources. 2 vols. 18mo. Oliphant. 9s. 16. *The History of the Reformation in the principal countries of Europe*; with an introductory Sketch of the rise of Popery, and of the Church of Christ, till the time of Luther; to which is subjoined, a History of the Churches in Ireland and America. By the Author of the *Lives of Calvin and Knox*. 2 vols. 18mo. 10s. 6d. 17. *Life of the Rev. G. Whitfield, A.M.* 3s. 6d. 18. *The Christian's Morning Companion: or Meditations selected from various Authors.* 6s. 19. *Theological Gems.* 5s. 20. *Gilfillan on the Holy Spirit.* 6s. 21. *Sermons*, by the Rev. J. Sieveright. 5s. 6d. 22. *Jerusalem Destroyed; or the History of the Siege of that City by*

Tacitus, abridged from Flavius Josephus; together with some brief notice of the Jews since their Dispersion, to the present period. By the Author of Lily Douglas, Pierre and his Family. 3s. 6d. 23. Evelyn; or the Joys of Methodism. By the Author of the Scottish Peasants. 3s. 24. A Practical Treatise on the Lord's Supper, in several Addresses. By the Rev. William Dunn, A.M. 3s. 6d. 25. Conventicle of Rolle. By a Witness worthy of Credit. Translated from the French of Caesar Malan, Minister of the Gospel. Geneva. 1s. 6d. 26. Obituaries: or Authentic Sketches of Dying Scenes. 2s. 6d. 27. The Christian's Companion in Adversity. 2s. 28. Colonial Gleanings, William and Melville. 2s. 29. Tales of Fact, or the Legacy; the Persecuted Convert, and the Boarding School. 1s. 6d. 30. Thoughts on Sanctification: viewed as the Christian's aim and privilege, with some Directions to those who seek after its attainment. By the Rev. J. Sieveright, A.M. Markinch, Fife. 1s. 6d. 31. The Spinning Mill. 1s. 32. Expressions of Paternal Solitude: extracted from the Letters of a Father to his Son, which were found among the papers of the latter, after his death.

1s. 6d. 33. The Momiers: are they prejudicial or necessary to the Happiness of the State? By the Rev. Caesar Malan. 1s. 6d. 34. The School of Arts: By the Author of the Military Blacksmith. 1s. 35. Manual of Baptism; humbly designed to assist Applicants for Baptism, to their Children. By the Rev. Samuel Gillman. Comrie. 6d. 36. The Pastor's Tales. By the Author of Early Recollections. Oliphant. 1s. 6d. 37. Early Recollections, a Tale: dedicated to Christian Parents. 3s. 6d. 38. Narrative of the Loss of the Winterton, East Indianman, wrecked on the coast of Madagascar, in 1792; and of the Sufferings connected with that event: to which is subjoined, a short Account of the Natives of Madagascar, with suggestions as to their civilization. By a Passenger in the Ship. 2s. 6d. 39. A new and interesting Memoir of Miss Fanny Woodbury: to which are added, several Essays on important Subjects, hitherto unpublished. By David Dickson, D.D. St. Cuthbert's Edinburgh. 1s. 6d. Taylor and Smith. 40. Yamaska: or Memoirs of the Goodwin Family. 2s. 41. Sermons on several Subjects. By the late Rev. John Hyatt; with a Memoir, by the Rev. John Morison. 10s. 6d.

RELIGIOUS INTELLIGENCE.

LONDON.

HIGHBURY COLLEGE.

The opening of this establishment at Highbury Park, Islington, will take place on Tuesday, September 5, at twelve o'clock precisely.

The subscribers and friends will afterwards dine at Highbury Tavern, at half-past three precisely.

The Annual Meeting of the subscribers and friends will be held on the following evening, viz. Wednesday, September 6, at the London Tavern.

The chair to be taken precisely at half-past six.

HOXTON ASSOCIATION.

The ministers formerly educated at Hoxton Academy, will hold their annual meeting at Highbury College, on Wednesday the 6th of September, at ten o'clock. The Rev. Thomas James will read an essay on that occasion.

CHRISTIAN INSTRUCTION SOCIETY.

The Annual Meeting of the Society for Promoting Christian Instruction in London and its vicinity.

THE first anniversary of this important Society, was held at the City of London Tavern, on Tuesday evening, June 27, when W. A. Hankey, Esq. took the chair. The business of the meeting having been opened by prayer, Mr. J. Pitman, one of the Secretaries, read an interesting Report, from which it appears, that *eight* Associations are now united to promote the objects of this Society, viz: At Barbican, Clarendon,

Tonbridge Chapel, Gate Street, Eagle Street, White Row, Saffron Hill, and Kentish Town Chapels. That by the members of these Associations, 3,500 families are visited at least once a fortnight, and religious tracts and books are regularly lent to them. That in connexion with these associations, there are in the most destitute neighbourhoods, *twelve* rooms engaged for weekly prayer meetings and preaching, which are well attended by very poor people, amongst whom some cheering instances of usefulness have occurred.

That the Home Missionary Society has presented to this Institution, the *three* tents formerly employed by them, and which are now pitched in White Conduit Fields, the Commercial Road, and the Kent Road, on the Lord's Day; where there is *gratuitous* preaching by ministers and students, to very large and attentive congregations.

That the Committee obtained, at the close of the last winter, the gratuitous services of twelve most respectable ministers, who delivered a course of weekly lectures to mechanics, on the Evidences of Christianity, which was attended throughout by crowds of interesting and deeply attentive hearers.

The last account was then presented by Mr. Challis, the Treasurer, when we were surprised to learn that the receipts of the year had not reached 120l.

1. Dr. J. P. Smith moved, and Dr. J. Styles seconded, the customary resolution, for adopting and printing the report.

2. The Rev. J. Dyer, Secretary to the Baptist Missionary Society, moved, and Thomas Wilson, Esq. seconded, a resolution of thanks to the ministers, students, and other agents, for their gratuitous services.

3. The Rev. H. F. Burder, M.A. moved, and the Rev. F. Ellerbey, B.A. minister of

the Free Episcopal Chapel, St. Giles's, seconded the usual thanks to the officers.

4. The Rev. John Clayton, jun. M. A. moved, and the Rev. G. S. Evans seconded, the following resolution, in which we fully concur:—"That this meeting hears with pleasure of the effective agency of Congregational Associations, in furtherance of the objects of the Society, and desires to urge upon the pastors and churches of the metropolis, the importance of forming similar auxiliaries for promoting their beneficial influence in their own immediate neighbourhoods."

5. The Rev. J. Curwen, of Barbican Chapel, and the Rev. J. Blackburn, one of the Secretaries, supported the motion of thanks to the chair, after which the numerous audience retired, much gratified with the business of the evening, and with the success and prospects of the Society.

Subscriptions and Donations, also Books, Magazines, and Tracts, will be thankfully received by Thomas Challis, Esq. Treasurer, 12, Artillery Place, City Road; or by the Secretaries, the Rev. John Blackburn and Mr. John Pittman, Pentonville, to whom communications may be addressed.

CONGREGATIONAL UNION OF SCOTLAND.

Fourteenth Report.

THE well-known, and most interesting object of this Union is, to afford to churches and preachers in the connexion, such pecuniary assistance as may enable them to promote the interests of the Gospel in their respective neighbourhoods, or in the country at large. The Divine blessing has extended its operations far beyond what was at first anticipated, so that it may now claim the title of a Home Missionary Society. The Committee stated, that they voted 993*l.* last year for the respective objects of the Society: of this sum 461*l.* was distributed among thirty-one churches; 106*l.* among nine preachers, where no churches are formed; 270*l.* for more extensive itineraries; and 136*l.* for the Orkney and Shetland missions. By the sums voted to the various churches, they are enabled to enjoy, with more comfort and advantage, the ordinances of the Gospel; their pastors have it in their power, being wholly devoted to the work of the Lord, to preach more extensively in the surrounding regions: much good is done by the members in teaching Sabbath Schools, circulating religious publications, promoting Bible and Missionary Societies, and by the abundant labours of their pastors in preaching the Gospel. Not a few of them have *eighteen* or *twenty* stations, where they preach occasionally, or in a regular way. In one station there are nine schools, containing 500 children and 70 adults; all the

teachers are members of the church, sixteen of whom have been added in the year past. One preacher preaches in forty places within his circuit, and another has twelve stations, that are from *three* to *forty* miles distant from his home; the number of his hearers from 100 to 500, who are attentive and serious. There are now *fifteen* ministers, who preach in the Gaelic language. But such is the want of money among them, and such the scattered state of the Gaelic population, that they can do scarcely anything for religious purposes. One preacher, to show the utter inability of the people even to purchase the Scriptures, says—"There are *hundreds* of people in this island who have not a bed to lie upon, but lean upon a *stone* or a *turf* in their clothes by the fire all night. The Gaelic population of Scotland comprises about 400,000; comparatively few of whom can read, and many of whom reside from twenty to forty miles distant from their parish churches: yet some of them will travel *thirty* miles to enjoy the preaching of the word on the Sabbath. The success attending the preaching of the word in the Orkney and Shetland Islands has been greater during the last year than in any former period. *Thirty* members in one church in the former island, and *eighteen* in another in the latter, have been added: others, under serious impressions, appear to have passed from death unto life. Since the General Meeting have been voted in all 734*l.*, and 150*l.* for itineraries during the summer. They regret the diminution of their funds, but feel grateful for being able to do so much for objects so important, in times like the present. To the Great Head of the Church be all the praise! Subscriptions or Donations will be thankfully received by R. Steven, Esq., Rev. J. Campbell, and W. Orme, London; and by the Rev. J. A. James, Birmingham; by Rev. Thos. Smith, Sheffield, and by the Editor of this Magazine.

EDUCATION IN CANADA.

To the Editor of the Evangelical Magazine.

SIR,

As no effort of Christian benevolence can be regarded by you with indifference, I am induced to transmit to you the following statement, which, I trust, will be acceptable to your readers:—

In the year 1813, I visited Great Britain, to endeavour to excite the attention of zealous Christians to the great want of the means of Education in Canada. By unwearied exertions, and the kind co-operation of several excellent men, the sum of 1699*l.* 16*s.* 2*d.* was raised for the purpose of promoting Education and Industry in Canada; and was invested in the funds in the names of four trustees. During a period of twelve years, various disbursements were made for the support of several schools,

and thousands have thereby had the means of acquiring a knowledge of the Bible, who would otherwise have continued ignorant of that sacred volume. But the rapid increase of the population of the Canadas, its very wide dispersion, its great diversity of religious profession, and its almost entire destitution of the means of elementary instruction, made its enlightened and zealous friends sigh over its pitiable condition, and long for the means of more extensive assistance to its moral and religious wants. I was induced to leave my native land once more, and become its advocate in that blessed country, to which the helpless and forlorn turn for assistance; and the streams of whose beneficence have flowed, and are flowing, through every part of the world. Soon after my arrival, in May, 1825, it was recommended by several kind friends to the cause, to form a Society for the distinct object of promoting Education and Industry in Canada. And on the 2nd of July, 1825, a public meeting was held at Freemasons' Hall, when His Royal Highness, the Duke of Sussex, took the chair; and on the motion of the Right Hon. Lord Bexley, seconded by the Rev. Thos. Mortimer, and supported by numerous friends, a Society was formed. It is now fully organized, and is honoured by His Royal Highness the Duke of Sussex, as Vice Patron; by His Grace the Duke of Bedford, as President; and by a number of the nobility and gentry, as Vice-Presidents.

After collecting about 400*l.* in the metropolis; I made a tour through England and Scotland, and visited Dublin also; and having formed twenty-eight Aux. Societies, and raised among them the sum of 810*l.* 8*s.* 9*d.* and received numerous donations of books, I returned to London to prepare for my voyage to Canada. Owing to the embarrassment in the commercial world, my application to British benevolence has not been so productive as on my former visit in 1813. But as a number of Auxiliaries have been founded, it may be expected that more permanent benefit will result from this visit than from my former one. And the friends of moral and religious instruction may indulge the hope, that good upon a more extended scale will now be accomplished, as the Society has appointed two suitable Schoolmasters to accompany me to the field of labour, who will not only teach the rising generation, but who are to train and prepare native schoolmasters on the British system.

The numerous tokens of kindness which I experienced in my former visit, as well as those manifested towards me during the past twelve months, crowd upon my recollection, and will I trust make a lasting impression upon my mind. Being about to take leave of a numerous circle of friends, whom I cannot expect to meet again in this world,

language is too feeble to express the feelings of my heart; but should my life and health be spared, I hope to be able, by the blessing of Almighty God, to transmit, from time to time, such accounts of the application of their bounty, and of its usefulness, as will be the most acceptable return for the numerous favours I have received.

I am, Sir, with sincere respect,

Your obedient servant,

THADDEUS OSGOOD.

London, August 2, 1826.

The Report of the Canada Society is just now coming from the press, and may be had at Messrs. Hatchard's, Seeley's, Nisbet's, and Westley's.

MULBERRY-GARDENS' SUNDAY SCHOOLS AND ALMS-HOUSES.

Monday, July 3, 1826, was laid the foundation stone of School-rooms to contain 600 children, 300 boys and 300 girls, and six alms-houses for the relief and accommodation of twelve poor aged persons, members of the congregation.

The stone was laid by the Rev. E. Parsons, of the Weigh-house Meeting, London, on a site adjoining Mulberry-gardens' chapel, fronting Prince's-square, Ratcliffe-highway. The day being fine, a large assembly was collected on the ground which was inclosed and decorated with flags, accommodation having been provided for the spectators.

At five o'clock in the afternoon, the Rev. Edward Parsons, the Rev. R. Stodhart, and other ministers, who kindly attended on the occasion, proceeded from the chapel in Pell-street, attended by the surveyor, Mr. Tyrrell, Mason, Treasurer and Secretary, with the Trustees, twenty in number, with wands, and 50 of the Sunday School children, under care of their teachers, in order, two and two, to the ground in Prince's-square.

At the ground a suitable hymn was read by the Rev. R. A. M'All; the Rev. Mr. Moase, of Artillery-street, prayed, introductory; the Rev. R. Stodhart read a parchment scroll, containing the names of trustees, and surveyor, and architect, dates, &c., which was afterwards deposited (in a glass case) in the stone. A hymn followed, the stone was lowered to its place by Capt. Crosby, R. N.; the Rev. Edward Parsons having placed it in the name of the Lord, and delivered an excellent address on the occasion, a hymn was sung by the children, chorused by the congregation; the Rev. Mr. Shenstone, of Alif-street, prayed in conclusion, a liberal collection was made, and the ceremony closed in the most gratifying manner. May the blessing of the Most High rest on the undertaking.

P. S. The immense (poor) population of the district, owing to its vicinity to the

London Docks, has rendered the erection of the Sunday Schools absolutely necessary. It is likewise in contemplation to occupy the schools on week-days as infant schools, the utility of which institutions the public are beginning to estimate, and of which this district stands in peculiar need.

PROVINCIAL.

CHESHUNT COLLEGE.

ON Thursday, June 22nd, the Thirty-fourth Anniversary of the late Countess of Huntingdon's College was held at Cheshunt, Herts.

Some portions of the Liturgy of the Church of England having been read by the Rev. James Bridgman, the Rev. William Kemp, the theological tutor, offered a few appropriate remarks, and introduced two of the students, Mr. Langridge and Mr. White; the former of whom delivered a discourse on the *demerit of sin*, and the latter on *its remission*.

The Rev. Matthew Wilks engaged in extempore prayer, and the Rev. Edward Parsons, of Leeds, preached from Psalm cxxij. 6—"They shall prosper that love thee."

The service having been closed with prayer by the Rev. R. Stodhart, the trustees of the college, the ministers, and a large party of friends, retired to the adjoining inn to dine. After dinner the Report of the College, for the past year, was read; by which it appeared, that, in the course of the year, *seven* students had left the College, (three of whom had entered upon the work of the ministry in the connexion); *two* had been fully admitted, and *one* had been received on probation; and that the number remaining on the College books was *thirteen*. Also that numerous applications had been made for admission into the Institution, but that owing to the state of the finances, the trustees were obliged to limit the number of students to fifteen. In the course of the afternoon the meeting was addressed by the treasurer, James Arundel, Esq., who presided; also by Dr. Waugh, and by the Rev. Messrs. Matthew Wilks, Parsons, Start, G. D. Owen, and others; and the company were much interested with the relation of various particulars of the late Countess of Huntingdon, by Mr. Wilks and Mr. Parsons, who had been students at her ladyship's College at Trevecca.

ACADEMY AT IDLE, YORKSHIRE.

THIS Seminary, which has lately received the designation, of "Airedale Independent College," continues to rise in importance

and usefulness, and to be distinguished by its increasing prosperity. The annual examination which generally in prospect appears so formidable to the youthful inmates, of our literary and theological establishments, took place at the Academy-House on Tuesday, June 20th. The students read, *In Latin*, a passage of Cæsar, Sallust's Description of Ancient Rome, Cicero's Statement of the Doctrines of the Stoics in his Oration for Murena, and part of his Oration for Archias, Virgil's account of the death of Priam and his Delineation of the System of Nature, *Æneid*. Lib. 6. An Ode of Horace, a Speech of Hanno's to the Carthaginian Senate, Livy Lib. 21. and part of Juvenal's 13th Satire.

In Greek, one of Lucian's Dialogues, two passages in the 1st Book of Xenophon's Cyropædia, Homer's *Iliad*, Lib 1. 304—350 and Lib 3, 161—224; and the Description of the ancient Greeks given by Thucydides, in the Introduction of his History.

In Hebrew, Gen. chap. 9, Exod. chap. 11, Isaiah chap 40, and *In Chaldee*, part of the 2nd chapter of Daniel.

The talents which they discovered in the course of their examination gave promise of future distinction in the stations they may be called to occupy in after life. Through the past year the usual attention has been paid to Philology, Belles Lettres, the Composition of Sermons, and other academical studies.

The next day after the examination, the friends of the Institution assembled in the adjoining Chapel, but it being the day appointed for the election of four members of Parliament for Yorkshire, the numbers were not so great as on some former Anniversaries. Mr Scott having prayed, four of the Students delivered Essays, Mr. Redmayne on Human Depravity, Mr. Armstrong on the Condescension of Christ, Mr. Massey on the Practical Influence of Christianity, and Mr. Hunter on the Mysteries of Providence. When these Essays were concluded, Mr. Hudswell gave the Students many important instructions for the regulation of their studies and the direction of their conduct in future years. J. Holland, Esq. was then requested, to preside, the Report was read by the tutor, and the business of the Academy was introduced, the discussions on which were in no ordinary degree gratifying to the audience. In the evening, Mr. Sutcliffe, of Ashton-under Lyne, concluded the Anniversary with a judicious discourse.

The scale of this Institution has lately been enlarged, and the number of Students increased; there are at present eighteen. This augmentation the exigencies of the neighbouring congregations imperiously required. Within the distance of twenty miles from the Academy, there are at this time fourteen congregations in want of Ministers. Not long ago, an unknown

benefactor transmitted 50*l.* to the tutor, towards defraying the expenses of the enlargement; the receipt of which cannot be acknowledged through any private medium.

BLACKBURN ACADEMY.

THE annual examination of the theological students educated here, took place on June 21st, and the following day. The committee of examination having called the Rev. Dr. Clunie to the chair, proceeded to examine the several classes in the Latin, Greek, and Hebrew languages; mathematics, and natural philosophy; and in general grammar, and the philosophy of the mind. In the classical department, considerable portions were read and explained, from Cæsar, Virgil, Horace, and Juvenal; Xenophon, Homer, Aristotle, and Plato; in which the students displayed a highly respectable acquaintance with the minutæ of the respective languages, and great diligence and perseverance in their acquisition. In the philosophical department, they illustrated various principles in pneumatics and hydrostatics, by performing several interesting experiments; and throughout the whole examination, they acquitted themselves much to the satisfaction of the committee, as well as to the credit of themselves and their able and faithful tutors. After the business of the Institution had been transacted by the general committee, Mr. Mores delivered an academical oration, on "the tendency of the doctrine of salvation by grace, to promote holiness;" after which a public meeting was held and various Resolutions were passed, expressive of the high approbation of the constituents, in the superintendence, arrangements, and success of this important Institution. But we regret to state, that one circumstance would not permit us to indulge unmingled joy—the state of the funds, which have very materially suffered, from the unexampled distress of the surrounding mercantile district; a circumstance which, we hope, will receive the kind consideration of the Christian public, and especially of those on whom the storm of general calamity has but very partially fallen.

CONGREGATIONAL SCHOOL.

ON Thursday, June 29, 1826, the annual examination of the pupils in the Congregational School at Lewisham, Kent, under the superintendence of the Rev. W. J. Hope, took place, before the Rev. Messrs. Hoppus, Chapman, Adams, Press, Daires, and Messrs. Legg, Dissnell, Fisher, Simpson, with other friends of the Institution. The Rev. J. Hoppus presided. In classics, the pupils were examined in Ballantyne's Exercises, Lyne's Primer, Bornelius Nepos; Virgil's

Eclogues, and Homer's Iliad. They were also examined in common and decimal arithmetic, in the Elements of Euclid, trigonometry, conic sections, and fluxions. In the classical department the pupils were strictly examined in the syntax and prosody of the languages, and answered the questions proposed to them with a promptness and correctness which gave peculiar satisfaction. In the mathematics, the pupils did themselves and their teachers great credit. One of them distinguished himself by the great correctness with which he demonstrated some difficult propositions in the conic sections. He also displayed great readiness in finding the fluxions of several algebraic expressions, and in ascertaining the quadrature of the parabola of the fluxional process. After the examination, a senior of the chemical class read an Essay on Water, composed by himself, which evinced an extensive acquaintance with his subject, and considerable neatness of composition. He illustrated the facts stated in the Essay by several appropriate experiments. He demonstrated the compound nature of water, by decomposing it in the presence of the company. He also showed the extreme lightness of hydrogen gas, a component part of water, by attaching to the apparatus, in which the water was decomposing, a small balloon, which was filled in a few minutes, and ascended majestically to the ceiling, with its little golden car, amid the loud and continued cheers of the company. He also showed the combustion of iron in oxygen gas, combustion under water, the combustion of pure lime, of steel, and of *platina*, and concluded by throwing a beautiful and well-defined rainbow across the ceiling of the large room in which the company were assembled. The Essay itself, and the promptness and accuracy with which the young lecturer performed the experiments, were highly creditable to him, and were received with abundant applause by the numerous and respectable company present. The business of the day was closed with a very animated repetition of the Parliamentary debate on the demolition of the Wesleyan Chapel at Barbadoes. The speakers on that occasion were well represented, and the speeches given at length, by the senior boys. A suitable address was delivered by the Rev. Mr. Press, of Heathfield, who concluded with prayer. The venerable parent of two young men, who had been educated at this school, was present, and with much feeling acknowledged, on their behalf and his own, the greatest obligation to this Institution. It was his happiness, he observed, to see his two affectionate and dutiful lads qualified, by an attendance at this school, to move in the more respectable walks of life; whereas, had they depended for education solely on the means which he possessed, they must have

gone forth to the world without education, and their prospects must necessarily have been limited to the reward of agricultural or other labour in a part of England where the mere labour of a man and his family commands no greater income than nine shillings a week. We cordially recommend this useful, and we are now happy to say flourishing Institution, to the attention and support of the Christian public.

ASSOCIATIONS.

THE Dorset half-yearly Association of Independent Churches, will be held on Wednesday the 18th of October, at Cerne. Mr. Spink, of Wimborne, is engaged to preach in the forenoon, on "The importance of a public spirit in religion." Mr. Caston is engaged to preach on the preceding evening; and either Mr. Wills or Mr. Durant will preach on the evening of the day.

A Meeting of the Ministers of the Hants Association, was held at Portsea, on Tuesday, the 1st of August, to adopt measures for the continuance of the Academy, many years supported by that body, and under the care of the late venerable Dr. Bogue, and now rendered additionally important to the interest of the destitute villages, by the removal of the Missionary Students to London. At this meeting, the time previously fixed and announced in this Magazine, for the next half-yearly Association, to be held at Christchurch, was altered from the 11th to Thursday, the 5th of October next, the former day being deemed inconvenient.

ORDINATIONS.

March 15.—The Rev. W. Vint, jun., from the Academy at Idle, was solemnly set apart to the pastoral care of the Independent Church, at St. Helen's, Lancashire. After Mr. Fox, of Bolton, had read select portions of Scripture, and prayed for the blessing of Heaven on the services and engagements of the day, Dr. Raffles stated fully and eloquently the principles of dissent, and proposed the usual questions. Mr. J. Toothill, of Rainford, offered up the ordination prayer; Mr. Vint, the father and tutor of the young minister, gave him a charge; and Mr. Charrier then, apparently, in the full enjoyment of health, but in a few days after consigned to the silent grave, delivered a faithful discourse, enforcing with earnestness and particularity the duties incumbent on the church and congregation, arising from the connexion they had formed and ratified; Mr. Sharp, the former minister, concluded with prayer. At this place Mr. Sharp, to the spiritual advantage of many, spent the whole of his ministry, extending over nearly half a cen-

tury; and when the failure of his strength began to incapacitate him for the discharge of his ministerial duties, he resigned his charge. The place of worship had been erected in the year 1710, and was not in a dilapidated state; but when the people chose a new minister, they resolved also to have a new chapel, and for this purpose subscribed among themselves 1,800*l*. The old structure was then taken down, and a building of a modern construction commenced, which is not yet completed. Here the prospect of usefulness is cheering—the fields seem white unto harvest.

On Thursday, June 22, 1826, the Rev. William Deering, of Homerton College, was ordained pastor over the Independent church assembling at Union chapel, Parish-street, Horsleydown. The service was opened with reading of the Scriptures and prayer by the Rev. Dr. Styles; the Rev. George Clayton, described the nature of a Christian church, and asked Mr. Deering the usual questions; the Rev. Henry Foster Burder, then offered the ordination prayer; and the Rev. Dr. Pye Smith, Theological Tutor of Homerton College, delivered a solemn charge from Rev. ii. 10, to the newly ordained minister; after which, the Rev. William Walford, Classical Tutor of Homerton College, preached to the people a very instructive discourse from 2 Cor. iii. 2; and the Rev. Thomas Harper, closed the service with prayer.

June 28. Rev. John Swindell, late of Stepney Academy, was ordained pastor of the Baptist Church, Union Chapel, Aldborough, Suffolk. Rev. T. Fisher, of Harlston, read the Scriptures and prayed; Rev. C. T. Keene, of Eye, delivered the introductory discourse, and asked the questions; Rev. T. Pinchbeck, of Woodbridge, offered the ordination prayer; Rev. Dr. Clunie, of Manchester, gave the charge, from 1 Pet. v. 2—4; and Rev. J. H. Cox, of Hadleigh, preached to the people in the evening, from Col. iii. 14. The whole excited considerable interest, and being conducted by ministers of various denominations, presented a pleasing illustration of those Christian principles, on which the infant cause was established, in this much-frequented watering place.

On Wednesday, July 19th, 1826, the Rev. J. Robinson, late of Middlewich, Cheshire, was publicly recognized as the pastor of the Independent Church, assembling in South-street Meeting-house, Manningtree, Essex. The Rev. G. Pearce commenced the services, by reading the Scriptures, and prayer; Rev. A. Wells delivered the introductory discourse; Rev. J. Saville offered up the prayer, imploring the Divine blessing on the Union; and Rev. J. Bennett, D.D., from Rotherham, gave the address to the minister, and his charge; Rev. J. Herrick preached in the evening; Rev. Messrs. Steer, Ashton,

Muscutt, and Carlile, took parts in the services.

On Wednesday, the 19th of July, the Rev. J. Hayden, from Old College, Homerton, was ordained to the pastoral office, over the Independent Church at Steanland, near Hull. The Rev. G. Gill, late of Market Harborough, (who was ordained at the same place in the year 1775,) commenced the service with prayer; Rev. J. Mather, of Beverley, read and prayed; Rev. T. Thonger, of Hull, delivered an appropriate and luminous discourse, on the principles of Congregational Nonconformity, and the nature of a Christian Church; Rev. J. Morley proposed the questions; Rev. D. Williams, who was pastor of the same church for the last forty years, offered up the ordination prayer; Rev. E. Parsons, of Leeds, gave the minister a comprehensive and impressive charge; Rev. T. Hicks, of Cottingham, preached an affectionate discourse to the people; and Rev. J. Macpherson concluded the interesting service with prayer. In the evening the Rev. J. Macpherson, of Hull, delivered an excellent discourse from John iii. 14, 15; Rev. Messrs. Hinchcliffe and Gill engaged in prayer.

The Rev. John Blackie was ordained at Bungay, Suffolk, on Wednesday the 19th of July. The Rev. R. Shufflebottom commenced the service of the day with prayer and reading the Scriptures; Rev. W. Ward, of Stowmarket, delivered the introductory discourse, and asked the questions; Rev. R. Ritchie, of Wrentham, in behalf of the church, briefly stated the circumstances which led to Mr. Blackie's settlement; Rev. J. Sloper, Beccles, offered the ordination prayer; Rev. Thos. Morrel, theological tutor of Wymondley College, delivered a most impressive charge, founded on 2 Tim. ii. 15—"Study to shew thyself approved unto God;" Rev. W. Hull, classical tutor, preached a most eloquent sermon to the people, from 1 Thess. v. 12, 13; and the Rev. E. Hickman, of Denton, concluded with prayer. In the evening the Rev. M. Innes, of Norwich, preached an excellent sermon, from Proverbs xi. 30 (latter clause); and Rev. Messrs. Drain, of Guestwick, and Nottage, of Roxton, engaged in the devotional services.

On July 27, the Rev. John Woods, late of Hoxton Academy, was ordained to the pastoral office, over the Independent Church, Bond End, Nuneaton, Warwickshire. The Rev. D. A. Jones, of Foleshill, commenced the service by reading and prayer; Rev. R. M. Miller, of Atherstone, delivered the introductory discourse, and asked the usual questions; Rev. Thos. Dix, of Bedworth, offered the ordination prayer; Dr. Harris, theological tutor of Hoxton Academy, gave the charge; Rev. John Jerard, of Coventry, preached to the people; and Rev. J. Sheffield, of Bulkington, concluded. The

service was solemn and impressive, and numerous attended. The Rev. C. Jones, of Nottingham, preached in the evening.

Aug. 1, 1826, the Rev. George Redford, A.M., late of Uxbridge, Middlesex, was publicly recognized as the pastor of the congregational church, assembling at Angel-street, Worcester. The Rev. Mr. Waters, of Pershore, commenced the service by prayer and reading the Scripture; Rev. John Burder, A.M., of Stroud, delivered a discourse on the Nature of a Christian Church; Rev. Mr. Dawson, of Dudley, asked the usual questions; Rev. Alexander Redford, of Windsor, offered up prayer for the minister and people; Rev. John Cooke, of Maidenhead, addressed the pastor, from Psalms cxxiv. 3; Rev. J. A. James, of Birmingham, preached to the church and congregation, from Ephesians iv. 3—6; Rev. Messrs. Davies, of Stourbridge, and Freeman, of Kidderminster, gave out the hymns; and Mr. Coles, of Boreton, concluded the service with prayer.

CHAPELS OPENED,

A NEW Independent Chapel was opened on Wednesday and Thursday, 8th and 9th of June, at Penygroes, near Llandillo, Carmarthenshire, when sermons were preached on Wednesday by the Rev. T. Jones, Dowlais; E. Jones, Trelech; and L. Powell, Landover; and, on Thursday, by the Rev. B. Griffiths, Abergarlech; L. Lees, Trewyddel; T. Powell, Brecon; D. Jones, Crygbar; D. Davies, Sardis; D. Lewes, Henryd, (Carnarvonshire); P. Griffiths, Altinen; and J. Rowlands, Cumlunfell. Preaching was commenced in the neighbourhood of Penygroes near twenty years ago, by the late Rev. Mr. Davies, Hausawlet, and since his death it has been continued by the Rev. R. Powell, Cross Inn.

A chapel was considered as indispensably necessary, which led to the erection of the present building by the Friends of the Cause at Cross Inn, and neighbourhood of Penygroes, who have no intention of applying beyond their immediate neighbourhood for the liquidation of the remaining debt.

Not long since, a neat Independent Chapel was opened at Cumwysk, near Landowry, Carmarthenshire, (which is a new interest, with very pleasing prospect of success); the expense of erecting which has been defrayed by the church and friends in the neighbourhood, and is under the pastoral care of the Rev. D. Davies, Sardis.

Another neat Independent Chapel has been lately opened at the village of Mothvey, near Landover, Carmarthenshire, as a branch of the church at Sardis, where the Rev. Mr. Davies labours with apparent success.

A neat Chapel has been fitted up for public worship at Wantage, in the county

of Berks, in the Independent denomination, at an expense not exceeding 80*l.*, and was opened on Tuesday, the 25th of July; the Rev. W. Wilkins, of Abingdon, commenced the service with prayer and reading the Scriptures; the general prayer was offered up by the Rev. Mr. Buebier, of Reading, and an appropriate sermon was preached by the Rev. Mr. Douglas, of Reading, from Phil. i. 18, who concluded with prayer. In the evening, the Rev. Mr. Brodie, Baptist minister in the same place, began the service with reading and prayer; the Rev. Mr. Cook, of Maidenhead, delivered a suitable sermon from Luke xv. 10, and concluded with prayer; Mr. Edlin, who preaches stately to the people, gave out the hymns. This is an infant cause, with the prospect of advancing the Redeemer's kingdom in a part of the country where the people much need evangelical instruction.

June 28th. A new Independent Chapel was opened at Chinnor, Oxon, when the Rev. W. Copley, of Oxford, preached in the morning, from 2 Kings, chap. ii. latter clause of the 9th verse; the Rev. G. D. Owen, of Maidenhead, in the afternoon, from Gen. xiii. 2; the Rev. W. Gunn, of Aylesbury, in the evening, from Ps. cxxxiii. latter clause of the 3d verse. The devotional services were conducted by the Rev. Messrs. Sugden, Tyler, Paice, Caterer, Kinghorn, and Burnham. Many united in the prayer, "O Lord, we beseech thee, send now prosperity."

NOTICE.

The Rev. R. Slate, of Stand, near Manchester, has received a unanimous invitation to become the Pastor of the Church and Congregation, assembling at Grimshaw-street, Preston, which he has accepted.

FOREIGN.

EXTRACTS AND HINTS ON THE STATE OF RELIGION UPON THE CONTINENT.

NO. IV.

THE translator of the former communications on this subject, finds it impossible to keep up the *classification* with which he set out, as new matter continually arises which belongs to heads already printed. He proposes, therefore, to extract the more interesting passages as they occur, and as his infrequent leisure may enable him. Dark and awful as the moral state of continental Europe is, and loudly demanding our prayers and best efforts, it is surely an important duty to take notice of whatever intimations we can discover, that the work of the Holy Spirit is not totally withdrawn, and that there

are, in many places, the revivings and beamings forth of vital religion.

The first of the following extracts will shew our British readers, that good people abroad are apt to entertain ideas of our moral and religious condition, not very dissimilar from those which we receive concerning them. This fact furnishes matter for many interesting reflections, though it should by no means preponderate against the evidence, so distressingly abundant and strong, that the disadvantage is greatly on their side. It is still further worthy of observation that the statement is from *Strasburgh*; the Bible Society of which city is conceived of, by a recent Scottish author (whose noble exertions and sacrifices for the promotion of the Redeemer's kingdom, give him an exalted place in our regard,) as governed and directed by "*infidels*."

After a general view of Bible operations through the earth, the Report proceeds: "What a gain for the world, in every point of view! How many labourers" [e. g. paper-makers, printers, bookbinders, &c.] "are beneficially occupied, by means of this diffusion of the Bible! How many families are maintained! How greatly is the study of language promoted! How many persons, who were languishing in the night of ignorance, superstition, and infidelity, have been enlightened by the beneficent brightness of the Divine word! How many vicious persons reformed; how many in distress comforted; how many, whose doctrines and views had separated from each other, have been brought nearer together! Were it in human power to point out with perfect exactness all these operations, to detail them, and to measure their precise amount, it would be impossible to doubt on the subject. The general interest which is taken in the cause of the Bible, by both the higher and the lower classes, already proves that even now very many of mankind set a value on that which is Divine, on that which is heavenly; and that they are convinced that the word of God, does not every where fall upon stones, or among thorns and thistles. Besides, the interesting Reports of the British and Foreign Bible Society expressly assure us, that already is visible the influence of Bible-reading on the *morals of the English*; that frivolity decreases in the higher classes, that the manifold rudeness of the lower orders is softened into gentleness, and that not only is the public worship of God more diligently attended, but also in many families domestic and social exercises of devotion are set up."—*Report of the Eighth Annual Meeting of the Strasburgh Bible Society; Nov. 1, 1824, p. 11.*

"We live in the confident hope that you, honoured friends, are ready to carry on your good work for the present year. Neither can we doubt that the eminently laudable example of the little Auxiliary Associations

which we have made known to you, will bear rich fruits in the circles of females and young persons. May the Spirit of the Most High, the Author of all good in our hearts, mightily forward in the midst of us this work undertaken for the welfare of mankind! *ib. p. 20.*

"How should we rejoice that, not by uncertain tradition, which just says all that is found convenient to let it say, but by the Scripture, the Doctrine of the Lord and of the Apostles has come down to us pure and unadulterated. From the former, it flows only muddy and impure; from the latter alone it streams, as from an inexhaustible fountain, the ever fresh and living water, to those who thirst for truth. For us, then, is the Scripture, the Scripture alone; to effect the most extensive circulation of which, you, gentlemen, are granting us your kind aid: but whose authority will now be promoted, not by craft or force, or any of the weapons which stand at the bidding of the kingdom of darkness and of Satan, to bind the hands of Christians, and thus to allow deception, error, and superstition, to perpetuate the dominion which they have so long without disturbance, exercised over the minds of men. Of such support the Bible has no need. We pray not in vain, "Thy kingdom come!" Yea, already has this kingdom come: and its coming will be the more perfect, in proportion as the Bible, regarded as the most precious gift of Providence, is diligently read, and its understanding promoted by the illustrations of judicious teachers; the more it is studied, not in the letter merely, but in the spirit; and in proportion as from it, and it alone, we draw the faith which we are to hold, the precepts and examples which we are to follow."—*ib. p. 39, from the speech of Dr. Haffner.*

After a long Report of facts, and anticipations of the universal triumph of the Divine word—"Stand we here in calm reflection; and we suppress not the feelings which are lively in our hearts. O, how, in each of us who are labourers together in this holy work, is love to the word of God strengthened; love, full of equal veneration and confidence; love to our precious possession, the book of books! How is our zeal for its universal spread, a zeal as rational as it is ever active, enkindled at the survey of *these wondrous circumstances* of our world, great and small, originating in our own agitated and eventful times, assailed on every side, yet, *notwithstanding the extraordinary yet symbolical and most significant coalition against them, of the POPE, the TURKISH SULTAN, and the RATIONALISTS*, extending themselves still wider and wider, and obtaining an incalculable influence! Let then those, who understand not what a heavenly spirit is, go on to misconceive our toils, and miscall it folly, fanaticism, bigotry, or what else they will:

let the cold-hearted, who have never experienced the blessing of the word of God, withdraw their hand still farther from the help of him, who would lead others to care for that one thing which is needful; let them persist to trouble not themselves for the greatest and holiest work of our days: but let the friends of God's word, with all their difference of opinion in lesser things, like brothers stand fast together, and stretch their hands to all the ends of the earth: from every quarter more and more may we experience a confirmation of the blessings beyond expression, which are enjoyed, in all the conditions of life, and in all the varieties of human existence from this word of God and the just endeavour to extend it; while it becomes ever more evident that a higher hand blesses on every side what, though in weakness, is done for this holy object! In this, in all things else, what the Lord in his wise counsel has decreed, shall go on, triumphant over all opposition; yea, all opposition shall its very self serve to his being glorified. Even we, then, will take new courage. "If God be for us, who can be against us?"—*Tenth Annual Report of the Sleswick Holstein Bible Society; April 2, 1826, p. 68.*

(To be continued.)

EXILED SWISS MINISTERS.

Accounts of Distribution of the Sums collected by the Benevolence of Christians in Great Britain.

THE Paris Committee consists of three Ministers, one French, one Swiss, and one English, in whose judgment and fidelity we have full reason to confide. The gentleman in Switzerland to whose discretion a sum is mentioned below as having been entrusted, is a minister of high respectability as to piety and prudence, and who has himself tasted deeply of the cup of affliction from persecuting violence and harassment. The two gentlemen at Geneva, in whom a similar trust has been reposed, are men of business, whose Christian character is deserving of entire confidence.

No. 1, was Mons. Henry Juvet, who died at Nismes of a pulmonary disease, occasioned, beyond a doubt, by the corporeal cruelties inflicted upon him by his persecutors. See a former Number of this volume. During his illness, his patience, his tender and affectionate piety, his gratitude to his friends, his love to, and prayers for his persecutors, and, in short, his whole deportment, were a most striking demonstration of the power of religion, and made a deep impression on the Protestants at Nismes. We have understood that they have erected a plain monument to his memory, have been liberal to his widow, and have sent a solemn remonstrance to the influen-

tial agents of the persecution in the Canton of Vaud.

No. 2. This was a suffragan minister (the same as a curate in England) in a town of the Vaud. Two persons requested to be present at his family worship on the Lord's Day evening, and by degrees a larger number. Misrepresentations began to fly abroad, and he therefore deemed it prudent to open his doors to all who came, that his whole proceedings (singing, exposition, prayer, and sometimes conversation on matter of experimental religion), might be completely known. This clergyman, and his pious fellow-worshippers, were insulted with outcries, menaces, dirt and stones, and the assaults of ferocious and intoxicated persons, who were instigated by persons called respectable. Menacing placards were posted about the town; a petard (a dangerous missile of war) was exploded under his house, with apparently a murderous intent; and the magistrates openly protected the rioters, but punished the innocent. This excellent minister was ejected from his suffraganship, harassed by all the maliciousness that could be couched under legal proceedings, and banished for two years. He is a married man, and happily has some private fortune: yet his deprivation, the costs of trial, which are cruelly thrown upon the sufferers, and all the troubles and losses of exile, form a strong claim for the small alleviation in our power to offer. The Rev. Dean Curtat, of Lausanne, justifies the prohibition of Lord's Day evening meetings for prayer, by the argument that they imply a censure on those pastors and others who devote the same evening to card-parties.

No. 3, is a young minister of distinguished talents, devotedness, and zeal, who resigned his suffraganship, and, after being subjected to great expense and trouble, was condemned to exile for two years. He has some property, and is aided by his friends. He is labouring in the preaching of the Gospel in and about Paris, and in private means of Christian instruction.

No. 4, had been voted to a Minister of eminent worth and piety, an account of whose prosecution and sentence of banishment appears in a recent Number of the Edinburgh Review, in an article on the Swiss persecutions. To him our Committee voted 20*l.*; but, though he had sustained heavy losses and expenses, he declined the donation in favour of those who were less able to sustain their privations. It was therefore transferred to another minister of high character for learning and Christian piety; and who, though not actually banished, had resigned his pastorate in the persecuting church, and had sustained other losses for truth and conscience sake.

No. 5, is an occasional preacher, banished for ten years from Neuchâtel—upon an ancient law of the Duchy, which might as

well have been left in desuetude—for having had the Lord's Supper administered in a religious meeting held at his house, though it was by an ordained minister.

Fr. francs.

1825. Nov. 25.—No. 2.	500
— 3.	500
1826. Jan. 4. — 1. To Madame Juvet and her two orphan Children	1000
Mar. 18.—No. 4.	500
— 20. — 5.	250
April 5. — 6. A Lady banished for attending and promoting religious meetings.	100
— 13.—No. 7. A Minister, or probably a private Christian (our letters merely give the name), recommended by our friends at Geneva, and approved by the Paris Committee	200
— 14.—No. 8. In the same circumstances	200
— 26.—No. 9. A Young Minister, banished for 18 months, besides a forfeiture of 54 louis	500
May 3.—No. 10. Another young Minister, banished for 18 months	50
—No. 11. A Tradesman, the Secretary of a Commune, banished for 2 years: thus deprived of his office, and his business greatly injured, if not absolutely destroyed	500
Remitted to a Minister in Switzerland, to be distributed among a number of pious and poor persons, in the Canton of Vaud, who have suffered severely by oppression and persecution	500
Placed in the hands of two mercantile gentlemen at Geneva, for distribution among the poor in the Vaud, who have suffered from the persecution.	250

WEST INDIES.

NEGRO SLAVERY.

THE following very affecting circumstance is related in a Letter from S. G., a Minister of the Society of Friends, addressed to his wife, from ———, in Virginia.

A physician, a man of a tender spirit, who attended one or two of the meetings for worship, held by S. G., in that land, and with whose company he was pleased, said, that he was sent for by a slave-holder to visit one of his negroes; he found the poor patient stretched on a little straw placed on a plank, and covered by a blanket: his pulse seemed throbbing its last, and he too much exhausted to utter any complaint; the master had followed the physician, and began to curse and swear at the dying man, telling him that as soon as he recovered, he should be severely flogged for having, by his own folly, caught his sickness by attending night meetings. He was proceeding in his violent language when the physician checked his rage, by informing him that the poor fellow could not live many minutes. The master was silent, when the dying slave, collecting the small remains of his strength, by a last effort said, "Glory be to thee, O my God! who art now taking my soul to thyself, having redeemed it,"—and instantly expired,

OBITUARY.

REV. D. S. DAVIES.

ON Sabbath morning, June 18th, died the Rev. D. S. Davies, pastor of the Welsh Independent Church, Guilford-street, Southwark, London, in the 36th year of his age. He had been confined to his room ever since November last; during which time he had many delightful foretastes of the glory for which he was preparing; and several interesting conversations with ministers and others who visited him during his illness, on the importance of an experimental enjoyment of those fundamental principles of the Gospel, which had been the subject of his ministry. Sometimes he appeared anxious to depart, and to be with Christ, whom he loved, and whom he had served in the ministry of the Gospel. He frequently asked his medical attendant, with great composure of mind, when he thought he should be dismissed. On one occasion he said, "*had I all the world in my possession, I would give it up to see the secrets of eternity this night.*" He was sensible to the last, and was frequently engaged in prayer and delightful communion with the Lord. About five minutes before his departure, to those around his bed he said, with a heavenly smile, "*I shall go home now:*" and at half past five o'clock, on the morning of the Sabbath, his happy spirit ascended to the bosom of his Redeemer and God. "Mark the perfect man, and behold the upright, *for the end of that man is peace.*" On Monday, the 26th, his remains were removed first to the chapel, where for fifteen years he had preached the word faithfully and with success, and where, in the assembly of a numerous and deeply affected audience, a religious service was performed in Welsh. The Rev. Mr. Lewis of Tredustan, read the seventh chapter of Job, and prayed; and the Rev. G. Griffiths, of Lampeter, preached from Phil. iii. 20, 21. Afterwards the procession moved on to Bunhill-fields, where the precious remains of this "holy man of God" were deposited, in the presence of a large concourse of mourners and spectators, who were suitably addressed at the grave, by the Rev. John Humphreys, late principal at the Mill Hill Grammar-school.

ROBERT SCOTT.

To trace the opening of the mind as the result of Divine operation, is at all times pleasing and profitable; it evinces the agency of the same spirit amid the greatest diversity of means; it proves the sovereign and un-

merited influence of that grace, which in God's own time and way brings salvation to immortal souls; and it confirms the truth of God's own words, "I am sought of those that asked not for me, I am found of them that sought me not." The conversion of the sinner is sometimes preceded by the most alarming convictions, his sins are set in order before him, that the pardoning mercy of God may be more abundantly magnified; at other times, the sinner is filled with a deep and overwhelming sense of guilt; and fear is excited in his mind, not merely from an apprehension of deserved punishment, but because his conduct has evinced the most hardened and daring ingratitude to the God of his life, and to that blessed Redeemer who has evidently been set forth as crucified before him. Though God is sometimes in the whirlwind, the earthquake, and the fire, he is also frequently in the still small voice; for the Holy Spirit often operates in the soul by a gradual and almost imperceptible process from the earliest years of childhood; so that it is often difficult both for the individual and those around to obtain that evidence of the change which is desirable. It was by the last of these means that the subject of this Memoir was brought to a knowledge of the truth, which is most generally the case with those who have been privileged with a religious education. Robert Scott was born at Parkhead, in Cumberland, and was the fourth son of the late Rev. James Scott, whose piety and zeal were exemplary; whose praise was in all the churches while he lived; and whose name is never mentioned by those to whom he was known but with the deepest interest and the liveliest emotions of delight. So early as ten years of age, our young friend could recollect being the subject of serious impressions, which evaporated when he was called into active life, and necessarily introduced more into the world. At the age of twelve he was bound apprentice to the bookbinding and stationery business, to Mr. Joseph Allison, of Penrith, where religious privileges, both in the family and on the Sabbath, were enjoyed, and where the strictest attention was paid to his religious improvement; but he still continued a stranger to vital religion, until it pleased God, by the means of moral discipline, under which he was placed, in connexion with the public means of grace, to revive and deepen his early impressions; and, after giving satisfactory evidence of a change of heart, in February, 1821, he was admitted a member of the church of Christ, now assembling in Ebenezer Chapel, Penrith; and

from that period, to the time of his departure, his general conversation and deportment proved that his heart was right with God.

Soon after the expiration of his apprenticeship, he left Penrith for London, where he caught a severe cold, followed by a pulmonary inflammation, which compelled him to leave town, with the hope of deriving benefit from his native air; but the great Disposer of events had otherwise determined. During the former part of his illness, he was anxious, if it were the will of God, to recover, that he might assist his widowed mother in the decline of life; but when it fell to the lot of his pastor to inform him, that such was the nature of his disease that it was impossible for him to recover, he received the intelligence with the greatest composure, and the subsequent part of his life was spent as one who felt that death and eternity were at hand. In London he was much tried by sceptical and notoriously wicked shopmates, but he told the writer, after his return, that he viewed his visit to London, and the affliction he was then enduring, as dispensations of Divine providence, designed to bring him to more serious reflection, and to lead his soul nearer to God. On one occasion, when a friend visited him, he said, that Mr. — had just been to see him, and that when he entered the room he laid his *Bible* behind his pillow; but this, said he, was exceedingly wrong, for we ought not to be ashamed of Christ. He was ardently attached to devotional exercises, for he was scarcely ever left in the room, so long as he was able to move, but he was found on his knees; and so deeply was his soul engaged in the service, that his friends have frequently entered the room without ever being heard. On being asked what were his hopes for futurity? he replied, "I depend entirely on the mercy of the Lord Jesus Christ; I would wish to be found at the foot of his cross, and if I perish, I perish." On being asked if he had any charge, or advice, which he would wish to be given to his young friends after his departure, he said, "Tell them that Christ is worth ten thousand worlds." At another time, when interrogated relative to the state of his mind, he said, "I have been much harassed to-day with strong temptations to indulge wicked thoughts, and to utter wicked words; but it seems as though Satan was making his last struggle." On another occasion, when his minister entered the room, he said, "I have been thinking to-day whether I have any cause to repent of my early devotedness to God; but I find I have not; but, said he, I have cause to repent; that I have not been so diligent and attentive to the means of grace, and the improvement of my privileges as I ought." This was his dying experience, though he had scarcely ever been

known to be absent when the doors of the sanctuary were open. He expressed his peculiar pleasure and thankfulness, that he had been spared to see two of his brothers choose the one thing needful, and publicly avow themselves on the Lord's side, and expressed his hope that the prayers of his pious father would be answered in the salvation of those who have not yet given themselves to God. On the afternoon of the day previous to his death, he was visited and found extremely weak, *but exceedingly happy*; on the evening of the same day he sent for his pastor again, when he was asked, if he had any thing particular to communicate, he replied, "No, nothing very particular," when he held up his trembling and sickly hands and said, "I feel so great a change, and thought I should like to see you once more before I leave the world." "I have," said he, "a good hope of heaven; I can with the greatest composure and confidence, leave my soul in the hands of Christ; Christ is all in all." And again, he said, "tell the young friends that Christ is worth ten thousand worlds; God is the strength of my heart, and will be my portion for ever—I am quite happy." On the last day of his life, he was weak and much oppressed with his affliction, but no sooner were spiritual subjects mentioned, than his countenance brightened and became an index to the state of his soul. Is Christ precious? it was asked; he replied with firmness and pleasure; "He is precious! *very precious!*" "You would recommend him to your best friends?" "Yes! I would, as a friend, that sticketh closer than a brother." "In this life, God has been gracious to me, I mourn under my affliction, but I trust I do not murmur; mine has been a life of mercy."

When one who had watched the progress of disease, and the improvement of the hidden man of the heart, with mingled emotions of pain and grateful delight, took his leave of him for the last time, it was said, "I trust the Lord will be with you;" he replied, "I hope he will;" and rejoined, "but do you doubt it?" It was answered, "No, Robert, I do not doubt it." "Neither," said he, "do I." On the evening of the same day, Tuesday, July 4, after lingering five months in a state of extreme weakness and suffering, he fell asleep in Jesus, and on Sabbath evening, the 16th instant, his death was improved in Ebenezer Chapel, Penrith, from Job xix. 25—27. Thus lived and died one who was patient in tribulation, and instant in prayer. At prayer meetings, and weekly lectures, as well as on the Sabbath Days, he seldom failed to arrange and find time to occupy his place in the house of God; his prayers were earnest and impressive, and his attention to the preaching of the word was serious and devout. It can never be matter of surprise that negligent Christians should have cause

to complain of barrenness, for this is the Divine constitution—"Them that honour me, I will honour;" if, therefore, we expect Divine ordinances to be profitable, they must be conscientiously, regularly, and prayerfully regarded. The dispensation which this paper records, urges every reader, but especially the young, and the friends of the deceased, fervently to pray "that they may be rendered meet for the inheritance of the saints in light." Direct your eye and your

hearts to heaven, and "hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ." You may be called to suffer to the latest period of time; but if you *suffer with Jesus*, you shall also be glorified together: for after a few years of disease and suffering, Lazarus was carried by angels to Abraham's bosom; and but a little while and all the followers of the Lamb shall share in the same exalted honour and felicity,

Penrith, Aug. 14, 1826.

N.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, &c. voted at a Meeting of Trustees, August 2, 1826.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
A. A.	Indep.	Rev. M. Wilks.	6	S. S.	Indep.	Rev. J. Cockin	6
A-y.	—	Dr. Smith	6	E. T.	—	G. Burder	6
M. B.	—	J. Arundel ..	6	T-r.	—	J. Arundel	6
M. B.	—	J. Clayton	6	E. W.	—	J. Raban	6
M. A. C.	—	G. Burder	6	J. W.	—	G. Burder	6
J. C.	—	E. Parsons....	6	E. W.	—	G. Collison....	6
M. C.	—	G. Burder	6	H. W.	—	W. F. Platt ...	6
H. D.	—	Dr. Smith	6	<i>Welsh Cases.</i>			
E. D.	—	J. Arundel	6	J. D.	Indep.	T. East	5
E. G-r.	—	H. F. Burder..	6	A. E.	—	G. Collison ..	5
M. G-r.	Presb.	E. Parsons....	6	E. G.	—	J. Bulmer	5
M. G-d.	Indep.	W. F. Platt... 6		E. J.	—	Dr. Smith	5
E. G-e.	—	G. Burder	6	M. G.	—	J. Fletcher....	5
A. G.	—	W. Roby.....	6	E. P.	—	Dr. Smith	6
J. G-s.	—	J. Raban	6	<i>Scotch Cases.</i>			
J. G-t.	—	J. Cockin ...	6	J. B.	Presb.	J. Morison	5
E. H-t.	—	G. Burder....	6	J. T.	—	G. Ewing	5
E. H-l.	—	—	6	C. F.	—	Dr. Waugh....	5
E. H-n.	—	—	6	E. R.	—	—	5
A. H-n.	—	Dr. Bennett ..	6	A. H.	—	—	5
H. H.	Estab.	J. Cockin	6	M. C.	—	—	5
R. J.	C. Meth.	Dr. Styles	6	J. C.	—	—	5
S. L.	Indep.	G. Burder	6	M. G.	—	—	5
S. M.	—	Dr. Smith	6	B-e.	—	—	5
E. M.	—	W. Roby	6	J-e.	—	—	5
A. M.	—	H. F. Burder..	6	<i>Donations.</i>			
C. M.	C. Meth.	T. Bedu.....	6	E. B.	Indep.	—	5
E. N.	Indep.	G. Collison....	6	W-e.	—	—	4
O-r.	—	Dr. Waugh ...	6	H-e.	Estab.	—	6
J. P.	—	Dr. Smith	5	H-d.	Indep.	—	5
J. R.	—	J. Arundel	6				
R-y.	C. Meth.	G. Burder	6				

MISSIONARY CHRONICLE

FOR SEPTEMBER, 1826.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London; in Edinburgh, by Mr. Geo. Yule; and in Glasgow, by Mr. William M'Gavin.

SOUTH SEAS.

PROGRESS OF THE GOSPEL AMONG THE NATIVES OF THE HARVEY-ISLANDS, &c.

AMONG the important objects which engaged the attention of Messrs. Tyerman and Bennet, the Society's Deputation to the South Seas, &c. prior to their leaving the islands and proceeding to the Colony of New South Wales, was the adoption of some plan for keeping up a regular intercourse between the Missionaries and the Tahitian teachers, who had been stationed in the surrounding islands. The plan, which appeared to themselves and the Missionaries to be most eligible, was, that a vessel should be every year engaged for this specific purpose. On the proposal being submitted to the Directors, they agreed to allow, on behalf of the Society, an annual sum for the object, on condition that one or more of the Missionaries should always proceed on the service. In pursuance of this arrangement, the brig *Haweis* was, in the autumn of last year, engaged by the Missionaries for a voyage to the islands in question. Messrs. Bourne and Williams having visited Harvey-Islands in 1823, it was considered proper by their fellow-missionaries that one of them should take the lead in the present undertaking. The lot fell on Mr. Bourne, who accordingly embarked, on the 30th of September, on board the *Haweis*, accompanied by a deacon from each of the two churches of Raiatea and Taha, and proceeded to the Harvey-Islands, and from thence to the islands of Raiavai, whence he returned to Raiatea. It is with great pleasure that we communicate to our readers the following extracts from Mr. Bourne's journal of his voyage, containing very gratifying statements relative to the progress of the Gospel, amongst the natives of the islands visited.

HARVEY-ISLANDS.*

ISLAND OF MANAIA, (OR MANGEEA).

It will be recollected that Davida and Tieré, (or Tepaira) were left at Manaia by

* Situated between 19° and 22° S. Lat. and 160° W. Long., and between 500 and 600 miles S. W. by W., of Tahiti.

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the Deputation, on their way to New South Wales, in June, 1824. Tieré died about three weeks before my arrival. During the first two months of their residence on the island, a few embraced the Gospel, and that number has since increased to one hundred and twenty. These were easily distinguishable among the crowd that collected on our going on shore, by the neatness of their dress and their orderly behaviour. We pro-

ceeded to the teacher's house, which we found equal to any, and superior to most of the houses of the natives at the Society Islands. Not far from the teacher's house is the chapel, around which the dwellings of the Christian converts are scattered.

After the curiosity of the crowd had been a little satisfied, I requested them to adjourn to the house of worship, which was soon filled. Great numbers, who could not get inside, surrounded every part of the house, and listened with attention. Davida began with prayer; after which I addressed them on the love of God, in sending his Son to die for them. I then exhorted those who had embraced Christianity to remain steadfast, and those who still adhered to idolatry, to forsake it, and receive the light sent down from heaven. I returned with Davida and his little flock to his house, where we spent some time in conversation, and again exhorted them to constancy. I addressed a word of affectionate advice to Davida, in reference to the work in which he was engaged, and promised that another labourer should be sent to him the first opportunity. After supplying him with elementary books, &c., and what few articles we could spare, for his own use, and for barter, I commended him to God, and bade him farewell. We then returned on board, and bore away for Rarotonga.

The number of inhabitants in Manaia, is from one thousand to one thousand five hundred. The people who have embraced Christianity, are diligent in their learning. Some can read the Spelling-book, and a few are beginning to read the Scriptures. Family and private prayer is strictly observed among them, and they pay great respect to their teacher; and although the king and the principal part of the people are still idolaters, yet they are all upon friendly terms with Davida, frequently visiting him, and bringing him presents of food. All idolatrous distinctions have been abandoned by those who have embraced Christianity in the island, and there is reason to hope that the Gospel will be embraced by every individual in it.

Infanticide being here unknown, the children are numerous. There is little sickness among the people, and the diseases are few. They display great ingenuity in the fabrication of their cloth, canoes, stone axes, and ear-ornaments. Their heads are profusely covered with figured cloth, red beads, and sinnet of beautiful workmanship. Their language approaches nearer to that of New Zealand than Tahitian.

The teachers have been industrious in cultivating yams, pumpkins, and melons, all of which were before unknown here; fowls, also, and hogs have been introduced, and are upon the increase. We left with the teachers some sweet potatoes for seed, which will prove a valuable addition to their stock of eatables.

RAROTONGA.

October 5.—Arrived at Rarotonga. We went on shore, and were welcomed by the teachers (Papelaha and Tiberio), and a considerable number of the people. It being the evening of the week-day lecture, I addressed a congregation of about one thousand five hundred persons, from Psalm cxviii. 1.; *O give thanks unto the Lord, for he is good; because his mercy endureth for ever.* The greatest attention was paid to what was spoken. I spent the evening with the king and teachers, who consulted me upon the general affairs of the islands, and informed me what had taken place during the past six months.

Since the vessel was here last, the most determined hostility had been manifested by the remaining idolaters, against those who had embraced the Gospel, and had eventually led to a conflict, which terminated, without loss of life on either side, in victory on that of the Christians. The vanquished have since entreated their names to be enrolled as worshippers of Jehovah, and the cumbrous deities, fourteen in number (being about 20 feet long, and 8 feet in diameter), are now lying prostrate, like Dagon of old.

The chapel, 240 feet by 42, is an excellent native building, well plastered. The king's house, 36 feet by 24, is plastered, and tastefully fitted up in the interior, with painted cloth and ornamental shells. It contains eight rooms, with boarded floors. Adjoining, is another plastered house, 138 feet by 20, in which the king eats, and where his servants and dependants reside. Makea is a fine handsome man, much resembling, in his features, the late King Pomaré. He has eight sons and four daughters. The house in which the two teachers reside, is another good building, 90 feet by 30, most of it floored with boards, and containing various apartments, furnished with bedsteads, sofas, arm-chairs and tables, all of native manufacture. There are several hundred houses in the settlement, of which one hundred and eighty are plastered.

The king and principal chiefs can read well in the Tahitian Spelling-book, and hundreds, yea, I may say, thousands of men, women and children are making rapid progress in learning. Dr. Watts's Catechism of Scripture Names they have learned perfectly, as well as the Tahitian Catechism. Family and private prayer is generally observed. Plurality of wives is entirely abolished. The people show great respect to their teachers. Three kings (or principal chiefs) formerly governed the island, (viz. Makea, Tinomana, and Pa,) between whom frequent and bloody wars formerly raged; but now, by universal consent, the whole power is vested in Makea; and thus contention for power, that apple of discord, has been wisely

cast away by the islanders. Cannibalism and infanticide* also have ceased. The population of this island may be safely estimated at from six to seven thousand. The people are much given to cultivation, and men, women and children are continually employed on their plantations.

In the evening, those who had been baptized made a feast, to which we were invited; and while we were partaking of the luxuries of the island, several of the natives got up and made some sensible speeches. One observed, that our Lord foretold Peter's denial; let us also (added he) beware lest we deny him in our hearts. Another made some judicious remarks on John iii. 6; *That which is born of the flesh is flesh, and that which is born of the spirit is spirit.* And I must confess, I was surprised to hear such addresses from those who so short a time ago were ignorant idolaters. After this meeting was closed, we retired to the chapel, where I employed in re-writing down the names of the candidates, previous to baptism on the morrow.

October 7.—About noon, the people assembled at the chapel, to the number of two thousand. I addressed them from Matt. xxviii. 20, *Teaching them to observe all things, &c. &c.*; after which I baptized one hundred and ninety-four adults, and one hundred and two children. The greatest order prevailed during the whole service. In the afternoon I had a meeting with the young people and children. About seven hundred attended. They correctly answered every question in Dr. Watts's Catechism. I afterwards addressed them, and concluded with prayer. On this island, the Lancasterian system of instruction could be fully acted upon, as the young people and children cannot leave home, such is the extent of the population, without danger of starvation.*

In the evening, the people held their stated Friday evening meeting, in the chapel, which was lighted up with candle-nut oil. About three thousand were present. I commenced with prayer and an address, after which several passages of Scripture were correctly quoted and appropriately applied by the natives. The two deacons who accompanied me then addressed them in an encouraging manner. I could not help contrasting the behaviour of the people now,

with what I witnessed on our former visit. We were then afraid to land, conceiving our lives would have been endangered; but now we felt as easy as though we had been among our own people. Then the natives came alongside the vessel without any clothing at all, but now the greatest propriety in dress was manifested among all classes. At our former visit, the Tahitian teachers were compelled to keep watch the whole night, to preserve their wives from the violence of Makea; but now he has given up all his own wives (formerly eight in number) except one. He is constant at school, is diligent in his attendance on the means of grace, and approves of every plan that is proposed for the spiritual and temporal benefit of his people. There is also, apparently, more modesty among the females of this island, than on any other in the South Seas with which I am acquainted.

October 8.—In the morning the people again assembled at the chapel. I addressed them on the subject of the *new birth*, after which, I baptized one hundred and twenty-nine adults and seventy-one children, making altogether four hundred and ninety-six, who have been baptized during our present visit. One thousand were baptized formerly, so that the whole number of those who have now received the ordinance of baptism on this island, is one thousand four hundred and ninety-six. On this occasion, the number of natives present could not have been less than from three thousand five hundred to four thousand.

The Tahitian teachers, Papeiha and Tiberio, deserve great commendation for their activity and diligence in their work. They have taught the people to make bedsteads, sofas, chairs, &c. They have themselves acquired a great deal of the Rarotongan dialect, and, when reading the Scriptures, giving out the Tahitian Hymns, and in their prayers and addresses, they substitute numerous words of the Rarotongan dialect instead of the Tahitian, that the people may more clearly understand the Word of Life; so that I am now more convinced than ever of the necessity of a Version of the Scriptures, for the use of the natives of Harvey-Islands, and the sooner it is commenced the better.

Much has been said in Europe, &c. concerning the success of the Gospel in the Society Islands, but it is not to be compared with its progress in Rarotonga. In the Society Islands, European Missionaries laboured for fifteen long years before the least fruit appeared. But two years ago, Rarotonga was hardly known to exist; was not marked in any of the charts, and on our last voyage we spent much time in endeavouring to ascertain whether or not there really was such an island; and all the guid-

* Infanticide was confined to female children. There were formerly *arreois* among the people of this island, but they never murdered their children.

* In the Society Islands, where, before the people embraced Christianity, the population had been so much reduced by wars, infanticide, &c. the children ramble from place to place, and from island to island, always sure of procuring the means of subsistence.

ance we were able to obtain, was from the king of Atui, who had never seen it himself. Two years ago the Rarotongians did not know there was such a name as Jesus, or such good news as the Gospel. And now, I scruple not to say, that their attention to the means of grace, their regard to private and family prayer, their diligence and their general behaviour, equals, if not excels, whatever has been witnessed at Tahiti and the neighbouring islands. When we look at the means, it is the more astonishing. Two Tahitian teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments in working this wonderful change, and that before a single European Missionary had set his foot upon the island. I have been accustomed to see such changes as have taken place in the various islands of these seas, but I must confess, what I have seen in Rarotonga has, nevertheless, excited in me surprise. I could not help earnestly desiring the presence of my Brother Williams, that as he had shared some disappointments with me last voyage, so he might share with me the joy, which the change which has since taken place is calculated to produce. From the great number of its inhabitants, and the general aspect of affairs in the island, there appears reason to expect Rarotonga will become one of the most important among the missionary stations in these seas. We left a large supply of elementary books, and, after giving the teachers a word or two of encouragement, and taking leave of the king and people, we went on board, and stretched across for Aitutake.

AITUTAKE.

October 10.—We lay off the island all the last night, and this morning several natives came off in a canoe, to ascertain who we were, and after being informed, hastened back to communicate the intelligence. The settlement had a very interesting appearance from the vessel. It extends upwards of two miles in length, and the numerous white cottages, shaded by large *aito* trees, scattered here and there along the beach, have a pleasing and picturesque effect.

We were kindly welcomed by the native teachers, and by all classes of the people. After conversing with Paumoana and Mataitai* upon the affairs of the station, and informing them of the success of the Gospel at Manaia and Rarotonga, I walked to view the settlement. The chapel that Brother Williams and I opened when we were here together in 1823, which was then in an unfinished state, has been since completed. It is well floored with boards. Down the middle are hung eight chandeliers, with twelve

lamps,* and around the walls are placed, at equal distances, sixty-six lamps, making altogether one hundred and sixty-two lamps, which, when lighted up, have a very good effect. They have also built a coral pier, 600 feet in length, and 18 feet in breadth. The number of plastered houses here is one hundred and forty-four, in many of which are bedsteads and sofas. The houses of the principal chiefs are substantial buildings, but they are not so well finished as those at Rarotonga. The female teachers have taught the women to make good bonnets, and the men have also well-made hats. The general appearance and conduct of the people have greatly improved since my former visit, for, although the natives of this island had then embraced Christianity, much of the savage manner and behaviour remained, but now decency and order are conspicuous in their demeanour. They are diligent in learning, and numbers can read. Family and private prayer is universal. In the evening the people assembled in the chapel, to the number of one thousand four hundred, when I addressed them from Matt. iii. 12—*Whose fan is in his hand, &c.* The baptized afterwards presented me with a few mats and some native cloth, for Brother Williams and myself, and the whole congregation then came forward to shake hands with me, in token of their pleasure at my visit. The two deacons who accompanied me addressed them on the great change which had taken place among them, and exhorted them to steadfastness in the ways of the Lord. In the evening the chapel was lighted up, when I met them again, and re-wrote the names of the candidates, previous to their being baptized on the morrow.

The people assembled about nine o'clock, when I preached to them from Luke iii. 16—I indeed baptize you with water, &c. After which I baptized two hundred and fifteen adults and children; four hundred had been previously baptized, which makes a total of six hundred and fifteen adults and children. In all these services the greatest stillness and attention prevailed, which were not so conspicuous formerly; but now, no congregation in England could attend with more propriety on the sacred ordinances of religion, than the people of Aitutake.

After the services in the morning I collected the young people and children, to the number of two hundred, when they repeated their catechism in a very perfect manner, after which I addressed them on the character of Timothy, and concluded with prayer. I again met the teachers, and after exhorting them to be diligent in the good work in which they were engaged, giving them requisite instructions, and leaving a good

* The teachers.

* The lamps are made of cocoa-nut shells.

supply of elementary books, I bade them farewell. Every thing has remained perfectly quiet since our last visit; neither war nor rumour of war has been seen or heard, although formerly it was their greatest delight, and the bodies of their slain enemies formed the horrible repast at the conclusion of every engagement.

MAUTII, OR MAUTE.*

October 15.—At nine o'clock A.M. we saw the island of Maute, and came up with it about twelve. It being the Sabbath-day, no canoes came off to us, and as the missionary settlement was four miles inland, no native saw us. We landed, and with considerable difficulty reached the settlement. Soon after our arrival, the people collected for evening service, when I preached from John iii. 14—*As Moses lifted up the serpent in the wilderness, &c. &c.* The inhabitants, who do not exceed two hundred, appeared to us to be going on well. The same attention to the preaching of the Gospel was manifested here, as at the islands we had just left. The external appearance of the people was neat and decent; the women were well attired, and but few of the people without hats or bonnets. They behave with kindness to their teachers, and pay attention to their instructions. They have erected a neat chapel, 60 feet by 36; the pulpit is remarkably neat. The singing is good. In the evening a great number of the people assembled, when I heard them repeat two catechisms. They are diligent in learning, and several can read. Here also family and private prayer is attended to. The teachers have built themselves a good plastered house, and made for themselves various articles of useful household furniture. The general appearance of the settlement, and the behaviour of the people, are pleasing.

October 16.—In the morning the people assembled in the chapel, when I preached to them from Matt. iii. 6—*And were baptized of him in Jordan, confessing their sins.* After which I baptized forty-two adults and thirty-nine children.

In August last, H. M. frigate, the *Blonde*, commanded by Captain Lord Byron, touched here, on her passage from the Sandwich Islands. His Lordship and the officers went on shore, inspected the teachers' houses, the chapel, and various other parts of the settlement. The teachers showed his Lordship the documents I gave them when they left Taha, certifying where they came from, and that they were under the patronage of the London Missionary Society.

His Lordship and the other gentlemen were pleased to testify their approbation at the progress of civilization, &c. that has been made here. The teachers afterwards were shown every thing that was to be seen on board the *Blonde*, at which they expressed great astonishment, never having seen a man of war before. On their return on shore, his Lordship made the teachers and their wives a present of many useful articles.

MITIARO.

October 17.—Arrived at this island early in the morning. It is barren and unfruitful, and the inhabitants, although they do not exceed one hundred, find it difficult to subsist. They are attentive to instruction, diligent in their learning, and kind to their teachers. They have erected a neat plastered chapel, and several have offered themselves as candidates for baptism. After explaining the nature and obligations of that ordinance, I baptized twenty-two adults and twenty-four children.

ATUI.

October 18.—Arrived at this island towards evening. One of the kings, or principal chiefs, and two of the Tahitian teachers, came off after we had first sent on shore. The chapel here is a good building, and the teacher, Nakara, is building for himself a house, 72 feet by 30. The kings, with a few of the people, attend to instruction, and behave kindly to the teachers; but the principal part of the people pay no regard to either. Indeed, they ignorantly blame the teachers, as being the cause of their wanting food, which, in point of fact, has arisen from an unusually dry season, and a scarcity of fish.

I collected the people together, to the number of one hundred and fifty, and preached to them from Luke ii. 14—*Glory to God in the highest, on earth peace, good-will towards men.* About one hundred and ten had been formerly baptized, and there are now no more candidates for baptism.

The captain of an English whaler has left the following written testimony to the peaceable behaviour of those among the people here who have embraced Christianity:—

"I visited this island for the purpose of obtaining some refreshments, and although, in some measure, prepared to expect civility, their excessive kindness exceeded my utmost expectations. They appear a mild, inoffensive people, and have no warlike instruments among them. We remained here on Sunday, and never, in any country, witnessed such attention paid to the Sabbath."—This paper is dated January, 1825.

The Tahitian teachers here have had much to contend with, and they need the prayers of Christians on their behalf. After we

* The Tahitian teachers stationed on this island are named *Haavi* and *Faraire*.

had given them a few words of encouragement, and exhorted them to exercise patience under their trials, they took a lingering farewell of us, appearing very unwilling that we should leave them so soon.

ISLANDS OF RAIVAVAI.*

RURUTU.

The *Haweis* now stood for the islands of Raiavai, and made Rurutu on October 27. When we came to the mouth of the entrance to one of the missionary settlements, we were surprised to see the wreck of a vessel, which proved to be the *Falcon*, Captain Chase, an American whaler, which had left Raiatea, homeward bound, about two months before. When we had landed, we found the chief officer and part of the crew living on shore. The captain had proceeded to South America a short time before we arrived. I wished to know how the natives behaved on the occasion, and I was glad when one of the Tahitian teachers put into my hand a paper which the captain had given to him, previous to his departure, of which the following is a copy:—

“The natives gave us all the assistance in their power, from the time the ship struck to the present moment. The first day, while landing the things from the ship, they were put into the hands of the natives, and carried up to the native Mission-house, a distance of half a mile, and not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to have plundered us of every thing that was landed—which fully proves the honesty of the natives of this island. Since I have lived on shore myself, officers and people have received the kindest treatment from the natives that can be imagined, for which I shall ever be thankful. Myself and officers have lived in the house with Buna,† who, together with his wife, have paid every attention to make us comfortable (they both being fine people), for which I return my unfeigned thanks, being the only compensation I can make them at present.

(Signed) “BENJ. C. CHASE.”

The teachers welcomed us on shore; and although the three settlements lie at some distance from each other, it was not long before the natives were all collected at the place where we landed, to welcome us to

their shores. In the evening they assembled, and I addressed them from Matt. v. 13 and 14—*Ye are the salt of the earth, &c. &c.*

October 28.—At day-break, went over the mountains to the settlements where the Tahitian teacher, Mahamene, resides. Held a meeting with the church and people, and partook of a social meal with them. After giving them an address, I returned about the middle of the day to the other settlement, where the members of the church at that place, and people generally, had prepared a feast, of which we partook. I afterwards addressed them.

The present appearance of the settlements in this island, and the behaviour of the people, fully justify whatever may formerly have been said in their commendation. The houses are well built; cultivation is carried on to a great extent, especially in yams; the people continue diligent in learning; the church consists of thirty members; and all the people, who do not exceed two hundred, have been baptized. After conferring with the teachers, and bidding them farewell, we returned on board, and steered for

RIMATARA.

October 29.—Sabbath-day. Went on shore about 10 o'clock. The people testified great joy at my visit. I was concerned to hear from the Tahitian teacher, Farava, that his wife and child had been dead some time, and that his fellow-labourer, Oo, had died about twelve months ago. It was more than two years since any Missionary had visited this island; and the teacher said, he thought he had been forsaken. He expressed much pleasure at seeing me. After partaking of some refreshment, I went to hear the people repeat their catechisms. The men were arranged on one side, and the women on the other. They repeated the Tahitian catechism, Dr. Watts's, and one that had been prepared by Mr. Orsmond for the use of the people at Borabora. I particularly noticed some grey-headed old men, who appeared to repeat their catechism with all their hearts, and to be as devoted to their learning as they had been formerly to their idolatry. In the afternoon I preached to them from Luke i. 68 and 69—*Blessed be the Lord God of Israel; for he hath visited and redeemed his people, &c. &c.* In the evening had a long conversation with the teachers on the affairs of the mission.

October 31.—The people assembled at the chapel, which is a neat plastered building, with raised floors, like that at Borabora. I preached from Matt. iii. 3—*For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, &c. &c.* After which I baptized the king and his intended wife, together

* Situated between 22° and 25° S. Lat. and 147° and 151° W. Long., and between 350 and 400 miles South of Tahiti.

† Or Puna, a Tahitian teacher,

with twenty-five adults and children. After the service, I married the young king, whose name is Temaeva. I afterwards met the children, to the number of ninety, to whom, after hearing them repeat their catechism, I spoke a few words of advice.

The land of this island is capable of supporting a great number of inhabitants, but it has been hitherto the custom for the women to labour on it, while the men do nothing. This has been a great obstacle to marriage, since the women knew, that if they married, they should have to work hard. The teacher had repeatedly attempted to alter this system of things, without success; but the people had promised, that should a Missionary visit them, they would pay regard to his advice on the subject. On hearing this, I called a meeting of all the people upon the island, and, addressing the king and chiefs, represented to them the nature of the obligations they had laid themselves under in embracing Christianity, and informed them, that the females in other islands, who had embraced the Gospel, did not till the ground, and prepare the food, but made cloth, bonnets, hats, &c. I exhorted them to have compassion on their wives, and not make them work like slaves, while they themselves did nothing at all. I then called upon each chief by name, to give his opinion, and state his thoughts upon the subject. They all spoke in answer; and I was happy to find there was not a single dissentient voice, and it was therefore agreed, that from *that* day forward, the men should plant, dig, and prepare the food, and the women make cloth, mats, bonnets, &c. The women who were present manifested their joy upon the occasion; but I cautioned them against idleness, and to take care that they themselves have, in future, good clothes and bonnets, and their husbands good hats.

The number of inhabitants on this island is about three hundred. They appear to be a quiet, inoffensive, agreeable race of people. Farava has his heart in his work, and the people pay him great regard. We left him a good supply of elementary and other books.

The people accompanied us to the beach, where we bade them farewell, and returned on board. After a tedious passage of eleven days, we returned to Raiatea, where I found my wife and family in good health.

Visits of this nature to the islands where Tahitian teachers have been stationed, are calculated to do much good. It is necessary to have frequent personal communications with the teachers, both in reference to advice, and the encouraging of them in their work. The natives of the several islands, thus seeing that their teachers are countenanced and supported by the Missionaries, will pay the more respect to them; for a

native is at all times too much disposed to undervalue that which is *merely* native. From this journal it will appear, that God is carrying on his own work in the Harvey-Islands; and may the day not be far distant when the same good news shall be brought from the Navigators', New Hebrides, and every other cluster of islands in this widely-extended ocean.

EAST INDIES.

COMBOOCONUM.

Extracts from the Journals of Native Teachers, employed in the vicinity of Comboocoonum.

(Concluded from page 362.)

From the Journal of William Clapham's Reader.

I SAT down to read near some persons who had been ploughing their fields. They listened with attention. Asking them what they understood by my reading, they replied, "we learn, it is in vain to worship idols, but we must know and serve Jesus Christ." I spoke of the necessity of repentance, and said, this was the time of salvation, and that, perhaps, they had never before thought of these things, but now they should begin to think. I said, God also had been long speaking to them providentially, by sending the cholera, and with-
holding the usual rain. They said, "Well, then, we will give up our idols." I told them, they must pray for strength to be able to do so, and serve God acceptably.

When reading at Attoor, I observed several Roman Catholics, and found they were scarcely able to tell who Jesus Christ was. His sacred name seemed new to them. They prayed, they said, to the Holy Mary to intercede for them with God. I showed that Jesus is our *only* Mediator. Afterwards, one of the Catholics called me to go with him to his house, where I read to several, and exhorted them.

I spoke to a wood-man from the country, about the way of obtaining pardon for sin; he listened attentively, and said, "I once kept a concubine, who afterwards killed herself, but, before she died, went to the idol, and threw ashes in the air, and imprecated curses upon my head (a heathen custom, inspiring dread)—can such a curse be avoided?" I explained fully the nature of pardon, through the merits of Christ, upon our repentance, &c. The man appeared to be really afraid, that as he had been partly

the cause of the ruin of this woman, that such a great sin could not be forgiven.*

Going to our English school in the town, I observed a man worshipping an idol; when he had done, I conversed with him on the subject of idolatry: he acknowledged idols were nothing, but said "if we do not worship them, the people of our caste will abuse and punish us." I observed that man could do but little for us in distress and sickness, and if we die suddenly (as many do at this season), our neglect of God will have dreadful consequences. He made the usual reply "what you say is true, we should act according thereto, but who has strength for that?"

Reading in a public place many heard attentively. A Roman Catholic wished to stop the reading and hold a debate; he said "that was the way to make the people acquainted with the Gospel." I said we will also speak on the subject, when he put a number of intricate questions; such as, Who made Satan so wicked? Did not God know that man would sin, and why did he not prevent it? I replied that we were but dust and ashes before God, and like clay in the hands of the potter, and must be humble, and receive God's word, even if we cannot understand it *all*. Concerning Satan, I explained that God made him holy, and that he and man fell by their own free choice, and that God would not force any to be either good or bad; also, as a servant must do the will of his master, and a child that of his parents, without asking reasons; so it is the will of God, that we should obtain salvation through Christ upon believing. Let us, therefore, believe and obey, and not dispute; but if you wish to hear more on this, or any other subject, you may come to the missionary for information. Several Heathens present took part against the Catholic, when they heard that his questions were all answered.†

After reading one day in a place where we frequently resort, I was asked, "What profit do you get by thus reading, and who supports you?" I explained, that we looked chiefly for a reward in heaven, by showing men the way thither; and that we were supported by pious people in England, who pitied the heathen, and wished them to learn the way of eternal life.

Speaking to some country people engaged in the fields, I said, if I were to compare you to a beast, you would be justly offended. But you take a loathsome, frightful image,

and say—this is God. Will he not be displeased, and punish you for this? Besides, we know not his shape; and the beasts, birds, and fishes, to which you compare Him, are only the works of His hands. He, therefore, forbids us to make any image or likeness of Him. They said, "we are ignorant, and know no better."

A man brought a part of a broken idol, and begged some charity to repair it. I expostulated with him, and refused his application, at which he was surprised; but at last confessed, that he begged for his support as well as to repair the idol, as people would readily give alms for such a purpose.

From the Journal of William Cooper's Reader.

Reading in the way-side, several Brahmins passed, and stopped their ears, walking speedily away; but some others said, "This is a new doctrine—we must hear it," and sat down on the grass, and heard patiently. After reading, they said, "Well, rich people, we think, may be very religious, and walk in a good way." I said, that the riches of the world often prevent men from regarding these things, and the rich are often very poor as to heavenly treasure. Therefore, through grace obtained by prayer, we are made partakers of Christ's salvation. I gave a tract on conversion, exhorting them to read it often carefully.

Read to several young Brahmins, who listened attentively. One said, "I have often wished to walk in a holy way, but lusts and passions rise up and prevent." I said, none are good by nature; we must seek a new nature: obtaining this, sin will appear abominable, and we shall strive against our spiritual foes; and, going on in the way marked out by the Holy Saviour, we shall obtain salvation.

Met some persons in the way of Karupoor, and asked them if they knew who God was, and what worship he requires of men? They said, "We know nothing about Him, neither desire to know Him. We worship Menachee Ammon* at Madura." I said, she did not create you—neither does she preserve you, but this our merciful God in Christ does, though you know him not. I explained why the Redeemer came into the world, &c. to which they made no reply.

I saw a Roman Catholic praying at the tomb of his relations, and showed, from the Scriptures, the folly and sinfulness of praying for the dead, and praying to images and saints. He said, "Yesterday the robbers stole our priest's property; and he took the image of St. Anthony, and put it in the sun, and flogged it to make him restore the pro-

* Perhaps he was more afraid of sudden vengeance and punishment than grieved for offending God.

† This person afterwards came to me, and received the Gospel of Matthew, which I exhorted him to study with prayer and humility.

* Wife of Chokalingam, and a celebrated goddess of that place.

perty; ought we not therefore to worship saints?" I said, No, they are only God's servants, we must worship Him alone.

Passing by a heathen temple, I saw a great multitude in the Compound, shouting and making *Poojah*.^{*} I spoke to some, and asked if they were not acting like children in making such gestures, &c. before a mere image. They said, "All men have some religion, and we have ours." Observing some of them had the mark of Seeva, and some that of Vishnu, on their foreheads, I spoke a long time on the folly of the different sects among the Hindoos, and showed there was but one God, one heaven, and that all mankind were of one family, and should seek salvation in Jesus, the only Saviour; many heard with attention, and apparent acquiescence.

Speaking to a poor low caste man about redemption, he said, "You should not tell these great things to me, because my caste is low, tell them to the high and learned people.†" I showed him that the Gospel was intended for the poor as well as the rich, and that many of the former had believed in it, and found salvation. Those who are of high caste in God's sight, are the wise and the good. Then he listened with pleasure to what I said, and I spoke of the joys of heaven, which the penitent and believing would obtain. He seemed amazed at what he heard, as the tidings were certainly new to him.

Journal of the Inverkeithing's Reader.

I addressed some of my neighbours, who were assembled together, and showed them that the homage paid by them to images is a reproach to the holy name of God, &c. who is the Lord of all creatures. I exhorted them to believe the Gospel, and showed them, that the despisers of it would be condemned. When I read a tract, a young man present derided, and another seemed to listen with more attention, but he doubted the truth of future rewards and punishments. I observed that kings and governors never suffer their laws to be broken without punishing the offenders, much less will God pass over the evil and good actions of his creatures.

Discoursing with a bazaar man on the heinous sin of idolatry, showing that all men are sinners, and that the rites and ceremonies of the heathen could not take away sin, he seemed to listen with very little interest,

and asked me a number of vain questions. I offered him a tract, which he declined to receive, saying, that he had no time to read. After leaving this place, I fell in with several people, who, to my surprise, listened with great attention. One asked, how sins were to be pardoned? I, of course, spoke of the *Lamb of God which taketh away the sins of the world*; a woman likewise was very attentive. It was an interesting meeting to me, and I hope to them. I left them with an earnest exhortation to embrace the Gospel, which had been explained to them, observing, the time past was long enough for them to have remained in darkness.

As the Schoolmaster of Karpoor was reciting the poems of an ancient monk on the vanity of the world, and the misery of those who seek it in preference to the eternal God, I explained to him that we are by nature ignorant of our heavenly Father; and though we might hear or read good moral instruction, yet our corrupt nature is averse to follow it, and that the Holy Christ must renew our minds by his grace. I exhorted him and his family to embrace the Gospel. "Hereafter (he said) that must be done."

Two or three persons were sitting together and hearing a heathen story read; when they had done, I asked them what instruction they obtained from what they had been hearing? They replied, that it was an account of a giant who was a great murderer, and when he could not contend successfully with a stronger giant, he fell at his feet, and implored pardon, which was granted. So we must pardon those who beg for it, and fall at our feet. I asked if the book told any thing about the holy attributes of God, atonement for sin, &c.; they said, "if the book was attentively read, it would explain also these things." I acknowledged there were some good moral lessons found in some of their books, but they also contained many immoral things, such as the thefts and adulteries of Krishnu, Seeva, &c. Besides, the heathens were very guilty of making indecent pictures to assist men's corrupt minds to do evil. These things undid all that was good in their religion, and led men to eternal destruction. As we were discoursing, the number of persons gradually increased. One man replied in favour of idolatry with much noise and warmth. I proceeded to show them that idolatry was the root of all evil, and a great dishonour to the God of heaven, and mentioned the love of God, in giving up his Son to be the Saviour of sinners. They contended that the idols were representatives of God, as the Dewan (prime minister) represents the king. One man put his hand on his breast, saying, "God is here," meaning that the soul is God. Others said, "Idolatry is supported because many obtain their living thereby."

* Heathen ceremonies.

† A common excuse of the lower castes, who have always been taught by the Brahmins that the *Vedas* are not intended for them, and that it is even criminal in them to become acquainted with their religious books.

I mentioned several things to point out the vanity of their customs, to which they were silent.

Some of the heathen boys, in one of the schools, asked for tracts to read to their parents, which I gave them, with advice to read them carefully.

On the Sabbath (Dec. 19,) visited the little congregation at Teruvasaloor, and discoursed with them on our Lord washing the feet of his disciples; twenty-three people were present, who listened attentively.

I examined the Karupoor scholars, in Dr. Watts's first catechism, and explained to them the signification of some words which they did not understand, particularly that God was a spirit. I conversed with them concerning idolatry, and asked them whether it was proper to compare the God, who is a spirit, to idols, male and female deities, &c. The boys answered, No. Then, I said, why do you worship these idols with your parents? The boys answered, that they ought to follow the customs of their forefathers, and have such images, to be conformed to the world.

I met a man at Karupoor school, who told me that he wished to become a Christian, on purpose to get a living, because his hard labour was quite insufficient to maintain his family. I said, that he was not to be commended for forsaking the customs of his forefathers, and embracing another religion merely for a living, instead of seeking eternal happiness for his soul. Moreover, he spoke some immodest words; then I advised him not to speak so. He replied, that "even Christians, who are long acquainted with Christianity, speak as bad as the ignorant heathens do." I told him *true* Christians would not do so.

I conversed with a respectable old man at the English school-room, who was present at the examination of the scholars, concerning the parable of our Lord respecting the unfruitful fig-tree, and asked him whether he ever seriously reflected on his past life? He said that "from his infancy, his life was unspotted." I repeated the Ten Commandments to him, and enquired of him whether he had perfectly obeyed them? He then acknowledged he was guilty of idolatry, and other sins. I advised him to pray that the Lord would enlighten his understanding, which was entirely clouded by heathenish superstition, that he might discern between good and evil.

Mr. Mead appends to the preceding extracts from the Journals of the Readers, the following account of their Studies, &c.

THE readers are all, I trust, pious young men, and have been under the care of different Missionaries, either as Seminarists or Catechists. The *Inverkeithing Reader* is

the most experienced in religious knowledge and piety. All of them are acquainted with the rudiments of the English language, and devote some time daily to improve themselves farther in it. I meet them most evenings in the week, when they are at home, and explain the Scriptures, receive their Reports, and give them such advice as appears necessary, from what passes daily in their intercourse with the heathen. They are pursuing theological studies on the plan of the Assembly's Catechism, the translation of which into Tamil I have just finished; it has undergone many revisions, and I hope it has advanced to a degree of improvement that will enable the Tamulian to understand that excellent form of "sound words."

The above extracts from the journals of the Readers, show the simplicity of their mode of teaching their fellow-countrymen the truths of the Gospel. More extensive extracts should have been sent, if time had permitted them to be translated and copied.

CHITTOOR.

THE Directors have been long desirous of sending out a Missionary to Chittoor, and they trust it will be in their power shortly to appoint one, with a view to provide for the spiritual necessities of the inhabitants, (both natives and Europeans) of a place which, as will appear from the following statements, presents a field of labour, already bearing the marks of diligent cultivation; and which, it is hoped, will be carried to a still higher state of moral and religious culture, when the efforts of a missionary shall be added to the present laudable exertions of gentlemen resident at the spot.

Extracts from a Letter of Rev. Edmund Crisp, Missionary at Madras, 27th Feb. containing particulars of a visit to Chittoor.

On the Sabbath after my arrival, I preached in the afternoon to the natives, from xxviii Matthew, 19 and 20, and baptized forty adults and children. On the following Sabbath, I administered the Lord's Supper, in Tamil, to about seventy communicants. It was such a sight as I have not before beheld. Here were several, who before were Mohammedans, listening with gladness to him who said, "Do this in remembrance of me," and drinking what they would otherwise have held in abhorrence. And here were Hindoos, of various castes, sitting side by side, eating the same bread and drinking the same cup, desirous, apparently, of remembering only His dying love, "who, in the same night in which he

was betrayed, took bread and brake it." The greatest order prevailed, and there was an apparent seriousness and solemnity in the assembly which well agreed with the nature of the ordinance. As we have, as yet, no native church at Madras, I had never before administered the Lord's Supper in Tamil; but I confess it was to me such a season of enjoyment as I had never before been blessed with. I heard from several of the communicants afterwards, that a mingled feeling of love and solemnity was that which filled their hearts.

Besides these particular engagements, I made a point of going daily among the natives, and generally addressed them daily, morning and evening, at a kind of public worship, which is held in one of the detached wings of the house of the gentleman with whom I sojourned. I also gave them full permission to call upon me in my room whenever they chose, and had, in consequence, several very pleasing opportunities of intercourse with them. The feelings of gratitude and respect which were expressed by them were, of course, exceedingly pleasing to my heart, and I look forward with much pleasure to the time when, according to our present arrangement, it will come to my turn to visit them again.* In the mean time, I intend to write to them occasionally, and to encourage them to communicate fully with me on all subjects upon which they may wish for advice or information.

What has been stated, refers solely to my labours among the natives; it was, however, my happiness to be permitted to preach during the nine days of my stay, about eight times to the Europeans of the station, beside administering the Lord's Supper on the Sabbath—and I must acknowledge, that in no case have I seen more marked and serious attention paid to the word of God. Oh! that as such it may be received and may "work effectually." Before I left Chittoor, the thanks of several were conveyed to me for the pleasure, and it was hoped benefit, which had resulted from the late dispensing of the word of God among them.

The gentleman with whom I was staying, has a large girls' school and a boys' school, for natives, in his own garden; and another gentleman has commenced a similar course of benevolent exertion. They have it in contemplation to proceed to the building of a large place of worship, which is very desirable. The precise number of native Christians in the place I could not learn, but I understood it to be about three hundred.

* Until Chittoor shall be supplied with a resident Missionary, Messrs. Crisp and Taylor, of Madras, purpose to visit the place alternately every four months.

HORRIBLE SCENES AT THE FESTIVAL OF JUGGERNAUT.

THE Rev. James Peggs, lately returned from Orissa, attended the annual meeting of the Baptist Missionary Society, held at Great Queen-street Chapel on the 22nd of June, and communicated the following appalling facts:—

"Having been stationed about fifty miles from Juggernaut's temple, and having, in connexion with my brethren, established a missionary station about a mile from it, and been myself at Juggernaut at two of their great annual festivals, it seems proper for me to say something of the scenes which are exhibited, and to give you my own testimony, and that of my brethren, who, as well as myself, have been eye and ear witnesses to the abominations of that dreadful place. The Psalmist declares, that *their sorrows shall be multiplied that hasten after another God*; and nowhere on earth, perhaps, is this so fully exemplified as at Juggernaut.

"At the annual festival, from extreme indisposition, I was able to be there only on the last day; but I will read to you a few particulars respecting it, given by my companions, Mr. and Mrs. Lacy. Mr. Lacy says,—

"This year the Ihatra commenced unusually early, in consequence of which, it may be presumed, the number of Ihatrees was unusually great, expecting, no doubt, to escape the rains. The gentleman who keeps the gate (a native of Norway, in the employ of our government), and who, in consequence, will be allowed to be the best judge of numbers, told me that not less than 225,000 pilgrims entered the town. The greater part of this immense number were women; and among these many seemed poor and very old: being turned out by their inhuman children, they came to end a life of wretchedness near their favourite idol, from dying near which they had been taught to expect heaven.

"This number of pilgrims raised a sum of money scarcely ever realized before, 32,500*l*. Thus, while the pilgrimage destroys thousands of lives, some reap considerable advantage. You would have felt your hearts moved to hear, as I did, the natives say—'Your preaching is a lie: for if your Saviour and religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?' I often had to do with objections like these; however I endeavoured, as well as I could, to clear the character of Him who died for the poor and the sinner.

"I think, from the number of the poor, that many must have perished without the gate; and also think so, from the great number of bodies beyond.

"A gentleman arrived at Cuttock, who

addressed a letter to us, requesting our aid in the distribution of some money which he was authorized to give. We accepted the proposal; and brother Bampton and myself set out from Pooree, furnished with rupees, clothes, medicines, and books, and intended to spend two days on the road. We did so; but I cannot particularize what we saw—scenes the most distressing—dead, dying, and sick. They had crept into the villages, into the sheds, and under the trees, to avoid the rain; and thence many were never removed. The dead principally lay in the water, whence the materials for raising the road were taken: they were drifted by the wind to the next obstruction, where they lay in heaps of from eight to twenty together. From the first two coss* from Pooree, I counted about three hundred dead; and I must necessarily have overlooked many, having to observe both sides of the road. I saw one poor creature partly eaten, though alive; the crows had made an incision on the back, and were pulling at the wound when I came up; the poor creature, feeling the torment, moved his head and shoulders for a moment; the birds flew up, but immediately returned and commenced their meal."

"Mrs. Lacy says—

"On the first and second day we had some rain, and the three following days the rain descended without intermission, till the poor pilgrims were seen in every direction, dead, and in the agonies of death—dying by five, tens, and twenties; and in some parts there were hundreds to be seen in one place. Mr. Lacy counted upwards of ninety; and in another place Mr. Bampton counted a hundred and forty; the former I saw myself, though I left it to Mr. Lacy to count them. I shall avoid seeing so degrading and shocking a scene again. In the hospital, I believe, I have seen thirty dead at once, and numbers more in the agonies of death."

FEMALE SCHOOLS IN INDIA.

It is with great pleasure we notice the progress of schools in India, for Native Female education. From the first report of the Ladies' Society at Calcutta, we learn that the number of the Schools has increased to 30, in which the average number of children in daily attendance is about 420.

Mrs. Wilson, who has 18 of these schools under her charge, observes, that the more respectable natives still continue to manifest great apathy concerning the education of their daughters—that the holidays and *poojahs* have a very bad effect on the minds

of the children, and that their manners are very low. Yet, notwithstanding these discouragements, the work goes on far beyond what she first anticipated, and is likely gradually to produce a blessed effect among parents, teachers, and children. The New Testament is now generally introduced. Eleven young women have qualified themselves to act as teachers. No less than fourteen young ladies have lately commenced the study of the Bengalee language, that they may be qualified to superintend the schools. It is added, that the gentlemen of the presidency have generously supported and recommended the Ladies' Society.

This Society has taken under its care the Burdwan Female Schools, established by the Church Missionary Society. These schools, which are 12 in number, contain 271 girls.

AFRICA.

CAFFRARIA.

Revival of the Caffre Mission.

MR. BROWNLEE, who was sent out as a Missionary to Africa in 1817, has consented to the proposal of the Rev. Dr. Philip, to renew his connexion with the Society. In January last he proceeded, accompanied by Jan Tzatzoe, the Caffre teacher from Theopolis, and a Hottentot belonging to that station, to the place in the vicinity of the Buffalo River, where the father of Tzatzoe resides. The latter is a Caffre chief of considerable influence, and has been long desirous that his people should be instructed in the Christian religion. Mr. Brownlee and his companions received a welcome reception from the old man, who, with his people, was glad to learn that it was the design of Mr. Brownlee to commence a mission at his place.

From a letter of Mr. Brownlee dated Chunie (Buffalo River), 15th of April last, addressed to the Rev. R. Miles, the Society's representative at Cape Town (during Dr. Philip's absence in England), and by him transmitted to the Secretary, we extract the following interesting particulars:---

"The British public has been often appealed to in behalf of this benighted continent. The ills, the sufferings, the moral and civil degradation of its wretched inhabitants, have formed matter of discussion for years to the philanthropic world, yet the question may still be put, what has been done for its renovation? and where are the prominent places which Providence seems to point out to British Christians for making an effort to plant the banners of the cross in this extensive moral wilderness?

* About two English miles.

"Reasons for increased Missionary Exertions in Caffraria.

"I think I may with safety say, [that Providence, among others, points to the *Country of the Caffres*, as an important field for missionary exertions, and the following observations may perhaps not be undeserving of the attention of the friends of missions:—You find a dense population living in the vicinity of a Christian Protestant British colony—the Caffre language perfectly understood and spoken, with little variation, for 500 miles along the eastern coast—access to the Caffre country from the colony, and a daily intercourse maintained between the Caffres and the colonial frontier—a weekly market in the vicinity of the frontier, attended by the Caffres and other tribes beyond them—the superior local advantages of the Caffre country compared with most other tracts of South Africa, and a free and uninterrupted intercourse maintained between the Caffres, the Tombookies, and some of the Mombookie tribes. The population of the Caffres subject to T'Gaika, Hinza, and Slambie, does not probably amount to less than 130,000 souls. The Tombookies may amount to about the same number; and their most distant kraals are not much more than 200 miles from the colonial territory. At present there would be no objection made by the above tribes to Missionaries settling among them.

"Commotions among the Aboriginal tribes on the South-west coast of Africa.

"During the past two years, there have been dreadful commotions among the tribes to the eastward of Caffraria. The whole country has been in a state of warfare, and the sufferings and misery of the inhabitants must have been extreme. Thousands of

poor creatures, driven from their respective countries, have sought an asylum among the Tombookies and Caffres. They appear to consist of remnants of various tribes; many of them from the interior, opposite Delagoa Bay. The wars to which I have alluded, seem to have commenced near the Bay, and some of the tribes to have proceeded northward, and others in a westerly direction*, and others towards the Caffre frontier. The whole country has been in a state of agitation, and very great numbers appear to have perished from famine. It has now been, for a time, at peace. I trust these severe dispensations of Providence may humble the people, and prepare them for the acceptance of the Gospel. Missions among the Caffres would form connecting links with others that may in future be established among the Tombookies, Mombookies, and other tribes. But perhaps the strongest reason that could be adduced for increasing the missionary stations in this country, is the success which has attended the feeble means already used. Ten adults have been admitted into church-fellowship at this station, and more than double that number stand as candidates for baptism. Several have been also admitted to church-communion at the Glasgow missionary station, and at Wesleyville.

"I trust that these remarks will engage your attention; that more labourers will be sent into this part of the vineyard, and that your prayers will ascend for the cause of God in Caffreland."

* Probably, the predatory horde called *Mantatees*, which, of late, have repeatedly invaded and desolated the Bechuana country.
Ed.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
EAST INDIES.....	Mr. G. Gogerly	Calcutta ..	13 February, 1826.
	— E. Crisp	Madras	27 February, 1826.
	— W. Taylor	—	13 March, 1826.
RUSSIA	Mr. R. Knill	St. Petersburg ...	10 June, 1826.
	— E. Stallybrass	Selenginsk	15-27 April, 1826.
AFRICA	Rev. R. Miles	Cape Town	11 May, 1826.
	Mr. J. Kitchingman	—	6 March, 1826.
SOUTH SEAS	Mr. W. Henry	Eimeo	September and October, 1825.
	— G. Platt	Borabora	20 May, 1825.
	— C. Pittman	Eimeo	20 May, 1825.
	— G. Pritchard	Tahiti	5 and 9 January, 1826.

DOMESTIC MISS. INTELLIGENCE.

ANNIVERSARIES.

BARTON-UPON-HUMBER AUXILIARY
MISSIONARY SOCIETY.

THE Annual Sermons of the above In-

stitution, were preached in Providence Chapel, on Sunday, June 11, by the Rev. James M'Pherson, of Hull, when the sum of £11. 7s. 11d. was collected. The total amount which has been raised by this Society, from the 5th of June, 1825, to the 11th of June, 1826, is £20. 11s. 10½d.

GLOUCESTERSHIRE.

The Eleventh Anniversary of the Gloucestershire Auxiliary Missionary Society, was held at Cheltenham, on the 9th and 10th of August; the preachers, the Rev. Messrs. Thorpe and Leifchild, of Bristol; the former of whom preached at the Countess of Huntingdon's chapel, and the latter at the Rev. Mr. Brown's. At the public meeting, Dr. Philip, from Cape Town, gave an account of what he had seen of the effects of the Gospel in South Africa. The meeting was unusually interesting and delightful. On the following day, a Branch Society, connected with the Gloucestershire Auxiliary, was formed at Tewkesbury.

FORMATION OF NEW SOCIETIES.

In connexion with the *Sussex Auxiliary Society*, a congregational branch has been formed by the Rev. Henry Townley, at *Hastings*, Rev. Mr. Davies' Chapel.

In connexion with the *Kent Auxiliary Society*, Rev. H. Townley, has also formed a Branch Society, with two committees, at *Canterbury*, Rev. Mr. Gurteen's; at *Up street*, Rev. Mr. Andrew's. An Association has been formed also at *Littlebourn*; and at *Ramsgate* a *Sunday-School Association*, to promote Christian Instruction among heathen children.

In connexion with the *Essex Auxiliary Society*, on Tuesday, Aug. 1, a public meeting was held at Dedham, for the purpose of forming a *District Branch Society*, designated the *North East Essex District Branch*. The Rev. J. M. Ray, of Sudbury, took the chair; and the Rev. H. Townley, and other ministers, addressed the assembly. An excellent spirit seemed to pervade both the speakers and hearers. Rev. H. Townley preached in the evening, at Mr. Ashton's Chapel, when a *Congregational Branch* was also formed. Also at *Manningtree*, and at *Harwich*, Rev. Mr. Hordle's, the Branch Society that has been for some time in operation, was reorganized, and a *Sunday-School Association* instituted.

NOTICES.

SOMERSETSHIRE.

The next Anniversary of the Somersetshire Auxiliary Missionary Society will be held on Tuesday, the 5th instant, at the Rev. Mr. Hine's chapel, Ilminster. The Rev. Rowland Hill and the Rev. Henry Townley are engaged to preach on the occasion.

WARWICKSHIRE. &c.

The annual meetings of the Warwickshire, Staffordshire, and Worcestershire Auxiliary Missionary Society, will be held at Birmingham, on Tuesday, Wednesday, and Thursday, the 12th, 13th, and 14th, (instant). The Rev. Dr. Phillip, of Cape Town, South Africa; and the Rev. Dr. Styles, of London, have engaged to preach on the occasion; the latter at Ebenezer Chapel on Wednesday evening; the Rev. Henry Nott, from Tahiti, who left Birmingham upwards of 30 years ago to engage in the South Sea Mission, is expected to attend this meeting.

HERTS.

The next Annual Meeting of the Herts Auxiliary Missionary Society will be held at Hitchin, on the 13th instant. A Deputation from the Parent Society is expected to attend, of which the Rev. John Blackburn, of Claremont Chapel, and the Rev. Samuel Hillyard, of Bedford, will form a part.

BRISTOL.

The Fourteenth Anniversary of the Bristol Auxiliary Missionary Society will be holden on Sunday, the 17th instant, and the three following days. The Rev. Messrs. E. Parsons, sen. of Leeds; E. Parsons, jun. of London; J. Parsons, of York; H. Townley, and several other ministers, are expected to engage in the various services.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5, or upwards, received.
from 16 July, to 16 August, 1828.]

IN LONDON AND ITS VICINITY.

Mr. R. Turner, for South Sea Mission.....	2	10	0
Missionary Box, in a Horse-hair Manufactory	1	4	8
For the Chinese Metal Types—A thank-offering to God, for overcoming difficulties in the way of advancing his cause	5	0	0
G. S. B.	20	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE
UNITED KINGDOM.

Essex—Barking, Rev. J. West and Congrega- tion, Mr. T. Harris, Treasurer.....	5	10	0
Gloucestershire.—Kingswood.—Per Rev. C. Daniel.....	6	5	6
Hants—Basingstoke Aux- iliary Society, Mr. G. Caston, Secretary ..	8	10	0
Penny a-week Sub- scriptions, and Col- lection after Ser- mon, by Rev. W. Ellis.....	9	14	7

Less Expenses 1 10 0

16 14 7

Gosport.—Gratitude	5	0	0
Subscriptions by J. A. Minchin, Esq.....	2	0	6
Ringwood—Rev. A. Bishop and Friends	7	12	0
Ryde—Isle of Wight, Rev. T. S. Guyer and Congregation.	6	16	6
Mrs. Hayward and Friends	1	8	10
Miss Hatfield—Miss. Box, and Penny per Week Subscrips...	2	13	6
Miss Loder, Miss. Box	2	15	0

13 13 10

Southampton.—Rev. T. Adkins, Collection.....	27	8	2
Collected by Mrs. In- gram	7	14	3
Itchen Sunday School	0	5	0
Missionary Box. .	0	5	1
Annual Subscriptions	34	7	6

70 0 0

Herefordshire.—Whitchurch.—Col- lection by Mr. Paternoster....	3	0	0
Hereford Independent Chapel, collected by Rev. G. Redford.	7	0	0
Kenchester Chapel, near Hereford....	1	8	0

8 8 0

Less Expenses 1 6 0

7 2 0

Hertfordshire.—Harpenden.—A small Family, by E. W. B.	1	3	0
Lancashire.—Blackburn.—First Fruits of a Miss. Box, by Mr. W. Howle.	17	0	0

Rochdale.—St. Stephen's (Coun- tess of Huntingdon's) Chapel, Rev. I. K. Foster, Part of the product of a Bazaar, furnished by Ladies	20	0	0
Middlesex.—Whetstone and Totto- ridge Auxiliary Society.—By Mr. Lines	4	7	8

Staffordshire Auxiliary Missionary Society.—C. Meigh, Esq. Treasr Rev. T. Sleigh, Secretary.			
Newcastle-under-Lyne.—Marsh Chapel.—Rev. Thomas Sleigh.			
Collection after the Ordinance	5	8	0
Subscription.....	1	1	0
Juvenile Society, by Alex. Sleigh.....	1	8	4
Missionary Box.....	0	3	0

8 0 4

Cheadle Association.—Bethel Cha- pel.—Rev. J. Clark.			
Sabbath Schools	1	19	5
Subscriptions	0	14	4
Foreign and Home Miss. Box.....	0	13	5
Susannah Holmes, by lending Tracts.....	4	18	10
Do. by Selling Do.	0	18	2
Do. by selling Matches	0	8	2
J. Holmes Miss. Box.	1	1	10
W. R.	0	3	0
Sab. School, at Tean	0	12	0

11 9 2

Less Expenses ... 0 17 2

10 12 0

Leek Association.—Rev. J.
Morrow.

Collected by Miss Goodwin.....	4	14	8
Miss Shelley .	1	8	0
Miss Clulow .	1	15	0
Miss Abbot. .	5	0	6
Mr. Lewis			
Barlow	6	10	0
Subscription ..	1	0	0
Miss Ashton's Miss. Box	0	19	9
Collection after Ser- mon by Rev. J. D. Pearson ..	13	8	1

34 16 0

Less Expenses 0 7 0

34 9 0

Stone Association.—

Rev. J. Hargreaves, Subscriptions	9	15	0
Penny a-week Collec- tion, by Mrs. Yeld.	2	0	0
Do. do. Mrs. John Goodwin.....	1	0	0
Mrs. Sharp's Pupils.	0	4	3

12 19 3

Carried forward 63 1 4

Brought forward	12	19	3	63	1	4
Collection after Public Meeting.....	2	0	9			
	15	0	0			
Less Expenses.....	2	8	0			
				12	12	0
Stafford Association.—Rev. J. Chalmers.						
Collection after Sermon by Rev. J. D. Pearson.....	6	0	0			
Collected by Miss F. — Mrs. M.	1	16	10			
	0	15	10			
By sale of Pincushions, &c., made by the Young Ladies in Mrs. Carter's School	1	11	6			
				10	4	2
Shelton Association.—Hope Chapel.—Rev. S. Jackson.						
Subscriptions.....	2	1	0			
Miss M. Bennett ...	5	11	6			
— Hammersley...	3	3	10			
— Hadley.....	1	2	0			
— Barlow.....	0	12	2			
Collection after Sermon by Rev. J. D. Pearson.....	6	6	6			
				18	17	0
Carried forward...	94	14	6			

Brought forward	94	14	6	
Hanley.—Tabernacle.—Rev. R. W. Newland.				
Collection after the Public Meeting	9	9	7	
Burslem.—Rev. J. Conder.				
Collection after Sermon by Rev. J. D. Pearson.....	1	1	9	
Wesleyan Chapel, Collection after Sermon by Rev. J. Campbell,.....	5	5	3	
			<hr/>	6 7 0
Lane End Wesleyan Chapel, Collection after a Sermon by Rev. J. D. Pearson	3	0	0	
	113	11	1	
Less Expenses	12	10	8	
			<hr/>	101 0 5
Worcester.—Lady Huntingdon's Chapel.—Contributions, per Rev. E. Lake	10	0	0	
North Britain.—St. Andrew's College, Missionary Society, by Mr. Adam	2	0	0	
Glasgow.—Anonymous, by W. M'Gavin, Esq.	2	0	0	
Greenock and Port Glasgow.—West Renfrewshire Bible Society.—To be applied towards the Translating, Printing, and Circulating, of the Holy Scriptures	10	0	0	

Widows and Orphans Fund.

Warwickshire, &c. Auxiliary Society, Birmingham.—Ebenezer Chapel.—Rev. T. East.			
Mrs. Glover.....	50	0	0
Miss Mansfield.....	10	0	0

The Thanks of the Directors are presented to the following, viz. :—

To "A Female Friend," per Mr. R. Thomas, for a Box of Sunday School Rewards.—Mrs. Sherring, for a Parcel of Books.—E. D. for ditto.—The Misses Jarrold, for a Box of Pincushions, Bags, &c. for Native Schools in India.—To Mr. Grant, Mesdames Green, Gray, Sherring. A Friend, and T. L., for 539 Nos. of the Evangelical Magazine, &c. &c.

By The Gentleman, the initials of whose name are R. F., who a few weeks since, sent a letter to the "Secretaries of the Missionary Society," in which he proposes to contribute a sum of Money, either for the promotion of Schools among the Chinese, or in aid of the Chinese Press, is respectfully informed, that if he will be so good as to favour the Secretaries with his full address, they will be happy immediately to return an Answer to his inquiries.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

OCTOBER, 1826.

MEMOIR OF THE LATE REV. JONATHAN TOOTHIL,
OF HOPTON, YORKSHIRE.

THE following Memoir is extracted from Dr. Boothroyd's interesting discourse on the death of Mr. TOOTHIL, and is, with the Doctor's permission, laid before our numerous readers.

It was not his privilege to spring from the wealthy or honourable of this world. He was the son of parents who earned their bread in the sweat of their brow; but they were both eminent for their seriousness and piety. The family derived their surname from the place where they dwelt, and which once probably belonged to them, called Toothil, not far from Brighouse. One branch of this family removed into the parish of Howorth, and in the reign of Charles the Second became hearers of that laborious, useful, much-esteemed, but much-persecuted ejected minister of Christ, Oliver Heywood, at Northowram. The names of his parents were Jonathan and Martha Toothil; the maiden name of his mother was Demby. They usually attended the ministry of Mr. Wainman, of Bingley, a zealous and successful preacher, a holy and remarkably devoted man. The mother of Mr. T. was a Mary in her love to the

Saviour, and a Martha in her domestic concerns. Next to the Bible, her favourite author was "Gurnall's Christian Amour." She was soon ripe for a better world, and taken to it, dying in three days after his birth. She was in a state of high spiritual enjoyment, and saw, or thought she saw, three glorious beings sent to be her conductors, and said, she must go with them. Her husband raising her a little in bed, she said, "Farewell; take care of my child," and instantly expired.

As soon as circumstances permitted, the motherless babe was taken to Bingley, and baptized by Mr. Wainman; and what was singular, another motherless child was on the same day dedicated to God in the same ordinance. The worthy minister was deeply affected, and while administering the ordinance could not refrain from tears; and he spoke on the occasion in such a manner as to move and melt into tears the whole congregation. During his first year, he was committed to the care of three nurses, one of whom died, the second became sick, and was obliged to part with him, and the third was the

mother of his beloved and justly honoured wife. His third nurse had been the intimate companion of his mother, prior to marriage; and having been delivered of a daughter, and hearing of the distressing situation of her late friend's child, prevailed on her husband to permit her to fetch and suckle him, until his father could find another nurse. Having got possession, she would not part with the infant, but continued to nurse him with her own daughter, until both were weaned. "Who," he was accustomed to say, "could have foreseen that her daughter was destined to be my future wife? So that we were suckled at the same breast, rocked in the same cradle, and slept in the same bed; and after having lived a long life, happy in each other, we shall most probably be interred in the same grave." This has now been realized.

After being weaned, he was removed to his grandfather's, who was a considerable farmer; and as he grew up he was employed in the business of the farm. He had a strong constitution, and addicted to all kinds of rural exercises and sports, excelling in feats of strength those of his years. "At this period," he says, "I was like the wild ass's colt." Yet he was mercifully preserved from gross sins, and regularly attended on the ministry of the word, at Bingley. He had been induced to break the Sabbath by the persuasion of some companions, but afterwards his conscience so accused him, that he wept and trembled, fearing the earth would open and swallow him up. He made many resolutions against his sins; but as they were made in his own strength, they were either forgotten or broken. He often prayed, but it was rather to an unknown God, than to God as revealed in the Scriptures. He thought it right to worship him through the medium of his works, and especially of the moon, when

walking in her brightness. On reading the books of Moses he conceived himself bound to erect an altar, and invoke God's holy name; but was at a loss what sacrifice to offer. These were the first efforts of his awakened mind, and clearly show how ignorant he was of the nature of religion. He continued his attendance on the Gospel, and sometimes heard the Methodists, but without any profit. He spent the afternoon of his Sabbaths for some time, either in a deserted barn, or in the midst of a wood, reading and praying; and though in a most bewildered state of mind, yet was sometimes in such raptures, as to have no fear of dying. On one occasion, a dreadful thunder-storm coming on, he sat on a style undismayed, and thought if he should be killed, he should be caught up to heaven like Elijah.

In this manner he proceeded, endeavouring to work out and establish a righteousness of his own; but taking up a volume of Whitfield's Sermons, a passage struck his eye, "But wilt thou know, O vain man, that repentance, as well as pardon, is the gift of God." This shook his self-confidence; and his depravity began to appear in his indifference to secret prayer, and in returning to various follies and sins. He was, however, preserved from open profanity. Hearing the excellent clergyman, Mr. Grimshaw, preach, who mentioned in the course of his discourse, the case of a man, who had been in a backsliding state for a year, when it pleased God to restore him; this led our departed friend to pray to God to restore him in like manner. And his prayer was heard; for his grandfather dying, he returned to his father's house, who, as well as his step-mother, was a member of the church at Kippen, under the pastoral care of the late Rev. Timothy Priestley. God owned the ministry of this man at that place

in a remarkable manner; and by his plain and faithful statement of evangelical truth, our young hearer was delivered from his mistakes in sentiment, and aroused to repent of his sins and backsliding. He preached from Matt. v. 13. Having shown how Christians are the salt of the earth, he noticed what was meant by losing its savour; that it meant those who have backslidden from God, "and if any such are present here this morning, I warn you," said he, "lest you backslide into hell." This sentence went like an arrow to his heart. He was persuaded that the speaker knew his state and past conduct, and intended what he said for him; yet could not conjecture who had told him. He did not then know, "that the word of God is quick and powerful, and a discernor of the thoughts and intents of the heart." Deeply impressed he returned home, and taking up Dr. Watts's Hymn Book, he read the 20th, book 2nd, which applied to his state of mind, except the three last verses. He then read the 53rd of Isaiah, and the account of the Redeemer's sufferings contained in the Evangelists, as the best explanation of the prophet, and retired for the purpose of prayer; but found his mind so agitated with conflicting emotions, that the only thing he could do, was rather to sigh and groan than to pray. He went to bed at the usual hour, but sleep departed from him; and he was full of tossing to and fro, and in such agonies of mind, and such misery, from a sense of his guilt, that the pains of hell seemed to have seized him. He recollected and applied to himself the case of Esau, who found no place for repentance, though he sought it carefully with tears. Also the following awful passages of Holy Writ, Heb. vi. 4—6; Heb. x, 26, 27; 2 Peter ii. 21. These texts so overwhelmed him, as nearly to unfit him for bodily labour the next day. At the close of

it he withdrew to an adjacent wood, threw himself on the ground, and wept and made supplication to the Lord. This burst of penitential sorrow mitigated his anguish; and the thought occurred, "That if the Lord should pardon all his sins, and his great sin in backsliding from him, then would it appear that God was determined to save him." From this period he forsook his former associates, and chose for his friends such as feared God. He omitted no opportunities for private and social prayer; and in the strictest manner kept holy the Sabbath, spending its hours in the various duties God has enjoined. Constantly perusing his Bible, the promises respecting the return of backsliders, and passages treating of the riches of divine grace to the chief of sinners, became familiar to him. He soon understood the leading doctrines of grace; and the blood and righteousness of Jesus became the foundation of his hope. His name, his day, his word, and ordinances were all precious; and his people he esteemed the excellent of the earth.

The reality of his conversion appeared in his readiness to take up and bear any cross for the sake of his Saviour. His former companions, when their entreaties failed to induce him to join in their follies, tried what ridicule and abuse could effect, insinuating that he had become righteous over much. But none of these things moved him; and he had the happiness to see many of his companions in sin converted to God, join the church, and in their whole life adorn their profession, and die happy.

Two things generally perplex young converts—the sovereignty of God in the exercise of his grace, and the remaining depravity of the heart. On these subjects he was perplexed; but conversing with one better instructed in the kingdom of God, his mind, as to the first, was relieved. Two portions of Scripture,

were considered, viz. John x. 16, xi. 52. He perceived that sinners were called, not according to their works, but according to God's purpose and grace. From this time to the close of his life, he maintained this doctrine. But the other difficulty still tried him. In the warmth of his first love, he imagined he should have nothing to do but to sing the praises of Divine grace, while he pursued the path to heaven. He soon found that his expectations were unfounded, and that a body of sin, as anger, and other unruly passions, existed and worked within him. This led him to doubt his conversion. God was, however, gracious to him, and by a discourse which he heard at Bradford, from Gal. v. 17, he was delivered from this snare. The preacher showed that this inward conflict was an evidence of spiritual life; and that finally depravity would be subdued; illustrating his remark from the words in Gen. xxv. 23.

After having been trained in the school of experience, and tasted that God is gracious, he felt a desire to be employed in the work of the ministry. He sometimes, indeed, regarded the desire he felt as a delusion of his mind, or a temptation of the enemy, and even strove to suppress it, but could not. He tried his talents by composing and writing discourses on select passages: and these efforts must have tended to his own improvement.

While his mind was thus exercised, his pastor invited some young men to meet at his house on the evening of the Sabbath, that he might learn what effect the Gospel had had upon their hearts; and when they appeared sensible of their sins, and seeking mercy, he encouraged them. He sent a special invitation to our friend to visit him with the rest, but though he complied, he said nothing until the other young men had departed. He then opened his mind to his pastor, and related all

that he had experienced. He abode with him that night, which was chiefly spent in religious conversation; and having breakfasted and prayed together next morning, when thanking him for his kindness, and about to depart, his pastor called him back and said, "Jonathan, have you had any thoughts of being a minister?" Struck with the question, he answered that he had. "Then," replied he, "You must go to the Academy at Heckmondwike, Mr. Scott having written to me to look for a serious young man in my congregation, as there is a vacancy for one student." "Now," said he, "will you go?" He replied, "If it depend on my willingness, I can with Rebecca, in another case, say, I will go."

On examining his motives for entering on such a work, he found nothing to condemn him, and various promises were applied for his encouragement. He concluded that the thing proceeded from the Lord. The prospect of the ministry became, however, a temptation to him; and occasioned the inward working of self-complacency and pride. This was succeeded by the loss of his spiritual enjoyments, and a lifeless frame of mind; so that he almost gave up the thought of the ministry. But his pastor, after having preached, asked him, "What preparation he was making for the Academy?" He replied, "None. My mind," added he, "has been so much impressed with the solemnity and importance of the work, on the one hand, and my own unworthiness and unfitness, on the other, that I must beg leave to retract my promise, and totally decline going. To be a plain useful Christian, and take care of my own soul, has been of late my ultimate wish, rather than to have the charge of the souls of others." "Oh," said he, "you are now in a right frame for going; the less of man, the more of God. I am glad that your wings are clipped. I have

written to the tutor on your behalf—the time of admission is near, and he will expect you.” This address aroused his mind, and near the close of his days, he said, “I again put my hand to the plough, and have hitherto never looked back.”

On his admission to the Academy, with few resources he had new difficulties to encounter, but by prudence they were surmounted.

In the beginning of the last century, there was little evangelical knowledge or preaching, either within or without the pale of the Established Church. The clergy were men of the world, lovers of pleasure rather than lovers of God; and the Presbyterians had lost the spirit and piety of their ancestors, and in most of their pulpits another gospel was preached. The consequence was, that gross spiritual darkness covered the people. The West-Riding of this county was in this state; but it pleased God to raise up Whitfield, and the Wesleys, and some other able and powerful preachers in and out of the Established Church, and by their labours a happy moral change was effected. While Whitfield, like the angel in the apocalyptic vision, flew from city to city, preaching the everlasting Gospel, and delighting and impressing the minds of congregated thousands by his overpowering and divine eloquence, a Venn was labouring at Huddersfield with unusual acceptance and success, and a Grimshaw in like manner at Howorth. The Academy established at Heckmondwike by some opulent and zealous Christians in the metropolis, for the education of serious men for the ministry, soon became a blessing to the surrounding district. These sons of the prophets went forth in the power of the spirit, and the word of the Lord had free course and was glorified. They were ready to fill the pulpits vacant by death, or the removal of pastors to other places; and in many instances

they laid the foundation of new churches, which have continued to prosper to this day.

The Dissenting interest at Hopton was at this time low and small; but there were a few valuable and excellent disciples among them. Our friend considered, that before he would settle at such a place as this, the building small, the hearers few, the yard overgrown with grass, he should be induced to preach about like a Methodist as long as he lived. The minister of this place was a Mr. Pratman, but he had gone as a candidate to another place in the north. The people applied to the Academy for a supply, and the second Sabbath Mr. Toothil went. They were so pleased with his services, as to engage him to supply until Mr. Pratman's return, or during the vacation. To this he consented, and he no sooner began his ministry, than great attention was excited, and the number of hearers increased. Mr. Pratman resigning his charge, he succeeded, on the unanimous invitation of the people. He was induced to settle among them, not for the salary they could raise, but from the prospect of usefulness. He lived in peace and harmony with his people, and the pleasure of the Lord prospered in his hand.

On having settled among them, and becoming acquainted with them, he was fully satisfied with the vineyard allotted him to cultivate.

“I admired the people,” said he; “I admired the place and every thing about it; and after a residence of 57 years, I have never seen the place, in town or country, which I should prefer to it. Indeed it has been to me an earthly paradise. I could almost adopt the language of Queen Mary respecting Calais, which formerly belonged to England, who said, ‘If I be dissected, you will find Calais written upon my heart.’”

Thus endeared to him was this very place which had before appeared so uninviting and unpromising. When we are in that situa-

tion for which our taste and talents are adapted, whatever or wherever it may be, there we may enjoy peace and the presence of our God.

Near the time of his settling at Hopton, Mr. Venn found it necessary to resign the church at Huddersfield; and as he was succeeded by one of different sentiments, numbers of his converts regularly went to Hopton, and continued to attend on Mr. Toothil's ministry, until the new Independent meeting was erected at Highfield. During this period, his congregation was more than the place could comfortably contain; and he mentions those days as some of the most happy. The spirit of prayer, seriousness, and piety, prevailed in a high degree.

The incidents in the life of our friend were but what are common, and indeed very few. Having but one daughter, who survives both her honoured parents, he was not exercised with those family trials, those domestic bereavements, which many are called to experience. And as the wife of his youth was continued to him until within little more than a year of his own departure,* when the finer sensibilities of nature were gone, he never felt the pang which many have felt, when the desire of their eyes is taken away with a stroke, and in the midst of their days. His time passed away in the discharge of domestic and pastoral duties, like a gentle current, unruffled by winds and tempests. Enjoying a vigorous and athletic frame, he was almost a stranger to pain or disease, until age had worn him down.

He possessed a strong and vigorous mind as well as body. His understanding was clear—his judgment solid—his imagination excursive—and his memory tenacious and faithful. What he read he made his own. He had studied ancient and modern

history, and that of his own country in particular. In Divinity he was well versed; and his favourite commentators were Henry and Guise. His Bible was his treasure, and its incidents and language were most familiar to him. In his conversation every one might perceive his uncommon acquaintance with the Holy Scriptures. As he had a taste for poetry, he relished the sublime language of the prophets; and frequently perused Young, whose *Night Thoughts* he often quoted with great pertinency.

In the devotional part of worship he was humble, spiritual, and fervent. His requests and praises were often expressed in the simple but appropriate terms of Scripture. He appeared before God as one conscious of his own unworthiness, and pleaded for mercy as one who felt his need of it, and as one that was concerned that others might obtain it. He was a wise and powerful intercessor for his friends in their troubles; and not less so for the church in general, and for its increase at home and abroad. Nor did he pray only for this, but encouraged, by his example, the great Missionary cause.

As a preacher, he copied after no one, studied no rules of rhetoric or oratory—he had a manner and style peculiarly his own. He entered into no subtle disquisitions, nor attempted to shine either by the graces of diction, or by the force of long refined argumentation. His discourses were plain statements of divine truth, supported by appropriate quotations, and applied to experience and practice.

In his intercourse with his brethren in the ministry, he was pleasant and cheerful, as well as serious and instructive.

He twice visited the metropolis, and preached in most of the largest places among the Independents, and in the chapels of Moorfields, Tottenham-court, and Surrey, with great

* She died April 14, 1825.

acceptance. In the last-mentioned place, when he had read his text and come to his division, he observed, that they must not be surprised if he should occasionally wander from the line marked out; but if he was not misinformed, they were not unaccustomed to this. This stroke so pleased the venerable pastor, in connexion with the spiritual excellent discourse Mr. Toothil delivered, that at the close he rose, and said, this wandering preacher would again occupy that pulpit on such a night; but Mr. Toothil was obliged to state he could not, as he was engaged to preach elsewhere on that evening.

Among his own people Mr. Toothil was highly respected and beloved. He had the art of securing those who once became his friends. To the younger part of his flock he paid considerable attention; and when he perceived they became attentive hearers, he occasionally wrote to them, stating the most important truths, and putting questions on Christian experience, which he requested them candidly to answer. In this manner he elicited what they knew and experienced of the power of the Gospel.

Mr. Toothil never appeared before the public as an author but once. His venerable tutor, Mr. Scott, having appointed him to preach his funeral sermon, and ordered it to be printed, from gratitude and esteem he complied; and this Discourse, founded on Hab. iii. 17, contains the character of his mind, and may be regarded as a specimen of his style of preaching.

Mr. Toothil was always an early riser, and spent the morning in reading, meditation, and prayer. In his habits he was frugal and unexpensive. He did not live for the sole end of eating and drinking, as they do whose God is their belly; but he took what nature required with thankfulness and moderation. Hence he was enabled to save more

than many of his brethren, whose more expensive habits render their larger incomes scarcely sufficient.

Thus lived our respected father and friend, exemplifying in his general deportment the influence of the grace of God. In his affliction, and under paroxysms of strong pain, he was patient and resigned. Though he passed many restless nights, he observed—

“That while he lay for hours sleepless, he could meditate on the promises, and had often such views of the person and work of the Lord Jesus, as not only took away the fear of death, but filled him with delight. I have no fear with regard to passing Jordan,” said he, “but I long for more of the grapes of Eshcol,”

He said,

“I thank my God for having kept me for more than sixty years from being a disgrace to the religion I have professed. I have feared no evil so much as this; martyrdom itself would have been nothing compared to it.”

On another occasion he observed:

“There is something awful in the bare possibility of having directed sinners to the foundation laid in Zion, and not building upon it myself; but my hopes far more than counterbalance my fears. I can find no rest for my body, but I can for my soul, in the invitation, ‘Come unto me all ye that labour, and are heavy laden, and I will give you rest.’”

In the same pious, believing manner, he said,

“How deplorable would be my condition now, without the consolations of religion. Death, that brings terror to many, is to me the harbinger of liberty, of light, and of eternal life. ‘Now testest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.’”

A week or two before his death, he often repeated the following verse:

“Jerusalem, my happy home,
O how I long for thee;
Then will my sorrows have an end,
When once thy joys I see.”

A few days before his end, he said:

“Precious Saviour, I want more acquaintance with thee, more conformity unto thee,

I shall be like thee, when I see thee as thou art."

The last time he requested to have reading and prayer, he said :

"We must begin with prayer—go on with prayer—and with prayer. Pray without ceasing."

After a fainting fit, he said in a most impressive manner,

"Into thy hands I commit my spirit; thou hast redeemed me, O Lord God of truth. Lord Jesus receive my spirit. He will receive me. There may be great and sore afflictions, but no condemnation."

Thus lived, and thus died, this monument of mercy and free grace; for he could and did adopt experimentally the apostle's words, "By the grace of God I am what I am." In giving some account of his experience, and call to the ministry, he did it that men might see, admire, and praise, the love and kindness of God.

"Then in the history of my age,
When men review my days,
They'll read thy love in every page,
In every line thy praise."

ROWLANDIANA.

NO. V.

"DEAF adders have been charmed by the Word, and captivated by its enchantment. Their ears have been unstopped—their hearts have been opened, and the music of the Gospel has thrilled through their joints and marrow. Now there are no songs like the songs of Zion. Now there is no pleasure like that of religion. The flint is turned into flesh—the tumultuous sea is hushed into a calm—and the mountains of Gilboa are clothed with herbs and flowers, where a little before there was not a green blade to be seen. See the mighty change that grace effects in the human heart! It converts Zaccheus, the rapacious tax-gatherer, into a restorer of what he had unjustly gotten, and a merciful reliever of the distressed and needy. It tames the furious, persecuting Saul, and makes him gentle as a lamb. It reduces Felix to such anguish of mind,

that he trembles like an aspen leaf. It disposes Peter to leave his nets, and enables him to catch thousands of souls in the net of the Gospel. Behold! the world is converted to the faith, not by the magicians of Egypt, but by the outcasts of Judea. 'The words of fishermen are read,' saith Austin, 'and learned orators yield them the palm of victory.' They who are taken from the oar, confute philosophers, overthrow the strong holds of idolatry, and plant Christianity on its ruins. They could with truth assert, what in the Roman emperor was mere arrogance and gasconade—"*Veni, vidi, vinci*"—I came, I saw, I conquered; for they overcame as many nations as they saw, not with the edge of the sword, but with the sword of the Spirit. What hath befallen you, O sinners! that you forsake your sinful courses, and abhor those wicked practices in which you once took the greatest delight? Why do you flee like trembling hinds, and quake at the voice of a man?—Verily, the finger of God hath done this!

"If the cedars fall, let the fig-trees tremble—they may be rooted up by the same tempest. Though the cloud may be gathering at a distance, yet it may break over our heads. The sword that hath drank the blood of yonder people, may possibly not be satisfied till it hath been glutted with ours also. When the next house is on fire, shall I unconcernedly warm myself at its flames? May not a spark fly from it and catch my roof? Let Nero sing while Rome is burning; but let the losses of others be an admonition to us. Happy is the man who learns instruction from the corrections of others, and provides for his own safety when he sees the judgments of God hovering around him!

"Afflictions have often been productive of great good to the wicked, and always have a tendency to drive believers nearer to God. Manasseh and Nebuchadnezzar had reason to thank God for those mercies, in disguise, which were the instruments of their conversion. Did success invariably attend our undertakings, and were we always strangers to sickness of body and anxiety of mind, what vain creatures should we be! How should we wander, like blazing comets, from our centre of rest, and diffuse our baneful influence far and wide! When Alexander sup-

poses himself to be great, great is the flattery which reigns in his court. This twists round his heart, and ascribes immortality to him, calling him a God! As it is easy to prevail upon us to think of ourselves more highly than we ought, and to set a greater value upon outward marks of distinction than they really deserve, so Alexander greedily swallowed the delicious bait, and never discovered his error till he groaned in the midst of the poisonous draught, and was carried out of the fatal feast half dead. Then he knew that he was a man—a mortal man. Behold! how much better had adversity been than such prosperity! The poor are not liable to such extravagant adulation. In them, therefore, the bubble of pride cannot be blown to so great a size. It cannot be full tide in the mind when the possessions are low; and when the breasts of the world are embittered, who can suck vanity out of them? What renders home more pleasant to us than being exercised with difficulties, or involved in dangers while abroad? If it were not for the frost and cold of winter, we should not be so glad to see the return of summer. It was when the prodigal was feeding on husks that he thought best of his father's house. When do our souls pant the least after our eternal home? Alas! it is when we are clothed in purple—when pride rustles in silk, or is adorned with needlework—when riches flow in upon us, and descend like rain into a fleece—when honour smiles upon us, and every thing we take in hand succeeds. Oh! success without grace, is the greatest curse that can befall us. Ephraim, unaccustomed to the yoke, lifts up his heel against heaven; but Israel, when smitten and slain, returned and sought early after God. David's most melodious sonnets were indited in his sorest troubles, and amidst floods of tears; wherefore, saith he, 'It is good for me that I have been afflicted!'"

LETTER TO THE MEMBERS OF A PRAYER-MEETING.

SIR,

THE accompanying remarks were addressed, a few months ago, to a few pious individuals, who, for some years past, have been in the habit of holding

a weekly meeting for prayer and Christian fellowship. The subject to which they relate—"The Necessity of Prayer, considered as connected with the prosperity of the believer individually, and with that of the church generally"—is, confessedly, of the highest importance, and particularly so in the present day, when so much is said, and so much is done, for the extension of the Redeemer's kingdom. The deep conviction of this, Sir, is the *only* apology that I, as one devoted to the cause of Christ, have to offer for venturing to transmit these remarks for your perusal, in the hope that you may deem them deserving of a place in your valuable and widely circulated publication. Praying for the peace of Jerusalem,

I am, Rev. Sir,

Your humble servant,

Edin. Aug. 15,
1826.

J. C.

MY BELOVED CHRISTIAN FRIENDS,

May grace, and mercy, and peace, be abundantly manifested unto you, to the end ye may be settled and established in the faith, the hope, and the comfort of the Gospel! As a Christian friend—one who hopes that he has, in common with you, tasted that the Lord is gracious—I rejoice to hear of your profession of the Gospel, and am anxious to stir you up to run with greater alacrity and vigour the race which is set before you. This, also, I consider as a privilege on *my* part. It is a privilege, however, which, like many others connected with my dear native island, I am not long to enjoy. The day is not far distant when a wide expanse of waters must lie between us, and when I must think of you only as of those who, while my dwelling is in some solitary wilderness, are pursuing their way to heaven, amidst all the privileges and endearments of their earthly home; yet as of those, also, with whom, when their work and mine is done, I hope to spend a blessed eternity. In the prospect of all this, my heart is filled with affection towards you; and I feel as if anxious to draw still closer that tie which binds us together as the professed followers of Him who said to his disciples—"Love one another." So true is it, that "he who loveth Him that begat, loveth him also that is begotten of him."

Your little meeting has been long

with me an object of tenderest solicitude. But while you sit with safety under your own vine, without any to make you afraid; while with joy ye draw water out of this little well of salvation, which the Lord has opened for you in the wilderness, you are not, I trust, unmindful of those millions of your fellow-men, who are perishing for lack of knowledge. They who love Jesus, love the interest of Jesus; and they who love his interest, cannot cease to labour, and especially to *pray*, for its universal extension.

The kingdom of the Saviour is as yet confined within narrow limits; but a day, my dear friends, a blessed day of forth-breaking on the right hand and on the left, is awaiting it. Other sheep the good Shepherd has; them also he must bring, that there may be one fold as there is one Shepherd. The speedy accomplishment of this is, I hope, the subject of your mutual, your earnest, your unceasing supplications.

Of such high importance, indeed, is prayer, when viewed in connexion with the prosperity of the individual believer, and with that of the church in general, that I shall here take the liberty of particularly directing your attention to this interesting topic.

In the Christian life, the importance of prayer is so generally allowed, that for any one to speak of a *prayerless Christian*, would only be to expose himself to general derision, for what would at once appear to all a gross contradiction in terms. As easily might the body of a believer in Christ live without food, as his soul without prayer. So essential, indeed, is the constant practice of this duty to the spiritual life and character of a follower of the Redeemer, that that man's Christianity may be fairly and justly questioned, who can contentedly live in the daily habitual neglect of it. While it is the Christian's perpetual acknowledgment, it is also his perpetual remembrancer of his daily, his hourly dependence on divine grace and mercy throughout his earthly pilgrimage. It brings consolation in distress; strength in weakness; light in darkness; support in the hour of trial and temptation. It enters into every duty, and into every privilege of the Christian's life, preparing him for the right discharge of the one, and for the advantageous improvement of the other; and consti-

tutes the very element in which he breathes.

There is, perhaps, no part of our blessed Lord's example which appears in so interesting a light as that of his devotion. He prayed in the wilderness—he prayed in the garden—he rose up a great while before day, and went out to a solitary place, and there prayed—he went up into a mountain and continued *all night in prayer* to God. How strikingly does this illustrate, in one point of view, that injunction of the Apostle—"Pray without ceasing."

Now, though the example of the Saviour gives to the duty of prayer, as it does to every other Christian duty, an importance of the highest description, yet the very circumstances in which believers are placed in the present world, render the unceasing performance of it absolutely necessary. From the remainders of depravity which are, more or less, to be found in every renewed soul, arise numberless sins and short-comings. For the remission of these, the Christian requires to come daily in the exercise of *prayer* as well as of faith, to the fountain which has been opened for his cleansing. He is continually exposed, also, to enemies numerous, subtle, and powerful, against whom he is commanded not merely to use the shield of faith, but to *pray always*, with all prayer and supplication in the Spirit, and to watch thereunto with thanksgiving. The *afflictions* and the *necessities* of believers return without ceasing. Every new day brings new wants; and every new duty calls for new strength. "Bodily sickness and pain; inward grief and anguish; the unkindnesses of friends; the abuses of enemies; the disappointments of the world;" all these call for *fervent, unwearied, unceasing prayer*.

I do not say, however, that the mere performance of this or of any other duty will make any man a Christian; but this much I must say (and while I do so, your consciences, my beloved friends, bear witness that I speak truth) that *if we be Christians*, it is impossible that we should live in the *partial*, much less the *habitual* neglect of it. While this brings an awful charge against all such as neither in the closet nor in the family attend to this duty, it also furnishes us with a reason why the people of God are so

frequently found, and take so much delight, in the discharge of it. That they have done, and still do so, will not be questioned. In the days of Malachi, when iniquity was abounding amongst the Jews to an almost incredible extent, and the love of many was, no doubt, waxing cold, "they who feared the Lord spoke often one to another." In Ezek. chap. ix. we are informed, that before the destroying angel was permitted to inflict the vengeance of the Almighty on the wicked of the land, another angel (so watchful is the Lord over his own people) was commanded to go forth and mark out for deliverance those who *sighed* and *cried* for the abominations which were committed in the midst of it. So characteristic was *prayer* of the followers of Christ in the early periods of the New Testament dispensation, that they were frequently denominated, "Those who called on the name of the Lord."

Permit us now, my beloved friends, to urge on you not merely the conscientious performance of the duty of *prayer*, but especially the cherishing of that *spirit*—that *breathing* and *panting* of the soul after God, in which its real nature consists. That all of you make conscience of this duty, I have every reason to believe. You retire regularly to your closets. You lay on the altar your morning and evening sacrifices. But is the closet never lonely? Are these seasons never unwelcome? And why is it thus with you? Ye, perhaps, regard prayer more in the light of a *duty* than of a *privilege*. O endeavour to obtain more of its spirit. Let it be more the constant *habit* of your souls. In private open your hearts fully and freely before God. In your daily occupations—in your intercourse with society, let your souls rise in frequent, earnest breathings to the throne of grace. When perplexed with fears and doubts, lift up your hearts to the Lord. When beset with temptations, lift up your heart to the Lord. When struggling with difficulties and trials, lift up your heart to the Lord. When sensible of an aversion to the duty itself, let this be an argument with you for the immediate performance of it. Spiritual declension is never more certain than when prayer becomes a burden, and never more effectually removed than by immediate, frequent recourse to the throne

of grace. O endeavour, then, to abide continually beneath the shadow of the Almighty. Forget not, that between a praying spirit and your own spiritual prosperity, an inseparable connexion exists. Seek the Lord in this spirit; wait on the Lord in this spirit; then shall your peace abound like the waves of the sea.

I shall now consider prayers as connected with the prosperity of the church in general.

If there be one thing more wanting than another, in all that is at present doing for the prosperity of the Redeemer's kingdom, at home and abroad, I believe it to be an *earnest, wrestling spirit of believing prayer*. So intimately, so *inseparably* connected is such a spirit with the prosperity of this kingdom, that, without exception, every instance of success with which it has been favoured, whether in these or in former times, may be fairly traced to an answer granted to the voice of *believing prayer*.

When the proud Assyrian invaded, the second time, the land of Judea, in the days of Hezekiah, the king, the afflicted monarch carried the impious letter of that haughty blasphemer to the temple, and spread it before the Lord; and, by prayer and supplication, obtained what the swords of his armed men never could have accomplished without it. When he was brought thus to feel his dependance on the arm of Jehovah, and thus to present his prayers before him for the deliverance of himself and of his people, the prophet was commissioned to say to him—"Thus saith the Lord, wherever thou hast prayed unto me against Sennacherib," not "because thou hast sent forth thine armies and marshalled against him thy great men, and thy strong men," but "Whereas thou hast *prayed* unto me against Sennacherib, therefore he shall not come into this city."

When the time drew near that the children of Israel were to be delivered from their captivity in the land of Chaldaea, the Lord stirred up the spirit of Daniel to *pray* to him for this very deliverance. When the apostles of our Lord were employed, after his ascension, in propagating his Gospel in Judea and in the neighbouring countries, they are said to have given themselves to the ministry of the word and

to *prayer*. And, as if to *magnify* the power of prayer, the very promise of the kingdom is conveyed to the Redeemer himself, in connexion with his own supplications—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Now these, and many other instances which might be adduced, certainly place this subject in a very important light, and fully warrant us to draw the inference, that "God has established it as a principle in his dealings towards the church, that the *prayers* of his people shall ever be connected with the bestowment of his blessings."

The most important events that have transpired in every missionary enterprise, fully corroborate the truth of this statement. Whether we look to what has been done in Greenland, in North America, in the East and West Indies, or in the South Sea Islands, we *invariably* find, that, previous to that success which has so signalized the efforts of Missionaries in these different parts of the world, a spirit of earnest, ceaseless prayer, was, by crosses and disappointments, awakened in their bosoms; and, doubtless, it was in answer to the fervent breathings of this spirit, that success eventually crowned their labours.

In further confirmation of the existence of this principle, I might allude to the lives and the labours of many great men, who have, in modern times, lived in this and other countries. I might speak of Luther and Frank in Germany; of Whitfield and Wesley in England; of Knox and Wishart in Scotland; and of Edwards and Elliot, Mayhew and Brainard, in America. Than the labours of these eminent servants of the Lord, the labours of none have been more abundantly blessed, since apostolic times; and than these men themselves, none have ever been more distinguished for a spirit of unwearied supplication. All of them may be denominated—"Men of prayer."

Now, if we are able thus to trace the *success* of missionary enterprise to the prayers of God's people for Divine aid, to what shall we trace the failure, with which the friends of this good cause have been so often visited? This is done, sometimes, to the smallness of their funds; sometimes to the fewness of their Missionaries and sometimes

to a want of prudence and of energy on the part of those who are more immediately entrusted with the interests of the work. To all these things it may, I doubt not, be traced as to second *causes*; but that which I believe to be the great cause of the whole, is, a want of *holy wrestling with God* for the outpouring of the Spirit. Only let this principle be properly cherished, and put into proper operation, then will our contributions become more liberal; our Missionaries more numerous; our efforts more steady and energetic; and the extent of our success more consistent with the extent of our exertions.

Let it not be thought, however, that I wish to assign to prayer a place to which it has no title. I speak of it as a means, and as a means *only*, which the Great Head of the Church has appointed, among others, for carrying into effect the evangelization of the world. It is, nevertheless, a means of *primary* importance; a means which *cannot* be dispensed with; for if prayer without exertion be enthusiasm, surely exertion without prayer is presumption.

J. C.

A FRAGMENT.

ALTHOUGH I have made a profession of religion several years, and have not been, I trust, altogether a stranger to personal examination, it was not until lately that I powerfully felt myself urged to make the following questions a ground for serious self-inquiry—*How far, my soul, have you followed the Scriptures in your views of, and conduct towards, the faithful ministers of the Gospel?* The question was no sooner framed, than I began to wonder that I had very seldom heard any thing on such a subject distinctly urged from the pulpit. I now plainly see, that the omission could not be because the Scriptures are silent upon it, but that it probably arises from diffidence in those men of God as to what might require them to speak of themselves.

But I will now candidly state the admissions which, as I pursued the inquiry, I was compelled to make.

1. That I am infinitely indebted to the ministry and to some of the servants of the Lord Jesus in the ministry, for my first convictions of the importance of religion, and for the hap-

piness I have since known in the ways of God." Rom. x. 15.

2. That I have not been so respectful in my demeanour as I ought to have been towards those to whom the Scriptures require me to give "double honour." 1 Tim. v. 17.

3. That I have not been sufficiently liberal towards their support, considering the importance of their high calling, and how much more I have expended for other objects of much lower interest. 1 Cor. ix. 11.

4. That I have not sufficiently considered their discouragements, and the difficulties of their office. 2 Tim. iv. 14.

5. That, when sitting under their ministrations of God's word, I have too seldom risen to the awakening and solemn idea, that they watch for souls

as they who must give account. Heb. xiii. 17.

6. That I have not duly reflected on what their feelings must be when looking into empty pews. Heb. x. 25.

7. That I have cause to blush, that in so many instances of my personal absence from the preaching of the word, from meetings for prayer and week-evening lectures, I must have occasioned much grief to my own pastor. 2 Cor. xii. 15.

8. That I have not considered, with the seriousness it demands, that meeting which must take place between ministers and their flocks at the bar of God! 2 Cor. v. 9, 10, 11.

POETRY.

MISSIONARY HYMN.

"Let there be light!" The Godhead spake,
And through the realms of chaos brake

A bright, a glorious ray;
The startled shades of darkness fled,
As wide and wider still it spread,
Till all around was day.

"Let there be light!" The Saviour said,
As from the mansions of the dead

He rose to yonder sky;
A sudden earthquake shook the ground,
Hell heard and trembled at the sound
Which show'd salvation nigh.

"Let there be light!" The Spirit brings
The royal edict on his wings

To each benighted land;
And soon the clouds of doubt and fear
Break up, and melt, and disappear,
At his august command.

"Let there be light!" My soul, proclaim;
And shout the dear Redeemer's name

To all thy kindred round;
Tell how, to seek and save his own,
He left a bright, a heav'nly throne,
And as a man was found.

"Let there be light!" Before the gale
Ye Britons, spread the vent'rous sail,

And bear the sound abroad;
Till distant lands and isles receive
The gospel-tidings, and believe,
And bless the Son of God.

"Let there be light!" From pole to pole,
Still let the glorious message roll

Of grace and truth Divine;
Till Hermon's dew, and Sharon's rose
Support the soul 'midst Greenland's snows,
And cheer it at the Line.

"Let there be light!" That strain sublime
Shall echo loud through ev'ry clime

Of this terrestrial ball;
Till strife be love, and war be peace,
And Satan's dark delusions cease.
And CHRIST be ALL IN ALL.

H. E.

LINES

*Written on the Opening of HIGHBURY
COLLEGE, Islington, on Tuesday, Sept. 4,
1826.*

"Prodesse quam conspici."

To Thee, eternal source of light,
Of love, and purity, and might,
Our praises now ascend!
How great the debt to Thee we owe,
That Thou dost us Thy glory show,
And to our prayers attend.

Thy Church, in every age hath sought,
Those as her sons, whom God hath taught
And sent to preach his word;
Schools of the prophets blest the land
Of Israel, with the youthful band,
The servants of the Lord.

This hallow'd house we gladly greet,
O, that within its walls may meet,
Those whom the Lord shall own:
Spirit divine to them impart,
The furnish'd mind—the holy heart;
And all their studies crown!

Prepared here, may they go forth,
 "From East to West, from South to North!"
 To preach atoning blood;
 The "faithful saying" to proclaim,
 Salvation only thro' the name,
 Of Christ, the Lamb of God!

For ages may this College yield,
 Labourers to reap the harvest field;
 And make the world their sphere!
 Lord of the harvest now we pray,
 O haste the glad—the promis'd day,
 When all thy name shall fear!
 Ranelagh. R. H. SHEPHERD.

REVIEW OF RELIGIOUS PUBLICATIONS.

Some Account of the Life and Character of the late Thomas Bateman, M.D., F.L.S., Physician to the Public Dispensary, and to the Fever Institution in London. Longman. 7s. 6d.

THE object of this volume, as the author informs us, "is to show by what means a man beloved by his friends, won and held fast possession of their esteem and confidence; the methods by which he rose early in life to eminence as a physician; and the circumstances which enabled him, in the height of every advantage which he desired in this world, to take leave of all its delights with joy and thankfulness." We have great pleasure in expressing our humble conviction that the interesting object thus proposed has been, to a very pleasing extent, accomplished; and that the intelligent writer has furnished a biographical sketch abounding in just sentiment and highly instructive narrative.

The incidents of Dr. Bateman's life were of an order equally calculated to gratify the man of professional enterprise, and the devout follower of the Redeemer; they exhibit traits of mental and moral history, eminently fitted to awaken and to reward the profoundest attention. The literary and medical career of this distinguished physician affords ample proof of an intellect naturally powerful, and of a degree of diligent application and persevering industry, of which even the walks of science furnish but few examples. His social and relative character may be gathered from the remarkable circumstance, that when he went to London, at the age of nineteen, to prosecute his medical studies, "he asked his mother how often she would expect him to write to her? She replied, 'once a fortnight;' and from that time, through all the subsequent years of his absence, and in the midst of his most active engagements, he never in one instance exceeded the given period, even by a single day; the expected letter most frequently arriving two or three days within the time, closely filled with a minute detail of every thing which he thought would be interesting to his family in his studies and pursuits, and in the circumstances through which he was passing."

Like many others who have risen to eminence in various departments, his childhood exhibited no symptoms of precocity. By most, indeed, he would have been pronounced a dull boy; and had he fallen into less judicious hands, might have been lost to that society which he afterwards so greatly adorned. From his earliest infancy, however, he was accustomed to habits of unhesitating obedience, by which ultimately he triumphed over obstacles which might have proved fatal to high mental culture.

"Without early habits of obedience," observes his biographer, "a part of his childhood would have been spent to little purpose. But these habits made up, perhaps more than made up, for the want of interest and activity which for a time was observed in him." Again—"In the present case, implicit obedience was from infancy a principle. Whatsoever was directed was done, because it was directed; and therefore it was only necessary to direct it, and to take the requisite care for due time and means. What endless conflicts, how many bad passions, are prevented by this simple observance of ancient discipline. And how much more effectually are the kind affections preserved, nay, how certainly are they increased, by taking this rule, instead of appealing to the reason of a child, or trusting to his will! The prevailing fashion, it must be owned, is not much in favour of this principle. But there is room to fear, that it is so much the worse for learning, as well as morals. Learning is not to be acquired without hard work; nor good manners without discipline: and neither of these is agreeable to the natural inclinations of youth. Are our youth then to judge for themselves? The inexperienced to determine instead of the experienced? They in whom reason is only dawning to choose before those in whom it is mature? Assuredly it was not in this way that the great characters of our country have been formed. They began, and they went on, under rule; not disputing and rebelling at every step, but obeying, and that always; and by obeying it was (be it remembered by those who dislike to obey) that they became themselves 'the master minds' of the world."

These sentiments are so strikingly just

and important as to require no enforcement of ours; and we cannot help being reminded by them of certain passages in the Memoirs of the late Rev. Thomas Scott, who not only adopted the principles so ably laid down by the biographer of Dr. Bateman, but saw their happy effects in the devout piety of all his beloved children.

Dr. Bateman, it appears, opened his professional career in the metropolis, in 1801; was elected physician to the Fever Institution in 1804; and was admitted a licentiate of the Royal College of Physicians in 1805. In every situation in which Divine Providence placed him, he acquitted himself with distinguished ability and honour. Never, indeed, can his assiduity as physician to the Fever Hospital be forgotten by those who either witnessed or experienced it.

By a scrupulous economy of time, and a rigid punctuality in the fulfilment of every engagement, he succeeded in passing through a wider range of business than he could otherwise have overtaken. "It would be hardly too much," observes his memorialist, "to say that he never wasted a minute. His pen was always in his hand the moment he came down stairs in the morning; his papers and books were on the table during the short interval which elapsed before he breakfasted: and again at dinner-time, the little space that intervened between his return home and his dinner being put upon the table, was employed in the same way, unless, indeed, it was given to the organ," in which, it appears, he extremely delighted. Nor was it enough for him to walk the ordinary rounds of his professional duty; his habits were those of a decidedly literary character. To the Edinburgh Medical and Surgical Journal he largely contributed, in the shape of Dispensary Reports; and was for some time joint Editor, with Drs. Duncan and Reeve, of that valuable periodical. The Biographical Memoir of Dr. Reeve, which appeared in the eleventh volume of the work, and which displayed so much genuine feeling, came from his fertile pen. He also communicated to the world, through the same channel, a characteristic sketch of Dr. Willan. One of his last communications to the Journal was an account of the Fever Institution. He wrote also the medical articles in Dr. Rees's Cyclopædia, from the letter C inclusive (with the exception of that on the History of Medicine, which was furnished by another hand), and the medical portion of the article *Imagination*, as well as most of the professional biographies. From his literary pursuits, Dr. Bateman never relaxed, except when compelled to do so by severe indisposition; and even in those moments of languor and debility, to which he was so much accustomed, he sought relief to his drooping spirits in works of taste and imagination, from which he often derived the most exquisite pleasure,

He was most sincere and upright in his character. "In small matters, and in great, his regard to truth was strict and direct; in proof of which it can hardly be amiss to mention an instance of it which occurred when he was once at Harrowgate. On going out from his lodgings to an evening party, he told his landlady that he would be back at a particular hour. He was pressed, however, to stay longer, and the company being agreeable, a friend on returning with him, expressed some regret that he had not given way to the invitation, as he would have liked to remain. "So should I too," said Dr. Bateman, "but I had said that I would be at home at twelve o'clock, and I could not break my word, if it were to a chambermaid."

"There is only," says his biographer, "one proper object for the physician to set before him; and that is a great and very serious one—to *learn all he can, and to do all he can*, for the good and the comfort of the sick and the miserable." To this correct view of medical character Dr. Bateman rigidly adhered; and his conduct was uniformly deserving of praise. His progress to high emolument, however, was slow; but after he devoted himself so much to the study of diseases of the skin, his name soon travelled through Britain and Europe, and was speedily associated with the general confidence of the medical world. The late Emperor of Russia testified his high sense of Dr. Bateman's professional merit, by communicating to him a diamond ring of the value of one hundred guineas.

Amidst the pressure of numerous engagements, Dr. Bateman's health, always delicate, began to give way. A total derangement of the digestive system, accompanied by a gradual loss of sight, induced him, in the year 1817, to try the use of mercury, which he was soon compelled to abandon from the fatal effects which it threatened to a debilitated frame. About this time an epidemic fever began to rage in London, and nothing could dissuade him from spending in the wards of the hospital from an hour and a half to two hours, and two hours and a half, daily. This was too much for his exhausted frame; and in the beginning of February he was himself seized with fever, chiefly as the result of extreme fatigue. His health continued to decline from 1815 to 1819, when, on his way from London to Middleton, in Durham, he was suddenly taken ill, and with difficulty reached Bishop Burton, a village near Beverley, in Yorkshire, the abode of a near relation. In the spring of 1818, Dr. Bateman resigned his office as Physician to the Fever Institution, after having discharged the duties of it, with distinguished success, for fourteen years. In the summer of 1819, he left London for Yorkshire, and the further attack of illness which he suffered there determined him finally to forego all thought of returning to practice in the

metropolis, as well as to give up every official appointment. During the winter of 1819—1820, he experienced a partial revival of strength; but on the approach of the warm weather relapsed into his wonted state of languor and debility. "He passed the whole of Sunday, the 9th of April, in a state of extraordinary suffering from languor, and a variety of nervous feelings, which he always said it was impossible to describe, further than that they were inconceivably painful and distressing."

Up to this eventful period of Dr. Bateman's life, with all his intellectual accomplishments, and with all his amiable dispositions, we are compelled to look on him as a man of the world, uninfluenced by the love of God, and a total stranger to the peculiar hopes of Christianity. His family were painfully aware of his aversion to true religion, and of the sceptical bearing of many of his opinions; and although they never failed to exhibit religion practically in his presence, yet they shunned entering into those disputations which they feared would only tend to confirm his unhappy prejudices. "It was," says a near and dear relative, "on Sunday, the 9th of April (the day on which he was so seriously attacked), that he first spoke to me on the subject of religion. On the evening of that day he had been expressing to me his conviction that he could not live much longer, and complaining of the dreadful nervous sensations which continually harassed him; and then he added, 'but all these sufferings are a just punishment for my long scepticism and neglect of God and religion.'" His opinion, expressed on that solemn occasion was, "that medical men were very generally sceptical, and that the mischief arose from what he considered a natural tendency of some of their studies to lead to materialism." We quite agree with the intimate friend already alluded to, in thinking that Dr. Bateman's opinion, in this particular, was partly incorrect. Medical men, it is to be feared, are too generally disposed to lean to the doctrine of materialism; but the reason of this is not to be sought for in the nature of their highly necessary and interesting studies, but in their lamentable neglect of the Scriptures and the irrefragable evidence by which they are supported, "as an actual revelation from God." In this opinion Dr. Bateman readily acquiesced, and stated the wish he had felt, since his eye-sight had been impaired, to examine fully into the evidences of the New Testament. Having at this time listened with profound attention to Scott's Essay on "The Divine Inspiration of the Scriptures," when it was concluded he exclaimed, "This is demonstration—complete demonstration." He requested that the account of Christ's resurrection might be read to him from the four

Evangelists, and with this and many other portions of the Word of God then read, he was exceedingly struck; particularly the words of the great apostle, 1 Cor. ii. 14. A few mornings after this, when the friend alluded to entered his room, he said, "It is quite impossible to describe to you the change which has taken place in my mind; I feel as if a new world was opened to me, and all the interests and pursuits of *this* have faded into nothing in comparison with it. They seem so mean, and paltry, and insignificant, that my blindness in living so long immersed in them, and devoted to them, is quite inconceivable and astonishing to myself." His repentance was deep and pungent, but his perception of the mercy of God in Christ Jesus seemed in proportion to it. After this he experienced a great mental conflict, but by prayer and other means he was soon extricated from it. The result of this was, that he often spent whole nights in prayer. He bore his increasing afflictions with exemplary patience, and even cheerfulness, sometimes saying—"What a blessing it is to be allowed to slip gently and gradually out of life, as I am doing." He would not allow his friends to speak of his *sufferings*, always saying, "They did not deserve a stronger name than inconveniences." On many occasions he exclaimed, "What a happy hour will the hour of death be!" Once in the night he said to his mother, "Surely you are not in tears! Mine is a case that calls for rejoicing, and not for sorrow. Only think what it will be to drop this poor, frail, perishing body, and go to the glories that are set before me!" About half an hour before his death, feeling excessively languid, he took a little milk, and desired that air might be admitted into the room; and being asked if he felt relieved at all, said, "Very little: I can hardly distinguish, indeed, whether this is languor or drowsiness which has come over me; but it is a very agreeable feeling." Soon after, he said suddenly, "I surely must be going now; my strength sinks so fast, I have almost lost the power of moving my limbs." On his friend making some observation on the glorious prospect before him, he added, "Oh yes! I am glad to go, if it be the Lord's will!" He shut his eyes, and lay quite composed, and by-and-by said, "What glory! the angels are waiting for me!"—then, after another short interval of quiet, added, "Lord Jesus, receive my soul!" and to those who were about him, "Farewell!"

But we have already very far exceeded our prescribed limits, and can only add, that Dr. Bateman's Life is one of the most interesting documents we ever perused. May it be greatly blessed to professional men, who may here witness a powerful and refined mind counting all things but loss for "the excellency of the knowledge of Christ Jesus!"

The History of the Church of Christ, particularly in its Lutheran Branch, from the Diet of Augsburg, A. D. 1530, to the Death of Luther, A. D. 1546, intended as a continuation of the Church History, brought down to the Commencement of that Period, by the REV. JOSEPH MILNER, M.A., Vicar of Holy Trinity, Hull; and the very REV. ISAAC MILNER, D.D. F.R.S., Dean of Carlisle. By JOHN SCOTT, M.A., Vicar of North Ferriby, and Minister of St. Mary's, Hull, &c. L. B. Seeley and Son. 12s. pp. xxx. 592.

THE study of Ecclesiastical History is one, perhaps, of the most improving exercises that can engage the attention of the inquisitive mind. To a genuine disciple of the Lord Jesus, it presents a mirror in which he sees reflected the wisdom and power of the Divine government, in steering the vessel of the church through the stormy billows of human passions and conflicting interests. It is, indeed, greatly to be lamented, that Christians in general, especially intelligent Christians, are so little disposed to acquaint themselves with those remarkable dispensations of Providence which have attended the kingdom of Messiah, in different ages, and in various countries. It is our settled belief that, in every Christian family, Church History should constitute a distinct branch of education. If upon the present system of instruction it cannot be introduced, let some of the frivolous accomplishments of the day give place to it, and let strength of intellect, and enlarged views of human nature and of the government of the Most High be preferred to that tinsel ornament which often weakens the character, and inflates with pride and vanity the too susceptible disposition of youth.

Great care, however, must be exercised in selecting the materials of instruction upon this momentous subject. Prejudices should not be instilled into the young mind, nor indeed into any mind. Church history should consist mainly in tracing the movements of the true church, as contradistinguished from those incorporations which have only assumed the name. The work of the MILNERS has acquired a well-earned celebrity for intelligence, candour, and, above all, spirituality. It was natural that they should evince their attachment to a national establishment of Christianity; but, in so doing, it is but common justice to remark, that they have never magnified the mere civil incorporation of the Gospel apart from the effects which it has been deemed to produce; and that they have never failed to distinguish between the *nominal* and *vital* reception of the truth.

Glad we are to find that such men as the MILNERS are succeeded in their labours by the son and biographer of the late venerable

Scott, whose name will be revered as long as biblical learning, theological research, fervent piety, and eminent character, occupy the rank to which they are entitled. We welcome Mr. Scott, most cordially, into his new department of service; and the more so, as the first fruits he has laid before us promise an abundant harvest. In this interesting volume, which we sincerely hope is but one of many yet to appear, the respected author has completed that momentous epoch of Ecclesiastical History, which reached from the thirteenth year of the public life of the German Reformer to its close—a period of sixteen years. It contains a full development of the rise, progress, and characteristic features of the Lutheran Church. Mr. Scott's partiality to the character of Luther is strongly marked, and now and then betrays him into the spirit of an advocate. We think it no proof of the "largeness" of the Reformer's dauntless mind, when he exclaims—"Would that there were no worse error in the Papacy than calling the Pope *most holy*! I would readily call him *threefold most holy*!" For our own part we look upon such language as partaking of the very essence of Popery, and as inseparable from the many abominations by which it is distinguished. The biographical sketches which the work contains are very entertaining and instructive, and have been drawn up evidently with a view to render the history as much like Milner's as possible.

The volume is divided into nine chapters. I. The Diet and Confession of Augsburg. II. From the Diet of Augsburg to the Pacification of Nuremberg. III. From the Pacification of Nuremberg to the Convention of Frankfort. IV. Miscellaneous Particulars belonging to the Period of the preceding Chapter. V. From the Convention of Frankfort to the Conference and Diet of Ratisbon. VI. Miscellaneous Particulars belonging to the Period of the preceding Chapter. VII. From the Diet of Ratisbon to the Peace of Crespy. VIII. From the Peace of Crespy to the Death of Luther, and the Eve of the Smalkaldic War. IX. Character of Luther—his later Writings. Appendix. Index. Chronological Table.

Sermons delivered at Beresford Chapel, Wabworth, by EDWARD ANDREWS, L.L.D., Author of Lectures on the Doctrine of the Holy Trinity. PART FIRST. Palmer, Paternoster-row. 5s. 6d.

THE author's work on the Trinity, though orthodox in sentiment, was somewhat wanting in sobriety; a defect which was rendered the less excusable by the awful intricacy of the subject. It is with great pleasure we introduce to our readers a
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volume of a very different order, in which there will be found an unusual measure of original thought and flowing diction. As we had heard it intimated, in more quarters than one, that Dr. Andrews' System of Theology was tinctured with the Hyper-Calvinism of the day, we deem it our duty to state, that nothing can be more incorrect than such a representation. That he firmly believes, and faithfully preaches, the doctrine of *free and efficacious* grace we are ready to admit; but that he blinks the practical appeals of Divine truth, we positively deny. There is not in the whole of the volume now on our table *one sentence* tinctured with supralapsarian doctrine. Nor is there any indication, throughout its pages, of that coarse and vulgar jargon by which it is so generally distinguished. Indeed we have read these Sermons with no ordinary feelings of pleasure. They are ingenious without being quaint, argumentative without being dry, full and illustrative without being tedious, and orthodox and spiritual without exaggeration of creed or affectation of feeling.

The Sermons in this volume are six in number; and they are speedily to be followed up with a second part. Sermon I. Acts, xxi. 16. II. Job, xix. 25, 26. III. Isa. lx. 1. IV. Isa. xxx. 29, 32. V. Dan. xii. 9. 13. VI. Prov. xxx. 5.

Dr. Andrews' plans are remarkable for their conciseness, and sometimes for the perfection of their analysis; although, in a few instances, we think he has aimed at this peculiarity to an unwarrantable extent, and has rendered it difficult to determine his meaning from the mere plan of his discourse.

The outline of the first Sermon is very simple and natural, and will convey to our readers a perfect idea of the Dr.'s method of composing for the pulpit. "*An Old Disciple.*" I. THE CHARACTER. The expression notes—1. *Wonder*. It is wondrous that any should live to extreme old age. 2. *Distinction*. 3. *Perseverance*. To have become an old disciple, supposes the man to have steadily persevered, while many of the professed followers of Jesus Christ have gone "back, and walked no more with him." 4. *Willingness*. Still a disciple—that is, a learner. 5. *Advantage*. 6. *Necessity*. But a step between him and death. II. THE CLASSES. 1. *The Careless*. The careless old?—What! an old man careless for Eternity! 2. *The Sceptical*. "Our city has lately been furnished with some awful specimens of those who have grown old only to insult the Deity, and have gathered whiteness of locks among the volumes of the dead, only to repudiate, with pallid and quivering boldness, that word of God which is for ever settled in heaven." 3. *Gay*. There are some who even in old age have all the foppery and licentiousness of youth; desiring to return to a second manhood, when every one

marks their approach rather to second childhood. 4. *Covetous*. Some of the old are exceedingly covetous. 5. *Unstable*. 6. *Pharisaical*. 7. *Spiritual*.

The description of the dying aged saint, in the conclusion of this Discourse, will supply a fair specimen of the author's animated style.

"He stands on the verge of immortal youth; the world may fade for him, but another rises: numerous years have given to him numerous proofs of Christ's faithfulness: now farewell, sun and stars; farewell, friends and children: he is about to assume a crown of glory, more bright than the hoary head: his long life was a lesson of piety, and bitter is the tear of love that falls on his grave. When he arose the young men hid themselves, and refrained from speaking; and, now that he is gone, if they speak, it is only to say that the memory of the righteous is blessed. Full of days, and covered with honour, they are taken from us, and we can only cry, 'My Father! my Father!' as if from the wasted form of years her pinions of azure and gold stretched out with sudden vigour to waft them from our embraces. And what strains have some of them sung in dying! Jacob said—'I have waited for thy salvation, O Lord!' Moses—'Happy art thou, O Israel! who is like unto thee, O people, saved of the Lord.' Simeon—'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.' And St. John the Divine exclaimed, rejoicing in the prospect of death, 'Even so come, Lord Jesus.' The air in different directions is rent by their fiery chariots, and strange harmonies mingle in the sky, charming our spirits upward. O that, whether young or aged, we might all press forward to win Christ, and be found in him: for the world itself is growing old: the surface of the fields has by this time been broken up in almost every place for graves, since the deluge, either for domestic or battle burials. The sea is gorged with dead: our cities stand on corpses; the very ground heaves: and we might almost imagine the tall archangel to be just taking down the trumpet of doom from heaven's wall, to sound it again as on Sinai. Soon the pillars of creation will rush, and universal midnight cover the scene where so many have sported away the brief season of blessedness—the golden seed-time of an immortal year." p. 31.

We can very conscientiously recommend this volume to our readers, with the single exception of a few extravagances of expression, more attributable, perhaps, to an exuberance of genius in the respected author, than to any culpable neglect of the rules of taste. He will not be offended with us, if we urge him to cultivate a more unaffected simplicity both of thought and language.

The Opinions of an Old Gentleman on several Moral and Religious Subjects.
Nisbet, 1826. 2s.

WE have to apologise to the venerable author of this entertaining and instructive volume for having suffered it to lie so long unnoticed. It well deserved an earlier publicity, as it is greatly fitted to do good both in a moral and religious sense. Seldom have we seen, in so small a compass, so much to admire and commend. The "Old Gentleman" has not lived a thoughtless or unobservant life. He is, evidently, an individual who has studied human nature closely, and who has looked on man in the mirror of his own actions. To the young, in particular, many of the "Old Gentleman's" maxims will be found appropriate and useful; and they are enforced with such an air of good humour and unaffected piety, that they cannot fail to commend themselves to the heart. There is a charm also belonging to the subjects discussed which, we doubt not, will procure for them many readers. Indeed, such a book as this cannot be too extensively circulated; it is a rare specimen of the good old English way both of thinking and writing. "The Opinions of the Old Gentleman" are here recorded on *Punctuality, Temper, Retirement, Friendship, Cheerfulness, Candour, Happiness, The Sabbath, Prejudice, Sensibility, Pride, Retrospection, Religion, Providence, and Faith.*

On the too frequent neglect of *Punctuality* we have the following very sensible remarks:—

"In many cases it amounts to a robbery. A short time since, in a village in the neighbourhood of London, a Committee of eight ladies, who managed the concerns of an Institution which had been formed for the relief of the neighbouring poor, agreed to meet on a certain day, at twelve o'clock precisely. Seven of them attended punctually at the appointed hour; the eighth did not arrive till a quarter of an hour after. She came in, according to the usual mode, with 'I'm very sorry to be behind the time appointed, but really the time slipped away without my being sensible of it; I hope your goodness will excuse it; I am sure I beg pardon.' One of the ladies, who was a Quaker, replied, 'Truly, friend, it doth not appear clear to me that we ought to accept of thine apology. Hadst thyself only lost a quarter of an hour, it would have been merely thy concern; but, in this case, the quarter must be multiplied by eight, as we have each lost a quarter; so that there have been two hours of useful time sacrificed by thy want of punctuality.' " pp. 5, 6.

BRIEF SKETCHES OF BOOKS.

1. *History of the Reformation in the Principal Countries of Europe*: with an Introductory Sketch, containing an account of the Rise of Popery, and of the Church

of Christ, till the time of Luther: to which is subjoined, a History of the Churches in Ireland and America. By the Author of "the Lives of Calvin, Knox," &c., Oliphant, Edinburgh; Nisbet, London. 2 vols. 18mo. 10s. 6d. pp. 444 and 432. These volumes belong to a class of writings which have no rivals in real utility. They whet the appetite for historical studies, and furnish a sort of chart by which to conduct the inquiring mind through the wide range of Ecclesiastical research. We sincerely hope that many of our young readers will avail themselves of this very admirable sketch of one of the most glorious events ever transacted on the theatre of the world. The great principles and the amazing results of the Reformation should be familiar to the mind of every man who values the civil or religious liberties of mankind. The author of these volumes deserves great praise for the pains which he has taken, and successfully taken, to condense into narrow limits a very satisfactory account of an era never to be forgotten—never to be thought of without gratitude to HIM who "restrains the wrath of men, and makes the remainder thereof to praise him."

2. *Sermons*, by the Rev. JAMES SIEVERIGHT, A.M., Minister of Markinch. Oliphant, Edinburgh; and Nisbet, London. 8s. 6d. pp. 344. This is a volume of Sermons very creditable to the intelligent and worthy clergyman who has produced it. If every parochial incumbent supplied his flock with such wholesome provision, it would certainly be their own fault if they were not edified. Unpretending as these Discourses are, they will be found to contain a large portion of very well digested Theology, addressed to the human conscience in a very direct and faithful manner, and clothed in language at once simple and elegant. Mr. S. is, we have reason to believe, "an able Minister of the New Testament." The Sermons are Twelve in number.

3. *Strictures on the Rev. N. T. Heineken's Reply to Mr. William Carlisle*: in which is proved the close alliance that exists between Socinianism and Deism. By J. MANN, A. M., 2s. 6d. Wightman and Cramp. pp. 197. This is a spirited exposure of the semi-Deistical system of Socinianism, as well as of one of its too confident advocates. If Mr. Heineken has proved to his own satisfaction that there is no devil; that Jesus Christ is a mere man; that the Holy Ghost is not a Personal Agent; that the historical parts of Scripture are uninspired; that no atonement has been made for human transgression; and that eternal punishment is only an invention of priestcraft—we think Mr. Mann has demonstrated to the satisfaction of all who have read his little volume, that his antagonist is extremely ignorant, conceited, and arrogant, and that the criticism of his own language, or of any other, is about the last task he should attempt. Mr. Mann's Essay is in some parts severe, but an ordinary chastisement would by no means have met the exigencies of the case. The more aggressive Socinians are, the sooner will the tottering fortress in which they have sheltered themselves be compelled to surrender to the armies of the living God.

4. *Memoirs of the Life and Writings of the Rev. Andrew Fuller*, Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society. By J. W. MORRIS, Second Edition, corrected and enlarged. Cramp, Paternoster-row. 7s. 6d. 8vo. pp. xii. 375. It was to our matter of surprise, that a new Edition of this valuable piece of Biography, had not been long since demanded by the numerous friends of Mr. Fuller. Its merits are so great, that it is difficult to conceive of any thing but envy attempting to detract from them. Those who had any tolerable acquaintance with the late distinguished Secretary of the Baptist Missions, could not hesitate (if unbiassed) in declaring that Mr. Morris had given to the world a correct and full length portrait of his inestimable friend. From the aspersions cast upon his labours, the Author has, in a manly way, defended himself in the present edition. A considerable part of the work, too, has been re-written, and the whole has been corrected and improved. The enlargements, which extend to a number of pages, and consist of a variety of anecdotes and historical details, derived

from Mr. Fuller's private correspondence with Mr. Morris, will be found chiefly in the II., IV., V., and IX. Chapters of the volume.

5. *Practical Views of the Dignity, Grace, and Operations of the Holy Spirit*; a Series of Discourses on the Fruits of the Spirit, and additional Discourses on select subjects. By the Rev. SAMUEL GILFILLAN, Comrie, Oliphant, Edinburgh; Nisbet, London. 6s. pp. 484. Mr. Giffillan is already well known to the Christian public by his judicious writings; and these Discourses are well adapted to maintain the reputation he has earned. He is a good Divine; and, to us not the less acceptable, that he belongs to the Old School. There is a savour of vital godliness running through the pages of this volume, which will render it peculiarly acceptable to the spiritually-minded of all denominations. The Person and Offices of the Holy Ghost, moreover, supply, to an evangelical divine, a most fruitful topic of illustration—a topic in which all the disciples of Christ are deeply concerned. Those who wish to peruse a highly Scriptural and devotional work upon this subject, cannot do better than avail themselves of this valuable treatise.

6. *Christian Memorials of the Nineteenth Century*; or select Evangelical Biography, for the last twenty-five years; collected and condensed by ALFRED BISHOP. Holdsworth. 6s. pp. xii. 375. This is not by any means an original work, though it is likely to be very useful. The sketches are forty-one in number, and the selection, which is limited to the last twenty-five years, bespeaks the judgment of the worthy author. We think it will add to the value of Mr. Bishop's labours, if, in a future edition he should mention at the commencement or conclusion of each Memoir, the sources from whence he drew his materials. It is true he has merely professed to *collect and arrange*: but a distinct acknowledgment of authorities is very desirable where so little labour of composition has been undertaken. This hint we consider the more useful, as we perceive that one or two acknowledgments of obligation have been inserted in the present edition; there ought to have been more such references, or none at all. Mr. Bishop does not wish even a stranger to conclude that the unacknowledged part of his volume was composed by himself.

7. *A Third Set of Original Psalm and Hymn Tunes*: adapted for Public Worship, and harmonized for Four Voices, by DAVID EVERARD FORD. 2s. 6d. Printed for the Author, by Longman and Bates, Ludgate-hill, and sold by Westley and Davis, Stationers'-court. The melodies contained in this little collection are pleasing and easy; and the simple, tasteful, and judicious arrangement of the parts, adapts them peculiarly to public worship. We must, however, observe, that these compositions are deficient in variety, and do not evince any great fertility of musical genius in the author, with the exception of the 1st, 2nd, and 16th, which we particularly admire. The 16th melody is very beautiful; but we fear that it is too much in the style of the admired Jackson of Exeter, to be considered perfectly original. Upon the whole, however, we think this little volume, from the unadorned and pleasing style of the music contained in it, calculated to prove useful, both for public and family worship.

8. *The Christian's Morning Companion*: or Meditations selected from various authors. Oliphant, Edinburgh; Hamilton, Nisbet, and Duncan, London. 6s. This is one of the most judicious selections of the kind that has yet fallen into our hands. The authors quoted from are in general of a superior description; and the topics introduced are eminently calculated to inspire devotion, and to lift the soul from earth to heaven. We would strongly recommend the perusal of this volume.

9. *Theological Gems*. Oliphant, Edinburgh; Hamilton, Nisbet, and Duncan, London. 5s. This is the Second Edition of an elegant little volume which obtained a wide circulation on its first appearance, and which we doubt not will continue to be asked for in the trade for many years to come. Its merits are considerable, as a collection from the writings of others.

10. *Thornton Abbey*: a Series of Letters on religious subjects, in 2 vols. New Edition. Cramp, Paternoster-row. 10s. We are glad to see a New Edition of a

work which so many have read with pleasure and profit—a work which abounds in just and striking views of religion, and which was introduced to the world by the late excellent and revered Andrew Fuller. A great many of the leading characters who figure in its pages, are antipædo-baptists; but the writer belonged to that denomination, and breathed to all the disciples of Christ a Catholic spirit.

11. *The Anti-Carline*: or convincing Reasons for a full belief in Christ and his Divine doctrines, addressed to the deluded professors and patrons of Deism, Atheism, and the Irreligions of every denomination. By RICHARD CUMBERLAND, Esq. Slater, Vernon-place, Bloomsbury, and Richardson, Royal Exchange. 1s. The republication of this eloquent and unshewable pamphlet, at a time when infidelity is so shamefully impudent, is peculiarly seasonable. The Publisher has our hearty thanks for his zeal in the cause of truth. We hope the friends of the Gospel will distribute this antidote to scepticism very extensively.

LITERARY NOTICE.

Mr. J. B. Williams, of Shrewsbury, is preparing for publication, in one volume duodecimo, *Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry*, the well known author of the Exposition on the Bible. As Mr. Williams is intending an entirely new Life, he will, in addition to such facts in Mr. Tong's account as are interesting, introduce much original matter, for which he has ample materials; but, being desirous of rendering the work as complete as may be, Mr. Williams will feel obliged if those who possess any of Mr. Henry's MSS., particularly diaries and letters, will allow him an opportunity of perusing them. If forwarded to Mr. Williams by coach, they shall be carefully preserved, and speedily returned, free of Expense.

In the Press.—Second Edition of Ellis's Tour through Hawaii, or Owhyhee, with Additions.

Memoir of the Rev. J. B. Jefferson.—We are desirous to state, in answer to many inquiries, that this publication has been delayed by reason of some severe domestic affliction; but that it may be expected in the course of the present month (October). The friends of the late Mr. J. will be glad to learn, that his highly interesting and excellent "*Lectures on Hebrew Prophecy*," will be published entire with the Memoir.

SELECT LIST.

Just Published, A Treatise on the Divine Sovereignty. By Robert Wilson, A. M. 8vo. 6s. 6d. 12mo. 3s. 2. Brief Memoirs of the late Mrs. Elizabeth Andrews, of Bristol; several years a valuable Sunday School Teacher; recorded as a stimulus to persons engaged in Sunday Schools. By J. S. Broad, 18mo. 4d. 3. Sermons delivered at Beresford Chapel, Walworth, by the Rev. E. Andrews, LL.D., author of "*Lectures on the Doctrine of the Holy Trinity*." 8vo. Part I. 5s. 6d. 4. Simplicity in Ministerial Addresses Recommended; a Discourse, delivered before the Bristol Education Society, by John Kershaw, M.A. Wightman and Cramp. 1s. 6d. 5. The History and Origin of the Missionary Societies, containing faithful Accounts of the Voyages, Travels, Labours, and Successes of the various Missionaries who have been sent out, for the purpose of Evangelizing the Heathen, and other unenlightened nations, in different parts of the habitable globe: compiled and arranged from authentic documents, including the latest discoveries, and embracing many valuable and curious facts connected with the spread of the Gospel: the whole forming a new and complete Missionary Repository. Illustrated and embellished with numerous Engravings, from original Drawings, made expressly for the work. By the Rev. Thomas Smith, Minister of Trinity Chapel, Leather-lane, Holborn; Editor of a New and Complete Concordance to the Holy Scriptures, &c. &c. In 2 vols. Kelly and Evans, Paternoster-row. Price II. 11s. 6d. 6. Sermons on Various Subjects, by the late Rev. John Hyatt, one of the stated Ministers of Tottenham Court Chapel, and the Tabernacle, London; edited by his Son, Charles Hyatt. To which is prefixed, a Memoir of the Author, by the Rev. John Morison, Minister of Trevor Chapel, Brompton. Price 10s. 6d.

RELIGIOUS INTELLIGENCE.

LONDON.

HIGHBURY COLLEGE.

THE new College at Highbury Park was opened for the reception of the Students on Tuesday, the 5th of September. The Rev. Thomas Morell, Theological Tutor of Wymondley College, offered an introductory prayer; Rev. H. F. Burder, one of the Tutors of the Institution, gave an address on the objects, the history, and the claims of the Seminary, now transferred from Hoxton to Highbury; Rev. Dr. J. Pye Smith, Theological Tutor at Homerton College, offered a fervent and appropriate prayer for the Divine blessing on the Institution; Rev. Dr. Harris, Theological Tutor of the Seminary, then gave an address on the spirit and views with which college duties should be prosecuted; Rev. George Collison, Tutor of Hackney Academy, concluded with prayer. The assembly was convened in the Quadrangle of the College, under an extensive awning, which afforded shelter from the rain; and notwithstanding the unfavourable state of the weather, the attendance was very numerous. The house was afterwards thrown open for the inspection of the friends of the Institution; and about one hundred and thirty Ministers and other Gentlemen dined at Highbury Tavern. After dinner, several very liberal donations were given towards the expenses of the building, and general satisfaction with its plan and execution was expressed.—Many animated speeches were made by various friends of the Institution; and it was stated by the Treasurer, who was called to the Chair, that more than ten thousand pounds had been already received towards the erection. It was resolved that the Tutors be requested to print their Addresses.

On the evening of the day following, the Annual Meeting of the Subscribers was held at the London Tavern, when Thomas Wilson, Esq., the Treasurer, presided. The Report stated, that fifteen Students had left the Institution since the Midsummer of last year, to enter on important stations of usefulness; and it appears that, with the young men about to enter, there will be forty Students in the College. A tribute of affectionate respect was paid to the memory of the late Rev. John Hooper, Classical Tutor, who had drawn up and read the last Report, and had been present at the laying of the foundation-stone of the New College. It was reported that the Rev. Dr. Harris

had retired from the duties of Residency in the College, on account of accepting the office of Pastor, at Newington, but that he retained his engagement as Theological Tutor. It was announced that the Rev. Robert Halley, of St. Neot's, was about to undertake the duties of Classical and Resident Tutor. The Report concluded with an urgent appeal to the friends of the College, and especially to the ministers educated at Hoxton, to obtain congregational collections (if they have not already exerted themselves) in favour of the new erection, before the expiration of the present year. The Meeting was addressed by the Rev. Mr. Hunt, of Chelmsford; Thomas Pellatt, Esq.; Rev. Messrs. Philip, of Maberly Chapel; Campbell, of Kingsland; the newly appointed Tutor, Mr. Halley; Rev. Mr. Shepherd, of Ranelagh Chapel; the Treasurer; Dr. Philip, from Africa; Rev. Messrs. Stratten, of Paddington; Thomas James, of Woolwich; John Hall, of Chesham; and Dr. Harris. It appears that nearly three hundred pounds are due to the Treasurer from the deficiency in the receipts of the last year.

HOXTON ASSOCIATION.

The Ministers of this Association held their Annual Meeting at Highbury College, on the morning of Wednesday, September the 6th. The Rev. Ingram Cobbin, M.A. was called to the Chair; Rev. Thomas James read an Essay on the following important subject:

“Does the death of Christ bear any relation, and if any, what relation, to the human race at large? Or, how are we to understand those passages of Scripture which speak of the Saviour as dying for the *world*?”

The cordial thanks of the Meeting were given to Mr. James, for his valuable Essay, and a very interesting discussion ensued. The following Resolutions were also passed.

1. That the Ministers now present pledge themselves to use their best exertions, as speedily as possible, to augment the fund required to defray the expenses incurred by the building of the New College; and they most respectfully and affectionately entreat their absent brethren, who have been educated at Hoxton Academy, to unite with them in these important efforts.

2. That the Ministers present, feeling the importance of increasing the Library of Highbury College, engage to use their best exertions amongst their friends to obtain donations of *books* or *money*, for that pur-

pose: and they beg to urge on their absent brethren, similar efforts; that the extent of the Library may be in some measure proportionate to the growing importance of the College.

STATE OF THE METROPOLIS.

SIR,

I GREATLY rejoice that at length the attention of the Christian public appears in some measure to have been arrested by the spiritual necessities of the lower orders in this vast metropolis, and that through the medium of your Magazine appeals, have been made to the churches of Christ in London, on this important subject, which I most sincerely trust will not be in vain. The crowded courts and alleys in this city and its vicinity, where the poor have taken up their residence, for the most part, on the Sabbath day, present a scene truly appalling to the pious mind. Ignorance reigns throughout these districts, entailing upon the population the usual distressing consequences, and it appears as if no one had cared for their souls; but your several correspondents have already fully and ably descended upon the subject, and I hope rendered it unnecessary to enlarge. In the Number for this month, your correspondent, "Publius," says—"The Christian Instruction Society is calculated to do much good, *if the several congregations in London will co-operate with it*, otherwise its great object will not be attained." The Committee of the Christian Instruction Society have fully felt this, and have therefore made a call upon the pastors and churches of London for their co-operation, which they sincerely trust will not long remain unanswered. A plan for the regular and systematic organization of Congregational Associations has been matured, upon which some few congregations have already commenced operations, with gratifying prospects of success. These regulations will be found appended to the First Annual Report of the Society, which has been recently published, and which, for the sake of obtaining wider circulation, I shall feel obliged by your giving place to in your Magazine. They are as follow:—

"1. That an Association be formed for the purpose of visiting the poor in the neighbourhood of——, to communicate Christian instruction; and that it be called the '—— Association, in aid of the Society for promoting Christian Instruction in London and its vicinity.'

"2. That the following streets form the boundaries of our Association:——. That the neighbourhood be divided into sections, to each of which two visitors shall be appointed, who shall call on every family to request them to receive the loan of religious tracts and books; and subsequently visit them at least once a fortnight, to exchange them,

"3. That the visitors seek for suitable occasions to converse with the families on religious subjects; urging upon them the importance of reading the Scriptures, and of attending public worship; and invite them to any prayer-meeting, or other religious means, established within the district for their advantage.

"4. That *—— be requested to act as superintendant; and that no person be admitted as a visitor without his approbation.

"5. That the visitors shall constitute a committee, who shall meet quarterly, in the months of February, May, August, and November, to present their reports of the number of families visited, with any instances of usefulness which may have occurred in their districts; that in February to be considered as the annual meeting of the Association.

"6. That subscriptions of 5s. a year be solicited, to purchase books and tracts: the surplus (should any remain) to be presented to the treasurer of the Society for promoting Christian Instruction.

"7. That a Treasurer and Secretary be appointed, who shall correspond with the Committee of the parent Society, and transmit to them quarterly an aggregate of the returns of their respective visitors."

With respect to another part of the Society's operations—preaching in rooms in poor and crowded neighbourhoods. It is felt to be very desirable to multiply these places as much as possible; and in several neighbourhoods visited by the tract distributors, poor persons have been induced, by the payment of 1s. per week, to give up their apartments for this purpose, and from which good has already resulted; others have cheerfully afforded the use of their rooms gratuitously, and though at first an indifference to the subject has been manifested, and some difficulty has been found in getting a congregation together, yet perseverance, and kind persuasiveness, have generally prevailed with them.

Congregational Associations, by soliciting small subscriptions, will in most instances be able to support themselves; and many, it is hoped, may be so favourably situated as to be able to afford assistance to the other objects of the parent Society. The Society, in a few instances, have given to the Congregational Associations already established a small donation of religious books, towards the establishment of a gratuitous circulating library, and which, considering the present taste that has been given to mechanics, and others of the lower orders, for reading, they consider peculiarly desirable.

Many districts, and those the most de-

* The pastor, or one of the respectable and active members of the church, would of course be desirable.

plorable, have no immediate contiguity to any place of religious worship. These the Society would on no account neglect or overlook; but to carry their benevolent designs into effect in such neighbourhoods, they stand in need of both agents and friends. In one of these deplorable districts attempts have already been made. Those who are unable to read have been invited to hear religious tracts read to them, and crowds have surrounded the reader with marked attention. The Gospel has been preached in their neighbourhoods, to many who were entirely unaccustomed to attend the house of God; between twenty and thirty agents are steadily employed in systematic visitation, and distribution of religious tracts, and there appears a very gratifying prospect of success attending their labours. In other districts of the same character, agents are employed in circulating tracts and hand-bills on the Lord's Day, and rooms have been opened for prayer meetings, and conducting religious worship; but for want of a sufficient number of active labourers, the plan of systematic visitation has not yet been adopted. The Society, however, is as yet but in its infancy; it looks to the churches of the Saviour in London for encouragement and support, anxious to be able fully to employ the declaration of the Master, and to say, "the poor have the Gospel preached to them."

I am, Sir,

Your obedient servant,

Pentonville, Sep. 4, 1826. JOHN PITMAN.

BIBLE SOCIETY.

We observed, with pleasure, in the Monthly Extracts of the British and Foreign Bible Society (July 31), an acknowledgment of the kindness of two SHIP-OWNERS, who generously refused the freight chargeable upon packages of the Bible conveyed to South America in their vessels. "Freely they had received the Scriptures, and freely have they sent them to other shores." This is as it should be; and we hope the time will arrive when the carriage and postage of the Bible, and all Missionary concerns, will be free from costs and charges.

NOTICES.

Dr. Styles has accepted the Sabbath Afternoon Lecture, at Hanover Chapel, Peckham, and commences his duties on the first Sabbath of this month.

The Third Anniversary of the opening of Holland Chapel, Kennington, will be held on Wednesday, the 25th of October instant, when two sermons will be preached, that in

the morning by the Rev. W. B. Collyer, D.D., F.A.S., and that in the evening by the Rev. Andrew Reed, of the Commercial Road. Service in the morning to commence at a quarter before eleven, and in the evening at half-past six.

PROVINCIAL.

CHESHUNT COLLEGE, HERTS.

THE Autumnal Meeting of the Subscribers and Friends of the above Institution will be held at Spa-fields Chapel, on Friday evening, the 20th instant, when a sermon will be preached on its behalf, by the Rev. Edward Parsons, jun., and one of the senior students will deliver a short discourse on Repentance. Service to begin at six o'clock.

NOTICE.

The Independent Benevolent Society, meeting in Gloucestershire, will hold its Annual Meeting in the Independent Chapel, at Gloucester, on Wednesday, October 11. There will be an open Committee on the preceding evening, at Mr. Bishop's house. The Association to promote the preaching of the Gospel in the County, will be held at the same time and place.

ORDINATIONS.

On Good Friday, March 24, 1826, the Rev. Thos. Williams, late of Neuaddwyd Academy, was set apart to the pastoral office over the Independent church at Pembroke Dock; in the morning, the Rev. Mr. Davies, of Fishguard, commenced the service by reading and prayer; Rev. J. Bulmer, of Haverfordwest, delivered the introductory discourse; Rev. P. Harris, of Pembroke, proposed the usual questions; Rev. W. Warlow, of Milford, offered the ordination prayer; Rev. J. Griffiths, of St. David's, delivered an impressive charge to the Minister, and the Rev. B. Evans, of St. Florence, addressed the people. The service was interesting, numerous and respectfully attended, and gave unusual satisfaction.

On Wednesday, July 12, the Rev. W. Tait, late of Homerton, was ordained Pastor of the Independent church at Ashby-de-la-Zouch; Mr. Webb, of Leicester, delivered the introductory discourse; Mr. Mitchell offered up the ordination prayer; Mr. Alliott, of Nottingham, gave the charge from Rev. ii. 10, and Mr. Gawthorn, of Derby, addressed the people from Phil. ii. 12-16; Mr. March, of Mill-Hill, preached in the evening from Eph. vi. 19, 20, and Messrs. Bromiley, of Burton-upon-Trent, Cooke, of Uttoxeter, Goodby (General Baptist Minister), of Ashby-de-la-Zouch, Pritchard, of Barrow-upon-Trent, and Newton, of Ibstock, en-

gaged in the other parts of these important and interesting services.

On Wednesday, Aug. 2, Mr. Miale, late a student in Hoxton Academy, was ordained to the pastoral office over the Independent church at Framlingham, Suffolk: Rev. Mr. Sloper, of Beccles, commenced the services of the day, by reading the Scriptures and prayer; Rev. Mr. Ward, of Stowmarket, delivered the discourse explanatory of the constitution of a Christian church, and asked the customary questions. Rev. Mr. Atkinson, of Ipswich, offered the ordination prayer; Rev. W. Harris, LL. D. gave the charge from Coloss. iv. 17. "And say to Archippus," &c.; Rev. Mr. Alexander, of Norwich, addressed the church and congregation from John iii. 4, "I have no greater joy," &c., and Rev. Mr. Pearce, of Debenham, concluded the services of the day by prayer.

CHAPELS OPENED.

On Thursday, March 16th, a new Independent Chapel was opened at Barnesley. For several years a congregation has been convened in a room; but the want of adequate accommodation, and the imperative claims of an immense and perishing population, rendered it necessary that a more suitable erection should be provided for the worship of Jehovah. The services connected with the opening of the Chapel were of a most encouraging and auspicious nature. The Rev. R. W. Hamilton, of Leeds, preached in the morning, from Acts v. 38, 39; the Rev. E. Parsons, jun. in the afternoon, from 2 Cor. ii. 14; and the Rev. Dr. Raffles, in the evening, from John, ix. 35. On the following Lord's-day, three sermons were preached by the Rev. T. Scales. The collection amounted to 66*l*. 13*s*. 6½*d*..

June 27. A new Independent Chapel, capable of seating between three and four hundred persons, was opened at Inglewhite, a village near Preston. The Rev. J. Speakman, of Yockholes, preached in the morning, and the Rev. L. Forster, of Blackburn, in the afternoon. The devotional parts of the service were conducted by the Rev. D. Edwards, of Elswick, and the Rev. D. T. Caenson, of Preston. The above Chapel has been erected by the executors of Mr. Birch, out of a sum of money bequeathed by him for that purpose, and likewise to aid in the support of a Minister of the Independent denomination, to preach the Gospel in the Chapel.

July 9th. A new Independent Chapel, measuring 60 feet by 54, situate in Cannon-street, Preston, was opened for public worship. The Rev. R. S. McAll, of Macclesfield, preached in the morning and evening of the Lord's Day. On Monday evening Rev. J. Ely, of Rochdale, preached. The devotional parts of the service were

conducted by Rev. R. Slate, of Grimshaw-street, Preston, and Rev. R. M. Griffiths, of Kirkham. Collections made after the services amounted to forty-three pounds. The above Chapel has been erected for the accommodation of the church and congregation formerly assembling in Fishergate Chapel, which for some time past was unable, not only to afford pews to accommodate such as applied for them, but even to accommodate the scholars of the Sunday Schools connected with the place. Notwithstanding the great exertions of the church and congregation, a considerable debt remains upon the place, to liquidate a part of which an appeal must be made to the benevolence of the Christian public.

On Thursday, August 31, a new Independent Chapel, in Rusholme Road, Manchester, was opened for divine worship. Sermons were preached by Messrs. Parsons, of York, and Thorpe, of Bristol; and devotional exercises were conducted by Messrs. Roby, Pridie, Coombs, Doney, and Birt.

On Tuesday, 8th August, 1826, a new chapel was opened at Newnham, in the county of Gloucester. An event long desired by many saints now in glory, and hailed by many still living on earth, and whose attendance on that delightful occasion marked their sympathy and joy.—The Rev. Messrs. Leifchild, Bishop, and Davies, preached upon the occasion; Dr. Philip, from the Cape, delivered an interesting missionary address after the afternoon sermon; Rev. Messrs. Pain, Richardson and Fry, and other ministers who were present, conducted the devotional services. The Collections at the doors amounted to thirty-five pounds, which, with a sum already subscribed, will enable the trustees to pay 120*l*. for the ground; but for a sum of 500*l*. incurred by building this chapel, an appeal must be made to the public, which, when the whole case is considered, it is confidently hoped will not be made in vain. This chapel has been erected under the direction of the Independent ministers of the county, and in connexion with the Home Missionary Society; whose labours, in the person of Mr. Prain, their Missionary, it has pleased God to bless to produce this and other desirable results.

FOREIGN.

NEW ENGLISH CHURCH AT HAMBURG.

On Sunday, July 16, 1826, the English Reformed Church in Hamburg was opened for Divine service. On this long-expected occasion, the Rev. Dr. Raffles preached to large congregations, in the morning and evening; and owing to the Rev. Mr. Waterhouse, of Dewsbury, being by domestic afflic-

tions prevented from taking the part he had engaged, Mr. Mathews preached in the afternoon. A dedicatory address was delivered in the morning by Dr. Raffles previously to his sermon, which was founded on Ps. xliii. 4. The discourse in the afternoon was from 1 Chron. xvi. 29.; in the evening from 1 Tim. i. 11. There were present a deputation from the Senate, other public officers of the State, some of the city clergymen, as well as a considerable number of British and other seamen in the *gallery*, which contains 160 seats, and is set apart for their accommodation permanently. After the services, collections were made to the amount of 85*l*. Under the same roof with the chapel is built a house for the minister: the ground was generously granted by the Senate of Hamburg. The Directors take this public opportunity of returning their most sincere and affectionate thanks to their many friends, of various denominations of Christians, in England and Scotland, for their liberal assistance to the building of this House of God.

EXILED SWISS MINISTERS.

Acknowledged in our Magazine for July..	113	7	2
D. Edwards, Esq. Newport, Moumouth ..	5	0	0
Mr. Dowle, ditto	0	10	0
William Skinner, Esq. Bristol	20	0	0
	£138	17	2

The accounts of distributions given in our last Number do not include the balance above stated, which the Committee are waiting to apportion, as soon as they shall receive the necessary information. They are greatly disappointed by the delay of the expected communications, which they have, by repeated letters, urgently requested from their coadjutors at Paris. They suppose that this hindrance is produced by the difficulties experienced in arranging the emigration to New Orleans, which has been proposed to some of the exiles. Of any further information upon the state of the Canton of Vaud, they are thus left destitute. The following facts they have derived from the *Archives du Christianisme*.*

* An excellent and truly Evangelical Magazine, published at Paris, and which would be a very useful and pleasing work for French readers in this country. Why should not this, and other French works founded on the best religious principles, which have been lately published at Paris, Geneva, and other places, be employed in our ladies' and other boarding schools, instead of the tales and stories, often of an injurious moral tendency, which are generally used? They may be obtained in London, of Treuttel and Wurtz, or of Black and Youngs; and the prices are very moderate. The *Archives* require to be subscribed for by the year, 9*s*.

The Monthly Missionary Prayer Meeting, held at Bex, on April 3, was invaded and broken up by the police; and it was expected that prosecutions would be commenced against those who were principally engaged in it.

"The Society at GENEVA, for Evangelical Missions to Heathen and Mahometan Nations, held a general meeting in one of the churches of that city, which had been granted for the purpose. Mons. Peschier, one of the pastors in the established church, and a Professor in the Academy, presided. A very numerous assembly attended; and a considerable number of ministers from the Canton of Vaud bore a part in this Christian solemnity. Messrs. Peschier, Coulin, and Gausson, pastors of the church of Geneva, delivered animating addresses in favour of this best of causes."—*Archives for June*.

The persecuting rage of a petty Protestant Republic has drawn forth exclamations of reproof and detestation from the subjects of a mighty Popish kingdom! In the *Archives* for July, we find a long and energetic "Declaration against the Intolerance of the Canton of Vaud," drawn up by Mons. Gardes, one of the pastors of Nismes, and followed by the signatures of twenty other Protestant pastors in the south of France, of whom five are presidents of Consistories.

For the Committee,
London, Sept. 12, 1826. J. PYE SMITH.

STATE OF RELIGION AT STRASBURGH.

SIR,

AMIDST the varied and interesting intelligence which has rendered the Evangelical Magazine, more especially under its present management, the most valuable of all our Dissenting periodicals, there is an article in your September Number upon which I beg to make a very few observations, in the spirit of Christian love and faithfulness. I allude to the article (No. 4) which relates to the state of the continent.

Most sincerely do I wish that the flattering accounts of your correspondent respecting the state and prospects of religion in the Foreign Protestant Churches could be considered as generally correct. But alas! Sir, I fear that there must be a greater effusion of the Spirit of God upon the nominal Christians abroad, and greater zeal displayed on their behalf and that of the Catholic population of Europe, on the part of the people of England, before the pleasing result is realized. But it is not my object to enter into general remarks on this subject; I confine myself to your correspondent's observations on the state of religion at *Strasburgh*, or rather on the proofs by which he attempts to invalidate the accuracy of some statements of an opposite tendency.

In order to prove that the Committee of the Bible Society at Strasburgh is not under an infidel jurisdiction, *two* extracts are made, the one from the Report of that Society, and the other from a Speech of Dr. Haffner. Now, Sir, although there is not a syllable in either of these extracts which might not have been written by a mere *philanthropist*, without a spark of genuine Christianity, yet, had your correspondent been at the trouble of referring to the publication whose authority he impugns, he would have found reasons amply sufficient to convince him that neither the Report nor the Speech were the productions of individuals whose names ought to be introduced with approbation in the *Evangelical Magazine*.

To begin with Dr. or Professor Haffner—*He is notoriously a scoffer at vital Christianity*, and does not even pay respect to the externals of Christianity. It is true that he joins in the circulation of the Bible, but he does so on mere philanthropical grounds, while he boldly publishes his disbelief of its inspiration, and is anxious that it should not go forth without some addition in the way of notes, which may explain away what he conceives to be its *objectionable parts*! I could quote much in proof of these assertions, but I content myself with a few lines taken from an Introduction to the Bible, which he wrote a few years ago, and which he and his friends have been circulating with the utmost zeal, on the ground that it is calculated "to disarm opposition to the Scriptures." Of the book of Judges he says, "Much of this book breathes a war-like spirit, mixed with an immoveable and sometimes *superstitious* confidence in God." Of the book of Psalms, among other remarks, which I spare your readers the pain of reading, he says, "David curses his enemies, Christ teaches us to pray for them." Again, "The Prophets were clear-sighted men," &c. Once more, and I have done, for I will not revolt your readers by further details—"Jesus had conceived, for the good of humanity, a plan which no sage had ever conceived before him. He had also a PRESENTIMENT of his death. His moral system, as, among other things, the danger of riches, was, in a great measure, only for his own time."

Now, sir, I will ask you, as a lover of the Lord Jesus Christ, whether you think that it is not disloyalty to Him to introduce the name of the *unrepenting author* of such a publication into the *Evangelical Magazine*, in order to prove that the state of religion abroad is better than is generally supposed. Of the Strasburgh Committee I will say no more than this—that in spite of every remonstrance from this country, they persisted for more than two years in circulating this infidel Preface along with the Word of God—that when they were forced by our Bible

Society to abandon it, it was purchased by *one of their own number*, and circulated by Professor Haffner and his friends with extraordinary zeal.

To introduce therefore the Speech of Dr. Haffner, or the Report of the Strasburgh Committee, as indicative of the state of religion, would be as absurd, and I will add, as injurious to the cause of our Redeemer, as it would be to recommend the writings of Chesterfield or Rousseau on account of the remarkable testimony, which both the one and the other of these celebrated writers have borne to the truth of Christianity and the divinity of our Lord.

Let us hope for brighter days for the fallen Churches of France and Germany, and let us, in some way or other unite our efforts, by prayer as well as active exertion, to rekindle that lamp of Divine truth which once burned so brightly on the continent of Europe.

I am, Sir, your's, &c.

Αληθεια.

We think it but fair to give insertion to the above letter, although we do not pledge ourselves to an entire agreement with the esteemed writer. We can assure him that the correspondent whose articles on the State of the Continent he has impugned, yields to few living men in devout piety, in unbiassed judgment, in attachment to the doctrines of grace, and in varied and profound erudition.

EDITOR.

AMERICA.

STATE OF EDUCATION IN SOUTH AMERICA.

FROM Mr. James Thompson's Report on this subject, communicated to the Committee of the British and Foreign School Society,* we learn the following interesting facts, which we sincerely hope will stimulate the benevolent public to aid in an undertaking in the highest degree ominous of good to the souls of millions of the human race.

BUENOS AYRES.—When Mr. Thompson left that city, in 1821, there were eight schools for boys and one for girls, within the limits of the city, and about an equal number in the surrounding villages, all under the protection and countenance of the civil magistrate. The Society which gave birth to these schools held its first meetings in the *Franciscan Convent*, a circumstance which strongly evinces the liberal and enlightened feeling which obtains among the Catholic priesthood in that part of the world. Mr. T. mentions the great civilities and even assistance which he received from Don Hipolito Solez, the provincial of the order, the

* See Appendix of the Report of that Society for 1826, page 112.

respected Dean of the city (Don Diego de Zavaleta), Don Ramon Anchorez, and Don Bernardino Rivadavia, one of the most distinguished agents in the happiest part of the Revolution, and now elected President of the United Provinces of the Rio de la Plata. The Rev. Mr. Armstrong, in a letter recently transmitted to the British and Foreign Bible Society, computes the present number of the schools to amount to about *one hundred*, in which not fewer than *five thousand* children of both sexes are receiving daily instruction upon the British and Foreign School system. Amongst these schools Mr. Armstrong distributed 500 New Testaments, and expresses a hope that ere long the Holy Scriptures will be used in them all.

MONTE VIDEO.—Here Mr. Thompson was received most gladly by the chief Ecclesiastic of the place, Don Damaso Antonio de Larduada, a priest of enlightened views, and a friend to education. He laid Mr. T.'s proposal before the magistrates, the result of which was, that he was requested to procure a school agent at a salary of 1200 dollars, whilst engaged in establishing and superintending the schools. In the central school 208 children were in attendance, and were proceeding with the utmost rapidity in the branches of elementary education. "To see the youthful flocks," observes Mr. T. "increasing in numbers, and growing in the knowledge of the purest religion and morality, by reading and imbibing the sacred oracles, is a sight truly gratifying."

MENDOZA AND SAN JUAN.—These form a part of the United Provinces of the Rio de la Plata. Here the desire of education Mr. T. found to be great. Dr. Gillies had done much to pave the way for Mr. T.'s arrival. The government favoured the establishment of schools; and a society was instantly formed for promoting the great cause. On application to the governor, a printing-press belonging to the town was given up to the use of the Society for printing Lessons, &c. The good cause was for a time threatened by the enemies of righteousness, but at last has become triumphant. Mr. T. mentions, with peculiar emphasis, the enlightened and liberal conduct of Don N. Carriel, the distinguished personage who had the honour of leading the way in the glorious work of making his own province the *first part of South America to declare for Religious Liberty*. Buenos Ayres, indeed, has followed San Juan.

SANTA FE, ENTRE RIOS, CORRIENTES, PARAGUAY, SALTA, TUCUMAN, AND CORDOVA—the other provinces of the Rio de la Plata, are, as yet, without the blessings of scriptural education; but they are waiting for the arrival of this inestimable boon, and the President, Don Bernardino Rivadavia, is ready to give all possible encouragement to the work.

CHILI.—Here the British system was begun in 1821. The Director, Don Bernardo O'Higgins, and the principal Secretary of State, Don Rafael Echavaria, gave the utmost encouragement to the blessed undertaking. *Three* schools were established in Santiago, the capital; *one* in Valparaiso, and *one* in Coquimbo. Mr. Eaton, sent from London, was appointed by the government to establish schools in the province of Concepcion; but it was afterwards determined that he should remain in Santiago. Mr. T. and he continued there for a season, advancing the cause of education. Mr. Eaton's state of health compelled him to return to England, by which painful circumstance, the cause at Chili had suffered a considerable declension. A great desire obtains in that part of South America for the more general means of instruction. Mr. Egana, the present envoy from the Chilean government, now in London, is ready, by suitable information and otherwise, to further the instruction of his native country.

PERU.—Mr. T. arrived here in June, 1822, and was extremely successful in commencing the British system. By the fate of war, however, a great interruption took place. The Central School, established in the college of the Dominican Friars, in Lima, contained, on the entrance of the Spanish army, 230 children; and another school on the same plan contained 80: scriptural lessons were used in both, and were read and committed to memory with extraordinary interest. In Ocopa there has existed for many years a college of friars, most of whom were natives of Spain. This college has ceased to be a nursery of friars, and has become a seminary for the education of youth on the British system; its funds are ample. This happy change has been effected entirely through General Bolivar, who also issued a decree for establishing a Central School, on the Lancasterian system, in the capital city of each province throughout Peru, from which central schools masters are to be sent to all the towns and hamlets of the respective provinces. This meritorious General has likewise issued an order for sending two young men from every province in Peru, to England, to receive there, at the expence of the Government, the best education that can be obtained. Ten of these young men are now in England pursuing with avidity their studies, in the prospect of returning to their native country. To these things must be added the appropriation of 20,000 dollars for promoting schools in Caracas.

COLUMBIA.—Mr. T. hopes that a monastery, though with considerable difficulty, may be in this place converted into a seminary for the education of the female sex. The important subject will forthwith be discussed in the congress. In passing from

Quito to Bogota, Mr. T. found three schools on the British system; these schools had resulted from the establishment of a central one some time since in Bogota, where the work advances.

GUATEMALA, OR CENTRAL AMERICA.—Several schools have been established in the capital and elsewhere, and the friends of this republic are exceedingly desirous of obtaining a person thoroughly versed in the British system, to communicate to them the blessings of universal education: this information has been obtained from the agents of this government now in London.

"In reviewing the state and progress of education in South America," observes Mr. T. "there is undoubtedly much that is calculated to gratify and to cheer the hearts of those who delight in the progress of knowledge, and in the welfare of man. Besides the pleasure that arises from seeing what has actually been done in the few years in which these new states have enjoyed the boon of liberty, there is yet more to cheer us in contemplating the

general feeling which pervades the country upon the important subject of education. During my seven years residence in that country, I have had intercourse with all classes of society there, and through repeated conversations and otherwise, have come, I think, to understand what are the actual feelings and desires of the people upon this point. *I have no hesitation in saying, that the public voice is decidedly in favour of universal education.* I never heard, even once, what is still to be heard elsewhere, 'that the poor should not be taught.' The very opposite feeling most undoubtedly exists and prevails among the clergy and the laity, the governors and the governed. On a survey, therefore, of the whole scene, and in looking into futurity, the brightest views may, I think, be entertained as to the progress and best interests of man in that large and interesting continent; and, from this view of things, I am sure none will derive more real gratification than the Committee of the British and Foreign School Society."

OBITUARY.

REV. EDWARD MANSFIELD, M. A.

DIED in July last, the Rev. Edward Mansfield, M. A., Vicar of Bisley, Gloucestershire. The death of this excellent man, in the prime of life, has occasioned deep regret not only to his bereaved widow and numerous family, but to his parishioners generally, both Churchmen and Dissenters. He was a faithful preacher of the Gospel, a warm friend of Missionary and Bible Societies, and a most liberal benefactor to the many indigent poor in his immediate neighbourhood. He was a man of unquestionable piety, and his moral character was without the suspicion of a stain.

Stroud.

J. B.

MISS MARIA PRETTY

Was born in Hoxton-square, the 1st of March, 1803, of dissenting parents, and brought up in the nurture and admonition of the Lord, by constantly attending with them at the Tabernacle. Nothing particular occurred in the earlier period of her life, till the 29th March, 1823, when she declared herself on the Lord's side, by joining the Church of Christ, under the pastoral care of the Rev. W. Clayton, at Saffron Walden.

Some considerable time after she caught cold, and which increasing with alarming symptoms, caused her to return to her father's house, where, by the blessing of the Lord, she appeared to be recovered, and continued

so till January, 1826, when returning from Tabernacle, the cold so seized her, that she was able to go out no more, but though medical aid was resorted to, she kept getting weaker till the 29th May, on which day she took to her bed.

Her pains were very acute, and she had a strong hectic fever and cough, but she was graciously enabled to manifest the patience and submission of a child, praying she might be kept from murmuring or repining. On Wednesday the 20th June, 1826, in the night, unable to sleep from her strong pains, by the light of her lamp she wrote two verses, descriptive of her state of mind and Christian hope.

On Thursday she asked her father if it would be wrong to pray she might spend her next Sabbath with the Lord, and was answered—"No, in submission to God's will." On Friday, beholding the evening sun shining into the room, she observed—"How beautifully *that* sun shines; but what is it to the shining of the Sun of Righteousness?" She died on the following Saturday. Her decease was improved by the Rev. William Clayton to the Church, of which he says, in his letter to her father, she was an honourable member, from John xiv. 3, marked in her Bible for her funeral text. "I will come again and receive you unto myself, that where I am, there ye may be also."

Hoxton-square.

P.

MISSIONARY CHRONICLE

FOR OCTOBER, 1826.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London; in Edinburgh, by Mr. Geo. Yule; and in Glasgow, by Mr. William M'Gavin.

SOUTH SEAS.

TAHITI.

Extract of a Letter from the Rev. George Pritchard, dated Wilks' Harbour, 5th January, 1826, addressed to the Secretary.

SINCE I came among the people at this place, they have been busily engaged in finishing a new chapel, which is very large, with galleries. It was opened on the 28th of December. Two Sermons were preached by the Rev. Mr. Williams, of Raiatea. In the morning it was much crowded. Indeed, all the people who had collected could not gain admittance; Rev. Mr. Wilson, of Matavai, therefore preached at the same time, at the old chapel.

Last Sabbath, being the first Sabbath of the new year, the Rev. Mr. Wilson preached at Wilks' Harbour, and administered the ordinance of the Lord's Supper. Next Sabbath I intend to preach my first in Tahitian. I long to be able to speak this language with ease to myself and profit to the people. There are at this station many young persons desirous of being admitted to church-fellowship.

The people are exceedingly kind to me, and appear very thankful that they have again a missionary settled among them.

In addition to the schools and the various services during the week, we have, on the Sabbath, three services in Tahitian and one in English, for the benefit of seamen and the Europeans residing upon the island. Mrs. Pritchard and our little family enjoy a good state of health. Cease not pray for us.

Extracts from a Letter of Mr. Benjamin Saies, dated on board the ship John Palmer, whaler, off Scilly, 27th June, 1826, addressed to his father, Mr. William Saies, of Milford.

KNOWING that you feel interested in the

success of the Missionary Society, I shall give you all the information that I have been enabled to gather from my own observation and from the Missionaries themselves.

SANDWICH ISLANDS.

At the Sandwich Islands there has been a visible improvement in the moral character of the natives. The ships, when we first went there, were crowded with females; now they are not allowed to come nigh a ship. Old and young attend the Missionaries and the schools. A large number can read; many of them write and understand arithmetic. We left the Sandwich Islands on the 16th of November, and proceeded to the Line, where we cruised until New Year's Day, during which time we succeeded in filling up the ship, but we were afterwards driven, by currents, so far to the westward, that we could not fetch Tahiti. We then stood to the southward, and made the island of Whylootacke, or

AITUTAKE.

A canoe came off with eight men, and a note signed by Mr. Williams, of Raiatea, saying that they were under the protection of the Missionary Society. Shortly after they had got on board our ship, it began to blow so hard, that we were compelled to stand out to sea, and their canoe was lost during the gale. The behaviour of the natives, who were thus detained on board, was enough to put every one of us to the blush. They never ate their meals without asking a blessing and returning thanks. They often joined together in prayer to the Almighty to return them safe to their families and friends. On the third day we beat up to the island and landed them. We were all astonished on seeing the improvement made among the natives in their domestic economy. Their old thatched houses were demolished, and new ones built after the European fashion, of white coral, plastered over and white-washed. They had neat beds, chairs, and settees. There was a

neat church in the centre of the village, and the whole had a most pleasing effect from the sea. In fact, Whyloacke is a terrestrial paradise, of the beauty of which none can form an idea who has not visited nature under the torrid zone. The females are remarkably modest in their behaviour, endeavouring to dress themselves after the English fashion. Their bonnets are ingeniously made, similar to the Leghorn ones, of a beautiful white grass. Leaving Whyloacke, we touched at five or six of the Society Islands &c. and, in February, reached

EIMEO.

Here we found Mr. Henry, the resident Missionary, and Messrs. Armitage and Blossom, sent out by the Society to teach the natives the art of weaving and carpentry. They have got an excellent church, roofed in. It is in an octagon, on the plan of Surrey Chapel, built of hewn coral rock. Since our leaving home, we have not found a more warm and cordial reception than we did from the Missionaries here. On the day of our arrival, the Captain nearly broke his leg. They had him immediately conveyed on shore to Mr. Armitage's house, where he remained until he was able to walk about. During this time, the utmost attention was paid to him. I visited him twice a-day for his orders, and to dress his leg, and received all the attention possible from Mr. Armitage, who gave me all the information in his power respecting the missionary establishment. The houses of the Missionaries are delightfully situated on the side of a hill, about a quarter of a mile from the sea, commanding a view of a delightful valley, interspersed with plantations, houses of the natives, groves of oranges, limes, and other tropical fruits, brought there by navigators, and which have multiplied to a surprising degree. But what are of greatly more value to the Missionaries, ten or twelve head of fine cattle may be seen grazing in front of their houses. You will suppose, from my description of Eimeo, that the Missionaries must be comfortably situated. They are as much so as can be expected. But I am confident it requires a good deal of self-denial, especially on the part of the females, to undertake the arduous task. The uniformity of the seasons, and the constant glare of a tropical sun, soon causes natural objects to lose many of their charms in the eye of one used to the varying climate and fire-side enjoyments of England, not to mention the loss of their friends and the seclusion and circumscribed society they have there. It must be an eye to the great object of the mission, and a universal love to the human race, that supports them. After leaving Eimeo, we touched at Matavai Bay, in Tahiti, for refreshment, and letters for the Society. Mr. Davies happened to be

there. He is a venerable looking old man, and is an ancient Briton. The natives speak of him as a father. His wife had died about a fortnight before, at which time he was engaged in establishing some native teachers on the island of Rapa.*

OPORO.

At this island we touched in our way. The natives are without clothing, and their houses the most miserable huts in the world. They speak a dialect of the Society Islands. They cultivate nothing except the taro, which is their only food.† They seem a harmless and inoffensive people.

SANDWICH ISLANDS.

Letter of the Rev. H. Bingham, American Missionary, at Oahu, dated 8th June, 1825, addressed to the Secretary of the London Missionary Society.

REV. AND DEAR SIR,

YOUR very kind letter, of Sept. 11, 1824, written two years after you had passed the period of three-score years and ten, has been duly delivered by the hand of Governor Boki, and very thankfully received. From the spirit of apostolic kindness which it breathes—the advanced years of the writer—the responsible post which he fills, &c., I am led to feel, in attempting to answer it, that I am addressing one, who like “Paul the aged,” is ready to depart and be with Christ, the glorious object of his long-tried hope and faith. But since it is expedient for us who are younger, may the Lord still prolong your useful life, till you shall hear of many more isles and heathen coasts being added to the kingdom of Christ and may he at length admit you with Paul to his rest, and place on your head the crown of righteousness.

Late King and Queen of the Sandwich Islands.

Our hearts have been, as you supposed, deeply affected by the sudden, the very unexpected death of the King and Queen of the Sandwich Islands, and we are still filled with wonder at the mysterious dispensation; though we have good reason to believe that in the wise and holy providence of God, this mournful event, which still seems to us like a distressing dream of the night when one awakes, will not in any degree be permitted to impede the progress of the Gospel in these islands.

It is a matter of sincere regret to the friends and relatives of Rihoriho and Kamehamaru, that they had not the happiness of

* Oporo.

† The only animal on the island, is the rat.

meeting with you and your associates, and of experiencing your kind and Christian counsels previous to their death. I have had frequent opportunities to assure them, and I believe they are fully satisfied that every aid which human kindness and medical skill could possibly render for their temporal comfort and the preservation of their lives, were most promptly, liberally, and constantly secured to them, and they appear to be truly gratified by the attentions which their deceased king and queen and their suite received; the most honourable, certainly, that could possibly have been shown them in any part of the world.

Visit of Captain Lord Byron.

The visit of Lord Byron has, we believe, thus far been very pleasing to the people, and we are very happy to say, that he has performed a truly honourable part in his intercourse with the chiefs, and also with the mission.

The affability, the kindness, and amiable deportment he has uniformly manifested, has been much admired, and has not only gained him many personal friends, but done great credit to his country. You will be gratified to know, that at the national council held here but recently, he very distinctly approved of the attention of the nation to the instructions of the Missionaries, and assured the chiefs that they ought to feel grateful for the important benefits they had received through the instrumentality of their Christian teachers.

Kauikeouli, brother to the late King Rihoriko, unanimously acknowledged his Successor, and placed under Christian Instruction.—Public profession of repentance and of love to Christ, by nine Sandwich Chiefs.

You will rejoice to know, moreover, that at that council, when nearly all the high chiefs were present, the brother of Rihoriko, the late king, was unanimously acknowledged as his successor, and received the assurance of the chiefs that he should be supported, that he should receive a Christian education under the tuition of the Missionaries, and that the whole nation should be brought under Christian instruction. The chiefs then desired that special prayer might be offered to God for the young king, that he might be under the Divine protection, and that he might be a true disciple of Christ.

You will not fail to rejoice in these events, and in the probable consequence, viz. the spiritual and temporal prosperity of this nation, especially as the young king and his sister are very favourably disposed towards the Christian religion. Though they are quite young, their established sentiments respecting the Gospel would do no discredit to much older and much more enlightened

nobles of the earth. Especially will you rejoice in view of a fact from which the above-named measures derive, in my estimation, no small importance; that on the day preceding, after long and diligent, and, as we believe, faithful instruction in the doctrines and duties of the Gospel by your laborious and devoted Missionary * and ourselves, nine chiefs, including several of the higher rank, viz. KARAIMOKU, KAAKUMANU, KALAKUA, OPIHA, HAPIOLANI, TAPULE, KEARIIAHONUI, LOANUI, and KAIU, presented themselves before the church and congregation, confessed their former sins, professed their love for the word of God, and their hope and confidence in Christ, his Son, as their Saviour, and their desire to be united with his people. In this sense they are professors of religion, and will, we hope, after three or four months further probation and instruction, be admitted to the church. Their conduct for several months past has been such as to give pleasing evidence that a new heart has been given them by the Spirit of God. Some of them are distinguished for their activity and usefulness in promoting the cause of instruction.

Will not your heart, my dear sir—will not all the friends of missions in England give praise to God for such evidence of his merciful designs towards this nation, and of his undeserved smiles on the feeble instrumentality employed to make known to these children of pagans, the *unsearchable riches of Jesus Christ*.

Happy should we be to hail the return of our dear brother Ellis and his esteemed partner, with an associate of a kindred spirit, whom the directors of your Society have been pleased kindly to propose to send, to take part with us in the arduous and responsible duties which daily press upon our hands, and to labour jointly with us for the sole purpose of bringing this whole nation to Christ, on those principles of union and co-operation which have been cheerfully recognised by Mr. Ellis and ourselves. We feel the need of more labourers, and we desire the closest union possible among all who are employed here, because we believe that separate plans, and separate establishments, might embarrass both parties, and that joint plans and efforts would not only best exhibit the spirit of the Gospel, but greatly facilitate the operations of both, in a nation of such a genius and character as this. The result of the experiment, which is perhaps somewhat new in the history of modern missions, has thus far fully justified our expectations. It is a great source of unceasing regret to us, that our brother Ellis was under the necessity of leaving us so soon, and I must entreat that nothing may

* Mr. Ellis.

be wanting on your part to restore him to us as soon as possible. He is much esteemed, not only by us, but by the people; and Karaimoku, who is a particular friend of his, desires me to ask you if Mr. *Eliti* (as he calls him), will not return. He desires me to assure you and him of his love—to thank you for your acceptable present—to give his *aroa** to you all, who have been kind to this nation—to say to you, that he observes, and greatly loves, the good word of God, and hopes that by-and-bye the young king, and all the chiefs and people, will, by their attention to the word of God, become truly good. Governor Boki also tenders you his kind love; the young king also, with his cordial *aroa*, for the elegant writing-desk presented him by your Society. Your letters to Karaimoku, and to the young king Kauikeaouli, I have, by their request, translated for them; and your address to the chiefs and people, will receive the same attention by me, as his agent, as though he were present. Karaimoku has recently been ill, or he would doubtless have answered your letter. Through the blessing of God on the means used by Mr. Davis, surgeon of the *Blonde*, he is better, and should he be spared to us, I will endeavour to see that your communications receive due attention.

Permit me now, dear sir, to tender you the kind salutations of my fellow-labourers, and their thanks for your paternal remembrance of them, and your benevolent desires for our welfare and success.

Praying for a Divine blessing on you, and on the distinguished benevolent Society of which you are honoured to be the organ, and humbly hoping for a continual remembrance in your prayers, while you remain on earth, I am happy once more to subscribe myself, with great esteem and Christian love, your younger brother and fellow-labourer in the Gospel of Jesus Christ,

(Signed) H. BINGHAM.

P. S. I take the liberty to transmit to you a copy of a letter from the patriarch of Pitcairn's Island, pleading for a missionary, believing it will be interesting to you, and thus complying with the spirit of his request to me.

H. B.

PITCAIRN'S ISLAND.

IN our Chronicle for November, 1823, we inserted a few particulars respecting this island, and its small but interesting population. We then stated, that John Adams, who had for many years lived as a patriarch among them, anticipating his own removal, in the ordinary course of nature, was desirous that the Society would send out a person, who by means of the moral excellence of his character, and the wisdom

of his measures, might acquire a beneficial influence over them; and that he (John Adams) engaged to employ his own influence with his people to induce them to concur in the plans that such individual might propose for their religious and social improvement. It was, however, further stated, that as the object did not come within the recognised sphere of the Society's operations, the Directors could not pledge themselves to contribute towards the outfit, and other expenses, of any person going out for such purpose; but engaged to exert themselves to procure a free-passage to the island for a properly-qualified individual, and also his wife, if married.

No person has hitherto applied, in consequence of the above-mentioned notice, whom the Directors consider suitable for the object, and it will afford them pleasure, if the publication of the subjoined Letter, addressed to the Rev. Mr. Bingham, and referred to by him in the preceding article, should lead to the wished-for result.

Letter of Mr. John Buffett, dated Pitcairn's Island, 20th July, 1824, addressed to the Rev. H. Bingham, Oahu, Sandwich Islands.

REVEREND SIR,

BY the desire of John Adams, and the other inhabitants of this place, I write these few lines to inform you of our great need of a minister of the Gospel; and should esteem it as a great kindness, if you would endeavour to help us with one as soon as possible, as we are now here as sheep without a shepherd.

The inhabitants of this place are fast increasing, being at present *fifty-nine*. We use our poor and imperfect endeavours to worship our Maker; but still we are in great want of an ordained minister to administer the holy ordinance of baptism and the Lord's Supper, and other services, and to instruct us in the performance of our duty.

I stopped at this island by desire of the inhabitants, to assist in instructing them to read and write. Thank the Lord, since my arrival at this place, I have been convinced of the errors of my past life; and my chief desire is to increase in the knowledge and love of God, and promote the good of others also.

When Captain Henderson arrived here in the ship *Hercules*, of Calcutta, and brought a supply of books and other articles, he brought a letter to say that a minister was shortly coming. It is now between five and six years since, and we hear of no one being sent, so if you would endeavour to send us one, you would greatly oblige us all. And I think, by the help of God, it will be the

* Token of esteem, respect, or love.

means of saving many souls, and a blessing to the people. If we should have the happiness to see one arrive, we will, to the best of our abilities, make his residence as comfortable as is in our power.

(Signed) JOHN ADAMS,
JOHN BUFFETT.

EAST INDIES.

CALCUTTA.

Extracts of Mr. Trawin's Journal.

(Concluded from page 355.)

Application of Hindoos for Christian Instruction.—Suttee.—Expostulation with her Relatives, &c. on the Unlawfulness and Cruelty of their Conduct.

Dec. 9, 1825. Spent a good part of this morning in conversation with a young Brahmin. He has been with us for more than twelve months; knows the Gospels well; possesses many amiable qualities, and will, I hope, ere long, profess Christ openly.

10. Chitlah.—Two respectable-looking men of the village attended for the first time, and expressed much pleasure in the service. Ramburree gave an outline of his life, and stated the way in which he became acquainted with Christ. He assured them, that although before he had embraced the Christian religion he was a miserable sinner, yet now he was happy and hated sin. The simple narration of his experience seemed to impress the people much. Two men from Gopalnogor, a village about eighteen miles distant, applied for further instruction concerning the religion of Christ. They said "they had never heard such words before," and agreed to come to Kidderpore next day at sunrise. They staid at the Chitlah market for five or six days. May they, on their return, carry back the *pearl of great price* to the village.

12. Visited Kaleeghaut, in company with the brethren, Ray and Piffard. After preaching to the people under a large tree, we distributed our tracts, and proceeded to the temple. In the court-yard we found a number of miserable-looking pilgrims. We told these deluded wanderers that their austere manner of life could not be acceptable to God, because *he delighteth in mercy and not in sacrifice*. Our admonitions, however, appeared to them like an idle tale.

From Kaleeghaut we visited Chitlah and Tally Gunge, and preached and distributed tracts. On our way back, opposite the Chitlah school, we observed a number of people flocking together. On inquiring the reason, we were informed that a *Suttee* was just about to be immolated. We immediately crossed the

river, entered the crowd, and commenced our intercessions for the life of the devoted female, which they were preparing so inhumanly to terminate. As we advanced towards the palanquin, in which the woman was concealed, the people cried out, saying, "It is in vain for you, Sirs, to talk with her, for should you give her millions of rupees, she will not listen to you." On our requesting to be allowed to converse with her, we were prevented by their saying, "that she is praying, and must not be disturbed." As we could use no coercive measures to open the palanquin, we began to expostulate with the people on the horrid cruelty they were about publicly to countenance. We cried aloud to the relatives and friends of the unfortunate Suttee, to exercise the common feelings of humanity, and immediately cease from the barbarous act of openly putting their relative to a violent death. We declared that if they persisted in their unlawful deeds, God would account them murderers, and judge them as such in a future world. They replied, "It is written in our *Shasters* that females should burn. It will be of immense advantage to our family; for God has written it on the destiny of our widowed relative, that she is to have the honour of eating fire." "The *Shaster*," we rejoined, "that authorises such cruelties can never come from God, for his very nature is love. He *desireth mercy, and not sacrifice*. He came to save, and not to destroy." After further reasoning with them upon the absurdity of their faith, we gave them the scriptural doctrine of the future state, and mentioned, that if the spirit when separated from its body be polluted with sin, its destiny is fixed for ever in misery; and, on the other hand, if it be purified, it is immediately admitted into heaven, and commences the enjoyment of eternal bliss; consequently, no sufferings of surviving relatives can alter the state of departed souls. They listened to us with considerable command of temper. Nothing, however, that we could say had the desired effect of causing them to relent. After doing what we could to rescue the miserable victim from a premature death, we chose rather to retire from the spot, than wait to behold the infatuated multitude awfully launch an immortal spirit into the eternal world. Where now is the British female who will not pity and pray for her degraded sex in these heathen lands? The Hindoo female is not only exposed to the frown of her parents at her birth, but peradventure ere she attain her twelfth year, she is called to plunge into eternity, enveloped in the flames of the funeral pile, whilst her dying shrieks are suppressed by the shouts of the frantic multitude, who are come out, as they say, to witness the fun!

Last Saturday a young widow, eleven years of age, was burnt with the dead body of her husband near Calcutta.

Conversations with Hindoos.

This afternoon one of the men from Gopalnagar came to Kidderpore. He confesses that the worship of idols is not only useless, but injurious! He has taken with him the Gospel of Matthew, and the 2nd Catechism, with a promise to read them attentively.

Closed the day at Bhawbanyore, where a goodly number heard in the chapel.

14. Chitlah.—Two men interrupted us by saying, "God is the author of sin." "Unless he give me strength," said one of them, "I can do nothing; he therefore is the author of my actions." We replied, that his conclusion was as wicked as it was untrue. "Suppose, for example, a servant, after receiving a sum of money to purchase certain articles for his master, should waste it in prodigality, would you say the master was the author of the sin, because he gave him the money? You certainly would not. Neither can you say that God is the author of sin, when you use that power to do evil which he has bestowed upon you to do good." By this simple illustration the man was convinced of his error; and though he came in the spirit of hostility, yet he was so disarmed that he begged a book, that he might know the matter more fully. We gave him the Gospel of Matthew, and he immediately commenced reading it before the people, with much apparent interest.

At the entrance of the market, we again addressed the people, from the words of the angel to Mary—*Thou shalt call his name Jesus, &c.* As we were speaking of the dying state of the world by reason of sin, and of the compassion of Jesus in coming to save it, the people seemed much interested. One very old man gave a sign with his hand, and said, that although he had lived so long, and had tried so often, he had never yet been able to come to his blessed feet; meaning he had attended much to the worship of the *Debtas*, but had not yet found the knowledge of the true God. He added, "My day is almost gone." We told him the reason why he had not found God was, because he had never sought for him in a right way, for Christ is the only true way to God. He was then exhorted to go to God without delay, in this *new and living way*; and we assured him, that old and sinful as he was, he would find acceptance. The poor man lifted up his hand to his forehead and thanked us. Two others then inquired why they should believe in Christ; they had their Krishna. We begged them to compare the crimes of Krishna with the immaculate life of Jesus Christ; and then called their attention to a popular Hindoo saying—"The disciple is known by his master." If, therefore, said we, you follow Krishna, your life will resemble his; and if you follow Christ, you will become like him.

One of the Brahmins, who took an active part in burning the Sutte at Kaleeghaut on

Monday last, was present at Bhawbanyore whilst we catechised the boys. We introduced the subject again to his notice, and expressed our hope that he would never again engage in such an inhuman practice. He seemed a little confounded, and appeared anxious to change the subject.

Evening: preached at the Mirzapore chapel, in Calcutta. A good congregation; and many questions were put respecting Christ.

20. Bhawbanyore.—After catechising the boys, we had two congregations in the street.

Argument of Ramhurree, the native Teacher.—Objections of Hindoos.

21. Chitlah.—After preaching at the market-place, in answering some of the objections brought against the Gospel, the following argument of the native preacher seemed wonderfully to satisfy and please them:—"You see, brethren," said Ramhurree, "since the English came into the country, your temporal circumstances have been much improved. You know what a wilderness surrounded us; what acts of outrage and injustice were daily committed; but now you behold excellent roads made to facilitate intercourse; you see seats of justice in the various districts; *choukeydars* (or peace officers) stationed in every village, to keep your property and lives in safety; and can you suppose that the persons who have thus disinterestedly laboured to promote your present welfare, are come to deceive and injure you in reference to a future world? rather judge that those who have thus exerted themselves to promote your temporal prosperity, are also come to show unto you the way of salvation."

22. Bhawbanyore-street congregation large. Some approved of our doctrine; others, perceiving its spirituality, made many excuses, observing, "It is impossible to attend to religion whilst there is such a pressure of earthly business." One man said, "there is no alternative, we must either abandon the world to save our souls, or remain as we are, immersed in the cares of the world, to the infinite hazard of our future happiness." We assured them there was no necessity for their abandoning the world in the way they meant, for the religion of Christ would teach them to *use this world as not abusing it*.

A Brahmin confuted by Boys belonging to the Mission School at Bealah.—A Moham-medan warned of his Danger, &c.

23. Catechised the boys at Bealah. The congregation was large. Among the spectators, a Brahmin interrupted us by saying, that "the spirit of man and the spirit of God were one." In order to show him the absurdity of such a declaration, we called upon the boys to refute the argument, by

telling us the difference between the spirit of man and God; they readily gave the following answer:—"The spirit of man is created, God is its creator; the spirit of man is full of sin, God is a pure spirit; the spirit of man is subject to grief, God is infinitely blessed, and incapable of suffering: these two spirits, therefore," replied the boys, "can never be one." This answer had the desired effect of pleasing the people, and of fixing their attention upon a very important point, from which we continued our discourse to them with considerable advantage.

From Bealah we proceeded to Thakepore, where we spoke to the people under a shed. Here a Mussulman lifted up his voice as we were preaching, and said, "These things, sir, will do for the Hindoos, but, as for myself, I have laid hold of one staff, viz. '*there is one God, and Mohammed is his Prophet.*'" With this, the poor old man seemed quite satisfied, and we endeavoured in vain to convince him that faith in Mohammed is a staff that will not bear a man up in the great and terrible day of judgment. About mid-day we reached Rammakalchoke, where we preached, and conversed with the people as usual in the house of Ramghee. More of the villagers are, we have every reason to believe, savingly impressed with the truth. The principal man of the village was present at the meeting. He invited us to his house; we accompanied him, whilst a goodly number followed after. On our arrival, we found his household Brahmin standing on the steps which lead to his house. We conversed with this idolatrous priest, and exhorted him henceforth to consider Christ as the Saviour of the world. After reading the Scriptures and engaging in prayer at the house of Boedenaut, a native Christian, I left the people, leaving Ramhurree, at their request, to preach in the evening, as many would then return from the field.

24. Preached at Chitlah. During the service, Ramhurree arrived from Rammakalchoke. He gave a most interesting account of the meeting at the village last evening. The people were with him till past ten o'clock. This morning, two men of the village invited him to their house to explain the Scriptures.

AFRICA.

Extracts from a Letter of Rev. George Barker, Missionary at Theopolis, dated 31st March, 1828, addressed to the Secretary.

ORDINATION OF MR. PETER WRIGHT.

ON the 14th instant we enjoyed one of the most interesting days I ever witnessed in Africa. Our brethren, Helm and Robson,

from Bathelsdorp, arrived here on the 11th. On the 12th, Lord's-day, in the morning, Mr. Helm preached from Solomon's Song, viii. and part of the 5th verse—*Who is this that cometh up from the wilderness?* &c. On the Monday several of our friends from Graham's Town arrived, and among them were Mr. Duxbury, who ministers at the Baptist Chapel, and Mr. Ayliffe, of the Wesleyan Connexion.

On Tuesday the 14th, about 10 o'clock A. M., the services for which we were convened, namely, the ordination of Mr. Peter Wright, commenced. Mr. Ayliffe (Wesleyan), read the 10th chapter to the Romans, and prayed; Mr. Robson asked the questions, and received the confession of faith; Mr. Barker offered the ordination prayer; Mr. Helm gave a very appropriate charge, founded on 2 Cor. ii. 16—*And who is sufficient for these things?* Mr. Barker preached to the people from Heb. xiii. 17—*Obeys them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account,* &c. Mr. Duxbury concluded with prayer, in English. In the evening of the same day Mr. Robson preached an excellent sermon in English, from 2 Cor. iii. 18—*But we all, with open face, beholding as in a glass the glory of the Lord,* &c. About thirty Europeans were present. Thus closed the most interesting day I ever spent in the Colony, and I believe all present were highly gratified with the services, although a part of them were performed in Dutch.

Our own people in particular appeared highly delighted, and, I trust, were edified. May the impression then made have an abiding effect. Such services are highly beneficial at our stations; they enlarge the mind, and give the people an idea of the duties which devolve on Missionaries. The account of the way in which Mr. Wright was led to the missionary work, had a pleasing effect on the minds of the people. Some of them afterwards remarked, that "they had often wondered that persons should leave all to serve *them*, and could not conceive what induced them to do so; but (said one) now we understand that God forces them out, or we should not have had them amongst us." Another observed, "I shall now thank God more than ever for Missionaries: well! what struggles take place in their mind, before they are willing to come to us." But of all, none seemed to enjoy the services more than two Dutch farmers who were present. These men appeared to be really astonished.

Particulars concerning the Mission.—A Hottentot's Reply to a Roman Catholic, respecting Works of Supererogation and Purgatory.

I am happy to inform you that our school continues to excite the admiration of those

who visit it; and the attendance of the children is pretty good.

Our congregations, on Sabbath days, also continue to be good, and the attention paid is pleasing. Our monthly lecture is continued. Last Sabbath the subject was, *What should be our object in reading the word of God?* In the evening the subject was taken up in prayer, in a very pleasing manner. In allusion to an anecdote which I had told, of a woman who hired a little boy to read a chapter to her in the evening, one said—"We take shame to ourselves for the little attention we pay to the word of God; who among us has given a child a *basin of milk* to read a chapter to him?" Yesterday, when conversing with some of the members on church-business, previous to the church-meeting, we spoke of hindrances in prayer, and I was delighted and edified by some of their remarks. They gave full proof that they are acquainted with the corrupt workings of the human heart, and the wiles of Satan. I hope the minds of the people are expanding; they certainly think more, and, I trust, are growing in knowledge.

The other day a Roman Catholic, a settler, was here, and in conversation with one of our brethren introduced purgatory and supererogation. "As to the last (said the Hottentot), he would leave that, for it did not apply to him, and he feared to no one beside; for his Bible declared, there were *none good but God*: but on the former he would remark, that neither the Bible, nor his teachers, taught such a doctrine." The Irishman said, the Bible *did* teach it. The Hottentot produced Scripture to the contrary, and asked the other to point out the place where purgatory was taught, adding, he did not remember to have read it. The poor Catholic, rather nonplussed, replied, it was not in the *Dutch Bible*, but it was in the *English Bible*. A female, the daughter of the Hottentot, asked the Catholic if it was in the Old or the New Testament? He said, in the New. "Well then," said she, "there is an English New Testament; point out the place;" "and," added the father, "we will examine the parallel texts in the Dutch Bible."—"But," said the man (on telling me the story), "he would not touch either the Dutch or English Bible, and appeared afraid of both." Blessed be God, a Hottentot, with the Bible in his hand, is a *giant*.

An evening or two ago the 2nd chapter of Thessalonians came in course to be read: two or three of the persons who were present at the above-mentioned conversation were at worship, and were very attentive. Jan Tzatroe, the Caffre teacher, regretted they were not all present.

Yesterday evening a new member was received, and I addressed the church from

Heb. iii. 13—*But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.* We have no prospect at present of more additions, nor are there any candidates for baptism. *Pray for us, that the word of the Lord may run and be glorified, even as with you. Amen.*

WESLEYAN SOCIETY.

WEST INDIES.

Further particulars of the loss of the MARIA Mail-Boat, with several Wesleyan Missionaries and others.

In our Chronicle for July, we inserted some extremely afflictive details, relative to the Shipwreck which happened between Montserrat and Antigua, on the 28th of February, in which FIVE WESLEYAN MISSIONARIES and others, lost their lives. It was there stated, that Mrs. Jones, the widow of one of the said Missionaries, who, by the hand of Divine Providence, escaped the watery grave of her companions, was acquainted with all the circumstances of the calamitous event, but had not, at the date of the letters, recovered sufficient strength for the effort requisite to answer interrogatories. She has subsequently related many particulars not detailed in the former communication. These, with others relating to the same painful dispensation, have been published by the Committee of the *Wesleyan Missionary Society*. The former are here subjoined.

The Committee, in an introductory paragraph, make the following remarks:

"The case is in some respects a much more affecting one than we had anticipated; a part of the brethren were appointed to more lingering sufferings; but there is reason also to sing 'of mercy,' as well as 'of judgment:'—and our friends will have the satisfaction to find, that those excellent men, whose loss is so deplored both at home and in the West Indies, exhibited in their dangers and sufferings, a calmness and resignation, and a zeal for the salvation of the seamen, their fellow-sufferers, worthy of their hopes as Christians, and of their characters as Missionaries of Jesus Christ. Perhaps, to give this testimony to the closing scene and final conduct of these servants of God, was among the reasons why, in the providence of God, Mrs. Jones was so singularly preserved. The impression produced in the Colonies where they were known, has been very deep, and we doubt not but that the afflictive event will be overruled for the promotion of the spiritual benefit of the Societies."

The following are Extracts from the Journal of the Rev. Mr. Hyde, Wesleyan Missionary, at Montserrat.

Monday, March 13, 1826.—To-day Mrs. Jones was so much recovered as to justify my hearing, from her own lips, the almost unparalleled narrative of the wreck of the *Maria*. I had been waiting with some anxiety to hear the particulars from her, the only one spared to relate the sad story. The following, to the best of my recollection, forms a correct account.

After they left Montserrat, on Monday evening, they had to pass through a most fearful night. The wind blew very hard, and the sea was unusually heavy. The day following was one of a very distressing description, but towards sunset they were fast approaching the island of Antigua.

The captain was aware of the dangerous reefs, rocks, and sands, which lie in such fearful numbers at the mouth of St. John's Harbour, and endeavoured to avoid them. The Missionaries were on deck expressing their joy at the prospect of supping and sleeping ashore; and the children below were singing in the cabin, in imitation of their fathers, and playing around their mothers. All now were without fear but Mrs. Jones, and her mind (she says) was so distracted for a time with the idea that the vessel would yet be lost, that she had to pray earnestly against it. However, the fear did not leave her, but these words came to her recollection, and so comforted her, that she could do nothing but repeat them to herself:

"Jesus protects; my fears begone!
What can the rock of ages move?"

About seven o'clock an alarm was spread suddenly through the vessel by the cry of "breakers a-head! breakers a-head!" The helm was instantly put down, and the main-sail lowered, but the vessel missed stays twice (a most unusual thing with her), and before she wore round, she struck on the south end of the Weymouth, a dangerous reef to leeward of Sandy Island (a long bank to the S. W. of St. John's harbour). Had she been twice the length of herself, either to windward or leeward, she would have escaped altogether; for she would either have run between the reef and Sandy Island, or have had sea room enough in her due course; and yet it so occurred, that if the reef had been picked, in the judgment of the agent for Lloyd's, a worse place could not have been found. The brethren now rushed towards the cabin to seize their wives, their little ones, and servants. The mothers and servants snatched up the children, and rushed through the pouring flood, which was now fast filling the vessel, to the Missionaries on deck. The scene was indescribable! The vessel fell on her side and filled directly. The sailors cut away her mast, and she

righted a little. They cast out the anchor, and let out the chain cable, which caused the vessel to hang a little more securely on the rocks, whilst the sea beat over her in the most terrific manner. All the passengers and crew now hung upon the bulwarks and rails of the quarter-deck, up to their middle in water. Soon after she struck, the boat washed overboard, with George Lambert, a free black seaman, in it. The mate, Mr. Newbold, jumped after it, and happily for himself, reached it. They endeavoured to bring her back to the wreck, but could not, and were driven away to sea. In the situation just stated the passengers remained nearly one hour, calling on Him who alone could save them, and endeavouring to comfort themselves and each other with the prospects of a blissful eternity, when the waist of the vessel gave way, and precipitated all who were clinging to the rails of the quarter-deck into the sea; viz. Mr. and Mrs. White, with their three children, Mr. and Mrs. Truscott, and child, two servants, and Mrs. Jones. Mr. Jones being next to his wife, saw her desperate situation, and made an effort to lay hold of her, in which he providentially succeeded, and drew her up so far that she got hold of the part of the wreck on which he hung, and was saved. The children, as they floated on the surface of their watery grave cried much, but the brethren and their wives calmly met their death. They cried out to them who were on the wreck, "farewell! the Lord bless you!" and they in return repeated the affecting "farewell!" and offered up the same prayer to God. "Lord have mercy upon us!" "Lord save us!" were the solemn ejaculations that now passed through the lips of the drowning brethren! In a few moments the dear children ceased to cry, and the voice of prayer was turned to endless praise. The captain now exhorted all who were still on the wreck to come nearer to her head, as she was fast breaking up, and that part of her was likely to hold together longest; adding, "hold on, if you possibly can, until the morning, and then we shall be seen from Goat-Hill Battery, and be rescued." With this advice they were enabled to comply, though with considerable difficulty. The sea was tremendous, and the night dark! Wave followed wave in close succession, and they had frequently but just recovered their breath from the past wave, when the next took it from them again. At length the greatly wished for morning arrived, but alas! it was not to be the morning of deliverance for them. They made the best signals of distress they could, but they were not seen. Those on the wreck could see people walking on shore, but no one saw them, there was so little for the naked eye to distinguish them from the reef, and the waves ran high. Vessels and boats passed at some distance during the day, and they unitedly and with

one voice endeavoured to hail them ; but the beating of the sea on the rocks drowned their voices, so that they could not be heard. The brethren and sister Jones were, however, enabled, by the grace of God, notwithstanding all their disappointments, to stay their minds on God, and to instruct the deeply-stricken and penitent captain and sailors how to be saved. The sailors wept and prayed, whilst the Missionaries pointed them to the Lamb of God, and exhorted them to add faith to penitence. Poor fellows! two of them died this day on the wreck exhausted, but "looking unto Jesus." Night again came on apace, and soon enveloped them all in its dreariest gloom! Seated on a piece of the wreck, up to their breasts in water, without a crumb of bread or a drop of water having passed through their lips—the sea very rough, and the waves passing over them, each wave threatening immediate death! In this condition they held each other. If one ventured to sleep a little, another watched lest the waves should sweep him away. It was a night like the last, full of horrors. When day appeared, it was welcomed with praise to God that their eyes were permitted once more to see it, and with prayer that it might be the day of rescue; at the same time, according to Mrs. Jones, their language appears to have been that of their divine Master, "not my will, but thine be done." Vessels and boats passed again, but they were not seen. Some time after noon this day (Thursday) Brother Hillier said he thought he could swim ashore, and thus, by the blessing of God, rescue himself, and be the happy instrument of saving them. The brethren Jones and Oke feared, with the captain, that he was too weak, having taken nothing, to swim three miles, the distance required. He, however, still thought he could, and in the spirit of prayer he committed himself to the deep, and they, after bidding him farewell, commended him to God. He struck off well, but in about ten minutes sunk to rise no more till "the sea shall give up her dead." One or two of the sailors also attempted to reach the shore on pieces of the wreck, but failed. Thus the survivors passed through another day of sorrows. The bodies of some of the sufferers were seen floating to-day; and the rain fell in showers around them; but Sister Jones says, eagerly as they wished it, only one slight shower fell on them. She put out her tongue, and caught a few drops of rain, which refreshed her, for which she felt thankful to God. Night now approached once more, but with every appearance of its being the last, for the joints of the piece of wreck on which they were began to open fast, and there was every appearance of its soon falling in pieces, and putting an end to all their affliction. With this expectation, each was fervently engaged with God in hallowed and resigned communion. Con-

trary to their expectations, however, they were spared to see another day. The sea was much calmer to-day (Friday) than it had before been, and about noon Brother Oke said that he would endeavour to swim ashore. Mrs. Jones was asleep when he made the attempt, but was informed afterwards by Mr. Jones that he was drowned soon after he got into the water, being too weak to swim far. Mrs. Jones was seated on what are called, I believe, the *bitts*; her husband was beside her with his head leaning on her shoulder, while her hand held him by the coat-collar. He began to lose the use of his legs, and his dear wife called the captain to help her to raise them, if possible, out of the water. The captain made the effort, but was too weak to come to her help. Not long afterwards, Brother Jones looked at his wife, and said, "My dear, I feel a strange drowsiness! What can be the meaning of it?" She had never seen any one die, and replied, "My love, I cannot tell." Soon after he cried out, "Come, Lord Jesus, come quickly!" and a few minutes afterwards exclaimed—"Glory, glory!"—and blessedly entered into it. Thus he died, with his head leaning upon Mrs. Jones. She called to the captain, but received no answer, for he too, poor man, was dying. For a few minutes she held the remains of her dear husband to her breast; but soon a wave washed him from her unnerved arms, and he fell at her feet. For a few seconds she saw the body floating, and then fell into a state of insensibility. In this state she remained until rescued by Mr. Kentish and Mr. Ashford, two gentlemen, who, on hearing of the wreck through an American captain, who, it is said, passed by at noon, humanely went off without delay to render all the help they could. When she was found, her face was so swelled that her head appeared almost a shapeless mass. On being touched, she came to herself, and asked what they were going to do with her? They conveyed her ashore with all possible dispatch, and at the house of Mr. Kentish she met the best of care and medical skill. Dr. Peddie was up with her all the night; bled her two or three times to keep off inflammation, and happily, under God, contrary to his own expectation, saved her life. He told me, that if she had been there two hours longer, nothing could have saved her. That she lives is a great wonder: God only could have preserved her, and to him therefore be the praise. She says, that it appears to her as if boats saw them three times. They pulled or sailed towards them a considerable way, and their hopes on such occasions were strongly excited. They now rejoiced over approaching deliverance; but, alas! it was joy of but short continuance, for they all either turned back, or passed them unobserved. I asked her, if she thought the brethren who attempted to swim ashore would have lived had they remained on the

wreck, and she believes not. The captain, she says, was much stronger in appearance than Mr. Oke, on Friday morning, and yet he died; and she believes that had she not drank salt water on that day, she must have died also. Feeling refreshed by doing so herself, she exhorted the captain and brethren to do the same, but they declined. I asked her how the sailors died? her answer was, "O I hope that they are saved. The captain and men, wept much over their sins: they were deeply humbled, and earnestly asked what they should do to be saved?" And she added, "we were so taken up with the salvation of their souls, that we seemed to forget our own danger. To the last moment of their existence, the Missionaries exhorted them to look to the Lord, which they did; and there is strong ground for hope that they found mercy." I had an opportunity of thanking Dr. Peddie to-day for the great attention paid to Mrs. Jones by him. He, I understood, slept at Mr. Kentish's three or four nights on her account. I told him the Society would gladly pay his bill. To this he most generously replied, "Sir, it is altogether an act of benevolence, and I should never forgive myself if I charged a farthing." This was said with so much feeling, that I was almost as much gratified with the manner as with the act.

Messrs. Carson, of Dublin, having liberally offered a free passage for as many Missionaries as the Committee might have to send to Antigua, to supply the places of the brethren called away by the late afflictive dispensation of Providence, Messrs. Cadman, Britten, Hunt, Wood, and Cullingford, were appointed to embark at Dublin. These five Missionaries, with the wives of three, arrived in that city on the 1st of June, and embarked on the 5th, in the brig *Mary*, Captain Joseph Wilson, bound for Antigua.

Reported Death, by violence, of Mr. Threlfall, Wesleyan Missionary.

The following is from the *South African Commercial Advertiser*, May 17, 1826. Mr. Edwards,* now in London, thinks that the circumstance of the clothes of Mr. Threlfall having been seen on the guide is not conclusive evidence of Mr. Threlfall's death, since he has often himself been obliged to part with many of his clothes in order to obtain provisions, when travelling in the same country.

MR. SCHMELEN, Missionary of the London Missionary Society, has arrived in Cape Town, from Great Namacqualand, and has

brought the melancholy intelligence of the murder of Mr. Threlfall, Wesleyan Missionary. Mr. Threlfall, it appears, left Khamies-Berg, Little Namacqualand, about August last, accompanied by two men belonging to that Missionary Station, on an intended journey of discovery to the Damara's Country, with the view of selecting a suitable spot near the coast for the establishment of a Missionary Station. When he arrived at Kammanoup, in Namacqualand, the Chief strongly advised him to return; but he determined upon going forward, and prosecuting his intended journey. After having obtained some necessary articles, and hired a guide and several men to accompany him, he proceeded forward. A few days after they left Kammanoup, they arrived at a Bushman Kraal, where Mr. Threlfall, and the two men who accompanied him from Khamies-Berg, were murdered by their treacherous guide and his companions. One of the men was shot whilst asleep, and the other shortly afterwards. Mr. Threlfall fled to a bush, but was pursued and wounded by a musket shot, when a Bushman, instigated by the villainous guide, pierced him near the heart with his *assagai*, and killed him. A Bushman, who was at the Kraal on the night the murder was committed, fled, and gave the information to the people belonging to Mr. Schmelen's Station. The guide was afterwards seen wearing the clothes of Mr. Threlfall.

We understand that Mr. Schmelen was, at the same time, on a similar journey, and was preserved to accomplish it in safety. He travelled beyond Woolwich Bay, and reached the coast where a vessel was stranded a few years ago.

DOMESTIC MISS. INTELLIGENCE.

ANNIVERSARIES.

SOUTH-WALES AUXILIARY MISSIONARY SOCIETY.

THE Twelfth Anniversary of the above Institution commenced at Tenby, on Wednesday evening, the 16th of August, when a sermon was preached at the Sailor's Chapel, by the Reverend David Peter, of Carmarthen. Hymns were read by the Rev. C. Morris, of Narberth; the Rev. D. Davis, of Bridgend, introduced the service; and the Rev. Henry Davies, of Tierscross, concluded. On Thursday morning, the Rev. John Arundel, Home Secretary to the Parent Society, delivered a very interesting sermon at the Tabernacle. Reading and prayer by the Rev. Mr. Raban. In the afternoon, the Meeting for business was held in the same place, when the Venerable the Archdeacon of Ferns, in Ireland,

* Wesleyan Missionary, from South Africa.

presided, and opened the meeting with an appropriate, luminous, and eloquent address. Mr. Arundel gave an account of the operations and success of the London Missionary Society; and the Rev. John Campbell, the African traveller, detailed many remarkable instances of the power and happy effects of Christianity among the Hottentots, and other nations visited by him in his two journies. The Meeting was also addressed by the Rev. Mr. Raban, the Rev. C. Morris, of Narberth; Mr. Bulmer, Haverfordwest; Mr. Warlow, of Milford; Mr. Peter, of Carmarthen; D. Davies, Esq. of Carnachenwen, and Mr. Joseph Thomas, of Pembroke. In the evening, Mr. Campbell preached at the Sailor's Chapel, from the appropriate words of the Psalmist, "Ethiopia shall soon stretch out her hands unto God," when many striking things were advanced respecting Africa, and illustrated by facts connected with the travels of the preacher. All seemed to hang upon his lips with uncommon earnestness, and enjoyed a season peculiarly gratifying, as well as highly calculated to edify and improve. This delightful anniversary closed on Friday morning, with the Missionary Communion at the Tabernacle, previous to which, a sermon was delivered by the Home Secretary. Mr. Peter presided; and, besides the ministers already mentioned, the following were engaged in the different parts of the solemnity:—Mr. George, of Brynberian; Mr. Harries, of Pembroke; Mr. Evans, of Penygroes; Mr. Williams, of Pembroke Dock; Mr. Evans, of Laugharne, and Mr. Phillips, itinerant preacher. The interest felt in the above services was evinced by the collections, amounting to something more than £70.—In connexion with the above anniversary, the yearly meetings of the Pembrokeshire Missionary Association were held at Haverfordwest, Milford, Pembroke, and Pembroke Dock; at which places sermons were preached by the Deputation from London, and public meetings held, in order to advocate the cause of Missions. These meetings were attended, with few exceptions, by the ministers who were present at Tenby. Sir John Owen, Bart. M.P. presided at Pembroke; and W. H. Scourfield, Esq. late M.P. for the town, presided at Haverfordwest. The collections at all these meetings were also liberal, far exceeding the most sanguine expectations of those who knew the pecuniary distress of the county, and were anxiously solicitous for the interests of Missionary and other Religious Institutions, amounting altogether to nearly £200 (including the above-mentioned sum of £70).

PLYMOUTH, DEVONPORT, AND STONEHOUSE.

THE Anniversary Services of this Society commenced on Lord's Day, the 13th August, when the Rev. Henry Townley preached on behalf of the Society, in the morning at Mount-street Chapel, Devonport, and in the evening at the New Tabernacle, Plymouth.

During the morning of Monday the 14th, a very interesting and important meeting was held in Batter-street Chapel, Plymouth. A series of regulations for the friends of that Chapel was, after some introductory statements and remarks by the Rev. H. Townley, proposed for adoption, and forthwith agreed to. The regulations embody male and female committees; and extend the Juvenile Society, which was already in operation, so as to comprehend adults. A series of similar regulations was then submitted to the members of the New Tabernacle Juvenile Society, and was in like manner cheerfully adopted by them. The rules of an Association for a Charity-School, called the Benevolent Institution, were then read and adopted. A similar plan was finally presented, in reference to the Sunday-School connected with the New Tabernacle, which was also received with approbation. The Rev. Messrs. Hartley and Davies addressed the meeting, and particularly the members of their respective flocks, expressing their cordial approbation of the measures which were proposed; and all present appeared to have been both interested and gratified.

In the evening of Monday, Rev. Rowland Hill preached on behalf of the Society to an overflowing congregation, assembled in Batter-street Chapel. Rev. Mr. Akerman (Wesleyan) commenced with prayer, and Rev. H. Townley closed with a short address and prayer.

On Tuesday morning, the 15th, Mr. Hill preached for the Society in Stonehouse Chapel; Rev. Mr. Shepherd offered up the introductory prayer, and Mr. Townley concluded.

On Tuesday evening a Missionary Service was conducted in Prince's-street Chapel, Devonport. Rev. Mr. Davies, of New Tabernacle, prayed; Mr. Townley preached; and the interesting service was terminated in prayer offered up by Rev. Mr. Sherman.

On Wednesday evening, the public meeting for business was held in the Town Hall, Devonport. The chair was taken by R. Derry, Esq., and the Report read by Rev. Mr. Parrot. The meeting was addressed by the Rev. Messrs. Hitchings (clergyman); Horton (Baptist); Rowland Hill, Morris, Smith, and Townley. Rev. Mr. Hartley then gave out an hymn, and the collection was made. Addresses followed from Rev. Messrs. Hatchard (clergyman); Sherman (of Devonport); Beale (Wesleyan); Davies, Rudolph (Moravian), and J. G. Sparke, Esq.

The Hall was crowded; a spirit of union and missionary zeal prevailed; the audience seemed deeply interested; and the anniversary closed with increased convictions of the duty and importance of making the most strenuous efforts to save a sinking world. The collections at the different services were in most instances greater than those of former years.

SOUTH DEVON.

THE South Devon Auxiliary Missionary Society held their annual meeting at Kingsbridge, in the Independent Chapel, on Thursday evening, the 17th of August; R. Derry, Esq. in the Chair. The Report having been read by the Rev. T. Stenner, the Meeting was subsequently addressed by the Rev. R. Hill and the Rev. H. Townley, the Deputation from the Parent Society; also by the Rev. W. Rooker, Sewel, Nicholson (Baptist), Mountford, Bridgman (Baptist), Nicholson, jun., and Patterson. The collection amounted to about 9*l*. On the following day, two sermons were preached in the chapel at Ford (about six miles from Kingsbridge), Rev. T. Mountford, minister, (it being the day appointed for thanksgiving for the late harvest), when collections were made for the Missionary Society, amounting to 12*l*. The interest excited at the above meetings on behalf of missions will, no doubt, be long sensibly felt.

Mr. Townley also reorganized the Societies at Ford, Dartmouth, Paington, Newton, Teignmouth, and Totness; at which places Sunday-School Associations were also formed, in connexion with the South Devon Auxiliary.

FORMATION OF NEW SOCIETIES.

PETERSFIELD.

Aug. 4th. A Missionary Association was formed at Rev. Mr. Greenwood's place of worship, Petersfield, with two committees, male and female; Rev. H. Townley preached on the occasion; and Rev. J. Reynolds, of Romsey, and the worthy minister of the chapel, addressed the assembly.

ROMSEY.

Aug. 7th. A Congregational Branch Missionary Society was formed at the Rev. John Reynolds' chapel, Romsey; Rev. Dr. Henderson, Tutor of the Mission College, London, was called to the chair, who introduced the business of the day, and was followed by the Rev. Messrs. Adkins, Reynolds, Jefferson, Adams, and Townley, also Mr. Bullar; and the interesting services were closed

by supplications, which were offered by Rev. Mr. Yarnold (Baptist), of Romsey. In the evening of the same day, a Sunday-School Missionary Association was formed in connexion with the said Branch.

SOUTHAMPTON.

Aug. 8th. A Congregational Branch Missionary Society was formed at Southampton; Rev. Thomas Adkins, minister of the place, was called to preside, who explained the object of the Meeting in the presence of about *one thousand persons*, and stated, that after the most mature consideration, he was convinced of the propriety and duty of forming a Congregational Branch Society. Rev. Messrs. Reynolds, Townley, Adams, Crabbe (Wesleyan), Mr. Bullar, and others, addressed the assembly. Two Sunday-School Missionary Associations, one for boys, and the other for girls, were formed in the evening, under very encouraging circumstances.

WOLVERHAMPTON.

August 10. A Branch Missionary Society, in connexion with the Auxiliary Society for Warwickshire, &c. was formed at Wolverhampton, Rev. J. Roaf. Rev. T. Craig, of Bocking, also Rev. William Ellis, and Rev. Henry Nott, Missionaries, &c. addressed the numerous assembly, and upwards of 30*l*. was collected on the occasion.

CHUDLEIGH.

August 28. After a sermon preached by the Rev. Henry Townley, a Missionary Association was formed at Rev. J. Allen's place of worship, Chudleigh, in connexion with the East Devon Auxiliary Society.

EXMOUTH.

August 29. A Branch Society was formed for Lady Glenorchy's Chapel, and Ebenezer Chapel, Exmouth, united, when the Rev. Rowland Hill, Rev. H. Townley, and other ministers, addressed the meeting.

NOTICE.

THE Sussex Auxiliary Missionary Society Anniversary Meeting will be held at Brighton on the 17th and 18th of this month. The Rev. John Clayton, jun., Rev. T. Adkins, and a deputation from the Parent Society, have engaged to attend.

NOTICE.

MISSION COLLEGE, HOXTON.

The Directors respectfully inform their numerous friends, that the opening of the *Mission College, Hoxton*, will take place on Tuesday, 10th inst. when two discourses will be delivered at Hoxton Chapel, adjoining the College; that in the morning by the Rev. John Griffin, of Portsea, retrospective of the Society's operations; and that in the evening by the Rev. J. A. James, of Birmingham, on the success and prospective openings of the Society.

The devotional services will be conducted by the senior ministers; to commence in the morning at eleven, and in the evening at six o'clock.

MISSION COLLEGE LIBRARY.

The Directors beg to recall the attention of the Friends of the Society to the notice inserted in the Chronicle for August, relative to the formation of a Library for the use of the students, during their stay at College. Besides works on general and theological literature, such books would be particularly acceptable as treat of the Evidences, Criticism, and Interpretation of the Sacred Scriptures. The following list of biblical works, which have been generously presented by the Treasurer, will serve as a specimen of the description of books more immediately wanted.

It may be proper to repeat, that the ill-provided state of the library, arose from the late venerable tutor of the seminary, Dr. Bogue, having allowed the students the use of his own library; and that all donations of books are respectfully requested to be addressed to the Rev. John Arundel, Home-Secretary, Mission-House, No. 26, Austin Friars, London.

List of Books presented by William Alers Hankey, Esq.

FOLIO.

Biblia Sacra Polyglotta; edid. Brianus Waltonus, 6 vols.
Castelli Lexicon Heptaglotton, 2 vols.
Arii Montani Biblia, Heb. et Græc.
Trommii Concordantiæ Græcæ, Vers. lxx. 2 vols.
Concordantiæ Bibl. Vulgat.

QUARTO.

Novum Testamentum Græcum—Bengellii.
Bengellii Gnomon Novi Testamenti.
Glassii Philologia Sacra.
Noldii Concordantiæ Partic. Hebræ.
Bates' Critica Hebræa.
Lamy's Apparatus Biblicus.
Crutwell's Concordance of Parallels.
Macknight's Gospel History.
Harmony of the Gospels.

OCTAVO.

Kuinoel Comment. in Lib. Novi. Test. 3 vols.
Raphelii Annotationes in N. T., 2 vols.
Elsneri Observationes Sacræ, in N. T., 2 vols.
Patres, Apostol, 2 vols.
Pritii Introductio, in N. T.
Novum Testamentum Græcum. Ed. Baskerville.
Josephi Opera, cur. Oberthur, 6 vols.
Harwood's Introduction to the New Testament.
Collyer's Sacred Interpreter.
Prideaux Connexions, 4 vols.
Shuckford's ———, 3 vols.
Keancott on the Hebrew Text.
Harmer's Observations, 4 vols.
Bishop Watson's Theological Tracts, 6 vols.
Lardner's Works, 11 vols.
Well's Sacred Geography, 4 vols.

N. B. The names of the donors will be inserted in the books presented.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5, or upwards, received from 16 August to 16 September, 1826.]

IN LONDON AND ITS VICINITY.

T. H.	100	0	0
Legacy by the late Mr. William Giles—Messrs. William, Thomas, and Edward Giles, Executors—less Duty	50	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cumberland.—Carlisle.—Rev. T. Woodrow, Female Association	15	3	10
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Brought forward	15	3	10
Subscription	1	1	0
	16	4	10
Less Expenses ..	1	0	0
	15	4	10
Cumberland and Westmoreland.—Collections &c. by Rev. A. Jack and J. Morison			
Cumberland.—Carlisle.			
Independent Chapel	2	16	0
Presbyterian	2	10	0
Carried forward	5	6	0

Brought forward	5	6	0
Wesleyan Chapel	1	17	4
	7	3	4
Less Expenses	0	6	6
	6	16	10

Aldstone Moor.—Rev. J. Harper.			
Ladies Association	9	0	0
Collection by Rev. G. Nettleship	4	11	2
— at Garrigill	1	10	10
Five Missionary Boxes	1	14	0
Sunday School Children, &c.	0	6	10
	17	2	10
Less Expenses	0	13	6
	16	9	4

Cockermouth.—Rev. Mr. Mather.			
Collection	4	13	4
Collected by Mrs. Muscutt	6	15	4
— Miss Robinson	3	0	0
— Mrs. Coulthard	1	15	0
	16	3	8
Less Expenses	0	12	5
	15	11	3

Keswick.—Rev. Mr. Gritton			
Collection	1	10	0
Ladies' Association	2	17	10
	4	7	10
Parkhead.—Rev. J. Haddock	3	15	3
Penruddock.—Rev. Mr. Ratray	1	9	7
Penrith.—Rev. G. Nettleship			
Collections after Sermons	6	16	9
Subscriptions	1	1	0
	7	17	9
Less Expenses	0	4	6
	7	13	3

Whitehaven.—Rev. A. Jack.			
Auxiliary Society	5	3	5
Juvenile	5	15	1
Collection after Sermon	12	0	0
— Public Meeting	9	7	6
	32	6	0
Less Expenses	1	9	0
	30	17	0

Workington.—Rev. S. Peel.			
Collection	11	4	6
Juvenile Association	5	0	0
	16	4	6
Less Expenses	0	5	6
	15	19	0

Wigton.—Rev. Mr. Walton.			
Missionary Association	6	6	0
Collection	0	15	0
	7	1	0
	110	0	4

Westmoreland.—Kendal.—Rev. Mr. Jones.			
Collection	21	8	0
Temple Sowerby.—Collection	3	5	4
	24	13	4
Less Expenses	2	9	6
	22	3	10

Total 132 4 2

Devonshire (South).—Collections, &c. by Rev. Messrs. Hill and Townley.			
Kingsbridge.—Rev. J. Davies.			
Subscriptions	9	15	0
For the Education of Native Females	0	12	6
Collection after Public Meeting	8	10	7
	18	18	1
Less Expenses	0	17	6
	18	0	7

Tavistock.—Rev. W. Rooker.			
Collection	30	17	6
Less Expenses	2	19	6
	27	18	0

Carried forward

45 18 7

Brought forward	5	13	7
Beer Alston.—Rev. Mr. Willan.			
Subscriptions and Collection	13	10	0
Ford.—Rev. T. Mountford.			
Subscriptions	4	9	6
Collections	12	0	0
	16	9	6

Buckfastleigh.—Collection	1	2	6
Paington.—Rev. J. Sewell.			
Collection	2	15	0
Weekly Subscriptions	3	18	0
	6	13	0
Less Expenses	0	3	6
	6	9	6

Dartmouth.—Rev. T. Stanner.			
Subscriptions	2	0	0
Collection	0	1	0
Savings by A. N.	0	4	4
Penny-a-Week Subscriptions	17	4	0
Sabbath School	2	7	0
Missionary Boxes.			
Mr. Fogwell's Counting-house	2	6	3
On Board the Brig Alpha	0	13	6
— Susan and Mary	0	11	0
	31	7	1
Less Expenses	0	13	9
	30	13	4

Totness.—Rev. T. Windeatt.			
Subscriptions	12	12	4
H. for 11 Grandchildren, 1d. per Week	2	7	8
Collection	4	0	0
	19	0	0

Ashburton.—Rev. J. Kelly.			
Subscriptions, &c.	10	3	0
Penny-a-Week Society	6	2	0
Collection	3	10	6
	19	15	6
	152	18	11

Devonshire (North).—Colls. by Rev. R. Hill.			
Barnstaple.—Rev. H. W. Gardiner.	13	0	0
Bideford.—Rev. S. Rooker	14	5	0
Braunton.—Rev. C. Gribble	4	3	0
Ilfracombe.—Rev. H. Bealey	11	0	0
	47	8	0

Dorsetshire.—Charmouth, Rev. B. Jeanes.			
Subscriptions	5	3	6
Collections	6	5	8
	11	9	2

Wareham.—Rev. J. Wills and Congregation.	12	0	0
Essex.—Gratitude, for the unexpected recovery of part of a Debt	1	1	0
Chigwell-row.—Per Mr. Bellin.			
Collections	4	6	9
Subscriptions, &c.	1	13	3
	6	0	0

Stratford Auxiliary Society.—Rev. J. Emblem	18	12	1
Gloucestershire Aux. Miss. Society.—Per Rev. J. Burder.—On Account	70	0	0
Tewkesbury	1	12	11
	71	12	11

Hampshire.—Fortsen.—Rev. J. Griffin.			
Subscriptions	78	10	6
Collection	23	1	2
Collected by			
Miss Dawes	2	9	0
— Mackie	2	14	6
Mrs. Moxon	1	10	0
Jane Moore	0	16	9
Mrs. Oliver	3	18	0
Mr. Reed	3	15	0
S. B.	2	14	1
Miss Reed.—(Miss. Box)	0	7	5
Dr. Shoveller	2	2	7
	121	19	

Hampshire.—Rowland's Castle.—Per Rev.			
J. Griffin.			
Collection by Rev. Dr. Henderson.	2	12	6
Penny Society	3	1	0
Sunday School.	0	7	6
	6	1	0
Gosport.—Legacy by the late Rev. David Bogue, D.D. (duty free) by John Bogue, Esq., Executor			100 0 0
Donation from John Bogue, Esq. (Son) and Mrs. Parker and Miss Bogue, (daughters) of the late Rev. Dr. Bogue	100	0	0
Hertfordshire.—Harpenden.—Per Rev. T. R. Barker.			
Collection after Sermon by Rev. G. Browne, Missionary	2	12	6
Prayer Meeting	0	5	6
Subscriptions, &c.	2	7	3
	5	5	3
Redbourne.—Collection after Sermon by Rev. J. Smith			3 11 6
	8	16	9
Kent.—Deptford.—Butt Lane Meeting.—Rev. J. T. Barker.			
Subscriptions	4	12	6
Collection after sermon by Rev. T. Jinkings	7	8	0
	12	0	6
Lancashire.—East Auxiliary Society, J. H. Heron, Esq. Treasurer.			
Charlesworth.—Friends, by Rev. J. Adamson	18	16	8
Miss Shipley for the Education of Native Females in India	1	0	0
Sunday School Girls, by Miss Shipley	5	10	7
Boys, by E. Adamson	2	12	9
	28	0	0
Halshaw Moor.—Friends, by Rev. Mr. Dyson			3 0 0
Manchester.—Cooper-street Chapel, Welsh Calvinistic Methodists.—By Mr. R. Morris			20 0 0
Carried forward	51	0	0

Brought forward			51 0 0
Cannon-street Chapel.—Collection after Sermon by Rev. H. Nott			17 2 3
Youth's Society			9 2 3
	26	4	6
Grosvenor-street Chapel.—Collections after Sermons by Rev. Messrs. Roby and M'All			412 2 3
Missionary Communion			43 6 6
Quarterly Subscriptions			79 19 8
Youth's Auxiliary Society			45 0 0
Ladies' Association for the Education of Native Females in India			30 10 6
A Friend to Christian Missions, Fifth Annual Donation			25 0 0
Interest on Bills from Messrs. T. and M. Harbottle			7 7 2
	643	6	1
R. R. (Don)			1 1 0
Hulme Chapel.—Friends, by Rev. J. Smith			11 0 0
Lloyd-street Chapel.—Collections after Sermons by Rev. Messrs. Ellis and Doney			45 10 0
Mosley-street Chapel.—Juvenile Auxiliary Society, by J. B. Clarke Esq.			30 0 0
Collections after Sermons by Rev. Messrs. R. S. M'All, and J. Doney			139 0 11
after Public Meeting			51 18 8
Proceeds of Fancy Articles made by a little Girl			6 7 6
Miss. Box, by J. Patteson			0 17 5
	222	4	6
New Windsor Chapel.—Collection after Sermon by Rev. J. A. Coomb			14 11 0
	1014	17	1
Less Expenses			17 1 0
	997	16	1
Somersetshire.—Bristol.—Tabernacle.—Adult and Juvenile Branch Missionary Society. Mr. R. Ferris, Treasurer			64 13 0
Wiltshire.—Salisbury.—Rev. S. Sleigh and Friends			16 0 0

For the Education of Native Females in India.

Devonshire—Kingsbridge.—Per Rev. J. Davies	0	12	6
Lancashire East Aux. Society.—Per J. H. Heron, Esq. Treas.			
Charlesworth.—Miss Shipley	1	1	0
Manchester.—Grosvenor-street Chapel.—Ladies' Association	30	10	6





W. H. W. W.

1800

WILLIAM W. W.

1800

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

NOVEMBER, 1826.

MEMOIR OF THE REV. GRIFFITH WILLIAMS,
OF GATE STREET, LINCOLNS-INN FIELDS, LONDON.

"THE memory of the just is blessed." Yes—it is embalmed with the imperishable blessing of Jehovah. It is doubly blessed—it is itself a blessing—and has, in cases without number, been the instrument of imparting blessings to others. The life and death, the graces and usefulness, of the Rev. G. WILLIAMS, abundantly and satisfactorily allow the application of the Divine remark to *him*, "the memory of the just is blessed." His memory lives in the admiration of his surviving relatives, of the congregation among whom he laboured for a long life with the most encouraging success, and of all who were honoured and blessed with the enjoyment of his friendship.

The birth-place of a gallant general, or a mighty monarch, is pointed out with great interest, as if it derived a real importance from the circumstance of a renowned personage having first started from that spot into the career of life. Far more interesting, in the eye of Heaven, is the birth-place of a Christian, and of a Christian minister, who is born for immortality, and to mingle with the most exalted intelligences of the

universe through endless day. This man of God, and minister of Christ, was born March 29, 1755, at the village of Conwill, near Carmarthen, South Wales. His father was a respectable farmer.

He received the first principles of his classical education in the endowed Grammar-school of his native village. But, alas! he was without the privilege of early religious instruction. The life of the officiating clergyman was a melancholy exhibition of impiety and vice, and the neglected parishioners were abandoned to ignorance and profanity.

In the year 1774, the Rev. Mr. Davies, a man filled with the spirit of God, succeeded to the pastoral office of the parish. His faithful ministry was blessed to the conversion of many; and the subject of this Memoir, through the instrumentality of his labours, was among the earliest trophies of a Redeemer's conquest in that place. The conversion of Mr. Williams was immediately followed by a rapid increase of divine knowledge, and the most zealous efforts to extend the interests of the kingdom of Christ. The godly ministers of

that part of the principality, were soon attracted by his ardent piety and his useful gifts, and encouraged him to come from the retirements of life, more publicly to advance the prosperity of the Church.

A short time after his conversion, he felt an irresistible desire to enter into the holy ministry; in which desire he was affectionately encouraged by the Rev. Mr. Davies, who recommended him to the Countess of Huntingdon. He was soon after admitted into her ladyship's College, then at Trevecca, in North Wales. On entering that College, in 1780, it was his intention to have become ultimately a clergyman in the Established church. This intention he afterwards abandoned, on account of conscientious scruples against the mode of administering the Sacrament of Baptism, and the indiscriminate reading of the Burial Service over the lifeless remains of persons of characters pious and vicious.

During his continuance at College, his occasional labours were honoured with remarkable success, particularly at Brittal-lane, in Staffordshire. This pleasing fact we find substantiated by the following testimony taken from the diary of the late Rev. T. Wills, whose memory still lives in the affectionate admiration of many aged Christians in this land. Mr. Wills observes, "I am happy to find there is a blessed work going on here among the poor people, to whom Mr. G. Williams, the student, has been greatly blessed; and preaches on the Lord's Day to very large congregations assembled on the common."

When the term of his continuance at College was nearly completed, he was sent to Brittal, where he expressed the greatest wish to continue, and spend the remainder of his days. However, at the request of Lady Huntingdon, he went to London, with the design of spending only one Sabbath, during which he preached in Mulberry-Gardens' Chapel. He was

universally approved, prevailed on to continue among them some time longer, and at last he was finally chosen to be the Pastor of the congregation, over whom he was ordained in 1784. After labouring with great success for nearly six years, some difference having arisen betwixt the Countess and himself, about the ordination of some candidates for the office of the ministry, he left the Mulberry-Gardens' Chapel, and formally relinquished the connexion, though he never ceased, till his dying day, to cherish the warmest attachment to its ministers, and the most affectionate concern for its interest. After the occurrence of this event, he occupied, for six months, a small chapel in Little St. Helen's, Bishopsgate-street. At this time he married the widow of the late Rev. Peter Aspinall, of Billinge, in Lancashire. They lived in great harmony and peace for thirty-years. This lady was blessed naturally with the most amiable disposition. Her life was adorned by the most unassuming modesty, distinguished prudence, and exalted piety; and thus eminently qualified her to shed lustre on the important relative situation she was called in providence to fill. In her the following Divine sayings found an agreeable accomplishment: "A virtuous woman! her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good and not evil, all the days of her life. His children arise up and call her blessed; her husband also, and he praiseth her." Mrs. Williams suddenly fell asleep in Jesus, a few years before the decease of the pious partner of her days. Of nine children, only two are now left to mourn over the departure of parents who were lovely in their lives, and triumphant in their death!

By the wise and gracious arrangements of Providence, Mr. Williams entered upon his ministerial labours

in Gate-street Chapel, Lincoln's-Inn-Fields, on Easter Sunday, 1790. From very small beginnings, the congregation advanced with rapid progress, in numbers and respectability. No great time elapsed before it was necessary to erect galleries. The members increased to nearly four hundred, and multitudes have had reason to acknowledge him as their spiritual father, counsellor, and friend. For thirty-six years his pastoral duties were faithfully discharged in the midst of them. Six ministers, now labouring in different parts of the country, were sent out by him, and the enjoyment was unspeakable, which arose from the intelligence of the success of their labours.

About two years since, he had a severe attack of inflammation, when little hope was entertained of his recovery. In answer to the urgent and continued prayers of his people, his life was prolonged, though his strength was never fully regained. Impressed deeply with the efficacy of prayer, he has repeatedly said, "that his people's prayers had kept him out of heaven a little longer."

The last Sabbath he spent on earth he preached twice, with more than usual earnestness, solemnity, and animation. The last discourse he preached on earth was founded on these words, "Behold, he prayeth." They were strictly applicable to himself, not only as the evidence of his conversion, but as expressive of the habit of his soul, and the practice of his life. His Divine master gave him a mark of honour, not given to every faithful ambassador of the Cross. His active and public usefulness continued till the close of his life. His last Sabbath in the pulpit and the next on the throne; the last in the midst of his congregation on earth, and the next in the midst of the General Assembly and Church of the first-born in heaven!

On Thursday morning, June 29, he was in his usual health, and

studying a discourse for the evening lecture, intended to have been delivered at the close of the same day. Before dinner, he was seized with an inflammation in his chest, which no human skill or effort was able to remove. It was the hand of death—yea, rather it was the call of his Saviour from the skies, which said, "my servant, come up hither!" On Thursday evening, a near relative read to him the 23rd psalm, and engaged in prayer. The remarks he made on the psalm, and particularly on these words, "he restoreth my soul," will never be forgotten by those who heard them. They were the glowing utterance of a soul about to take its flight to heaven.

The complaint made rapid progress, till Saturday morning. He expressed, to one of his daughters, the happiness and tranquillity of his soul, and the unspeakable value of true religion in the days of health. When it was stated, how appropriate the following promise was to his case, "Thou wilt keep him in perfect peace whose mind is stayed on thee," he was only able to reply in faint accents, "Yes," and spake no more. He died a little after one on the same day, July the 1st, in the seventy-second year of his age, and in the forty-sixth year of his ministry.

He was buried at Bunhill Fields, in his family grave, where his lifeless remains now sleep with the ashes of the late partner of his days, and of his beloved children who were removed before him, we trust, to heavenly climes. The Rev. T. Smith offered the introductory prayer; the aged and venerable Rev. M. Wilks, delivered an able, energetic, and pious address; and Rev. A. Fletcher concluded with prayer. The funeral was attended by a large number of ministers; and a very great proportion of the bereaved congregation were present, to show this last painful tribute of regard to their departed pastor.

A funeral discourse was preached at Gate-street, on Sabbath evening, July the 9th, by the Rev. W. Kemp, theological tutor of Cheshunt College, to a very crowded and attentive assembly. The text was Heb. xiii. 7, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

Thus ended the mortal cares of this venerable servant of God.

It is a Divine command, "Mark the perfect man, and behold the upright, for the latter end of that man is peace." In obedience to this sacred injunction, we may be profitably engaged in the examination of the character, gifts, graces, and virtues, of this departed minister of the Cross. Holy Spirit, make us by thy gracious influence, "followers of those who, through faith and patience, are now inheriting the promises!"

The intellectual powers of Mr. Williams were of no ordinary kind. A very few minutes enjoyment of his conversation soon discovered the native vigour of his mind. In consequence of this, he had clear and forcible conceptions of truth, which he expressed with energy, fluency, and ease.

His gifts were cultivated by an excellent and liberal education. The early culture of his faculties was followed, in after life, by much reading and judicious study. His mind was enriched by general knowledge, and particularly by theological information and Scripture truths. He was mighty in the Scriptures.

Divine grace shed the finishing lustre upon his character, gifts, learning, and other attainments. This formed the sacred impress of the Divinity, which irradiated and enhanced all his other endowments. His piety was of no common description. How does the Pastor live in the bosom of his family? This man

of God shone in the pulpit as the faithful, earnest, anxious dispenser of the oracles of God; and in his house, like Enoch, "he walked with God." His domestics know how he fasted and prayed; how, like Jacob, he wrestled with God, and prevailed. As he drew near the close of his days, the radiance of his piety shone with peculiar brightness, and his countenance exhibited a very peculiar celestial sweetness.

He was blessed with great natural independence of soul. He would crouch to none. He never acted the sycophant or the flatterer. But in his independence he was neither rude nor severe, but courteous, condescending, and mild.

He was warm, consistent, and steadfast in his friendship. He was not rash in forming friendships, and when formed, never rash in laying them aside. His regard to his friends did not blind his eyes to their failings. He was the counsellor as well as the friend. He was not forward in his counsels, but when administered, they gained an immediate access to the heart by their characteristic wisdom and glowing affection. To have such a friend, was to have an inheritance.

His manners were those of the Christian and the gentleman. Thus he was peculiarly fitted for the situation he was called by the Providence of God to fill. In every company he acted with dignity, cheerfulness, suavity, and ease. His conversation sparkled with liveliness, while it was ever seasoned with piety and enriched by strong sound sense.

As to his ministerial duties, from the commencement of his labours in Staffordshire till the termination of his course in London, he was a pattern for diligence, zeal, and faithfulness. He preached Christ fully. On the one hand guarding against a legal spirit by a full exhibition of the doctrines of the Gospel; and on the other, against an Antinomian

spirit, by enforcing the commandments of Zion's King. His sermons were filled with rich gospel truth; like the honey-comb, filled with the delicious essence of ten thousand fragrant flowers.

Such was the character of this man of God. Oh may his successor catch his falling mantle, and the members of his church cherish the delightful recollection of his virtues!—that in their lives those virtues may be again embodied and exemplified, and held forth to public exhibition, that God their Father may be glorified.

He was the author of the "Abridgment of Charnock on the Attributes," published in 1797; a truly valuable work, now very scarce, and which should be possessed by all who have not the original.

He abridged Charnock on Regeneration, in 1809, a valuable treatise on that all-important subject.

He edited and published, in 1814, Charnock's Sermon on the Cause and Cure of Sinful Thoughts.

He also edited and prefaced, in 1797, a new edition of Leslie's Short and Easy Method with the Deists.

Such men and such ministers, are greater ornaments and blessings to Britain and the world, than the conquering hero, whose brow is encircled with laurel, and whose exploits shall excite the admiration of succeeding generations. Such men and such ministers are the pillars of the earth, the benefactors of mankind, and the glow of their sacred patriotism and philanthropy is enkindled by a live coal from the celestial altar!

SIMEON'S DETENTION FOR HIS BRETHREN DEVOUTLY IMPROVED.

IN the Character of Joseph we behold great sagacity and strength of mind, united with dispositions the most affectionate and generous; and how

happy was it that his kind feelings were under such wise and vigorous control. Had not this been the case, the emotions which he felt at his first meeting with his brethren, would have betrayed to them a secret which their best interests required to be for some time longer concealed. Had Joseph given vent at once to all a brother's fondness and pity, they would have presumed on his kindness, and their conduct to him would have awakened in remembrance no keen feelings of remorse. But the discipline to which they were subjected, led to reflections which undisturbed prosperity had never excited, and formed their after-conduct to meekness and humility. Such was Joseph's object in requiring Simeon to remain in custody till they should return with Benjamin, an expedient which, though wise and salutary, it was painful to his kind heart to execute. Some time elapsed before he could announce it, or summon up the fortitude necessary for taking him from them and binding him before their eyes.

This affecting incident suggests some striking illustrations of the substitution of Christ in the room of his people.

Simeon was an hostage that his brethren might go free, and so was Jesus Christ. It was to save us from the chains of darkness that he was bound; to redeem us from the wrath of God he was made a curse; to deliver us from the thralldom of the devil he was tempted; and that we might live for ever he gave up the ghost.

The substitution of Simeon was the plan of Joseph and not of any of his brethren, and that of Christ was the suggestion of Divine wisdom and mercy. In the choice of a Surety so admirably qualified in all respects for the task of duty and of suffering, Jehovah glories. It is to God himself that this language is appropriated—"I have found a ransom;" "herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

It was to a brother that Simeon became a hostage, and it was to his Father that Christ became surety for guilty sinners. Simeon at that time was unconscious of his relation to the ruler in whose power he was left, but our Lord had this always in his view, and it was this which made the frowns of Jehovah so terrible—that they were a Father's frowns. He felt His hand in

the cruelties of his enemies, as well as in the indiction of the curse.

Simeon's detention was an expedient well fitted to lead him and his brethren to repentance. When thus left alone in a state of confinement, he would think of his cruelty to Joseph when he was cast into the pit, and sold to the Ishmaelites for a slave. An accusing conscience would make his brother's cries to be heard amidst the silence of his ward, and his anguish to be felt when thus requited. And his brethren, on their way home, could not converse on the sad scene, without recalling, in shame and grief, one which would now appear before them in its true colours of malice and cruelty. No motives to contrition are so powerful as those which the substitution of our Lord presents. This is the feeling with which multitudes have contemplated his agony—"On me that fire should have kindled; through my heart that sword should have pierced." With such emotions, impressions of our own demerit are associates which humble us in the dust, and the heart shudders at the thought of any sinful indulgence by which the amazing grace of heaven would be abused, and the Son of God be crucified afresh.

The issue of this detention of Simeon was happy. On their return with Benjamin, his brethren found him in good health, and were soon settled amidst comfort, plenty, and security, under the eye of their generous brother. And those for whom Christ became surety are not only saved from wrath, but shall live for ever under the blessings of his kindness in the heavenly country, in all the abundance and beauty of a land which no curse has blasted, and which no foe can reach. The joy which the sons of Jacob felt when Simeon was brought out to them, points us to the rapture with which Christ was welcomed when he was taken from prison and from judgment, and leads us to the bliss of that day, when the trial of our faith shall be found to praise, honour, and glory.

But let us meditate on the superior glory of the substitution of our Lord. Simeon was called on by Joseph to be the hostage of his brethren. It has been supposed that he pitched on him because his conduct to him had been most violent and cruel; and that knowing his bold and fierce temper, he might

suppose that he would be most likely to hinder Benjamin from coming. The trials of Providence are always suited in wisdom to our temper and condition. But Christ presented himself to suffer for man. When throughout the wide universe there was none to help, and every hope seemed lost, then said Jesus, "Lo I come, here am I, send me." How slight were the afflictions of Simeon to the sufferings of our Lord; he was treated with all the kindness which was consistent with his detention and its object; and though he had been put into the worst prison in Egypt, it appears a scene of comfort when contrasted with the wrath to which Christ submitted. "It pleased the Lord to bruise him."

Simeon was a partner in the crime of those for whom he became hostage, but Jesus is the Holy one of God; and while he was made a sin offering for us, he knew no sin. No pangs of remorse could visit his bosom, and his painful remembrances were directed to human folly and corruption.

The peculiar discipline of Simeon might be required by the stubbornness and haughtiness of his spirit, but the suretyship of Jesus could only display more fully the generosity of his character, the meekness of his temper, and the kindness of his love.

Few were to be benefited by the detention of Simeon. It sent his brethren in safety to their homes and their families, but the objects of redeeming mercy form a great multitude which no man can number, of every generation, of every class, of every period of life, and of every land. There are in it blessings to enrich, and grace to save, beyond all created power to estimate.

Let us give glory to the Surety who died for us, and may we, on reviewing these hints, feel more strongly than ever our obligations to his mercy. Let us be willing to do, or to suffer every thing for him; and let no one fret that he is singled out for any arduous duty or service. This is his honour, and for him more abundant consolation is destined, and a more glorious reward secured. It will give no comfort on a death-bed that we did or suffered little for the Lord Jesus. Ye Angels of heaven, what would ye not do for Him! Ye would welcome at his call watchings more constant, and ministrations more lowly, and shall not we be willing to

deny ourselves, to take up our cross daily, and to follow him?

Let no one murmur that he is singled out in families as the subject of trials, and as a monitor to the other members. If by your sickness a thoughtless brother is led to seriousness; if by your difficulties his presumptuous hope is checked; if by your terrors he is excited to flee from the wrath to come, you have cause not of complaint but of thanksgiving. If by thy anguish at the death of a companion, thy sister is made to see that in the friendship of Christ alone can the heart safely rest; if by thy disappointments she is convinced that favour is deceitful, and that beauty is vain; if by thy lingering illness she is improved in patience and fortitude; and if by thy desolation she is taught to live to eternity, mercy rejoiceth over judgment.

And was Simeon silent while thus bound? was Jesus led as a lamb to the slaughter?—Let us be meek and quiet in every affliction. The cords with which God binds us are not the fetters of the criminal, but the bonds of love. Did we know ourselves, we should bear testimony to God's justice and severest trials; and did we know him, we should believe in his wisdom and goodness, when Providence assumes to us its darkest form.

The despisers of the grace of the Gospel may learn from this incident to anticipate the period, when the judge of all shall say concerning them, "Bind them hand and foot, and cast them into outer darkness." From these cords no power can release, and on that prison no light can fall. And while they are thus bound, no tear in the Judge's eye shall indicate his pity, or excite their hope. They shall be bound before the multitudes whom his grace hath saved, and before the pious friends who would have brought them under the wings of the Saviour's mercy, but they would not. While the day of grace still shines, the path of life is still open, and the voice of mercy still calls. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, and he will abundantly pardon."

H. B.

Falkirk.

ON MILTON'S TREATISE

ON

CHRISTIAN DOCTRINE.

ESSAY IV.

ON MARRIAGE, POLYGAMY, AND DIVORCE.

"WITH regard to marriage, it is clear that it was instituted, if not commanded, at the creation; and that it consisted in the mutual love, society, help, and comfort of the husband and wife, though with a reservation of superior rights to the husband.—Gen. ii. 18; 1 Cor. xi. 7—9. The power of the husband was even increased after the fall.—Gen. iii. 16. Therefore the word *Baal*, in the Hebrew, signifies both husband and lord.—1 Pet. iii. 6; 1 Tim. ii. 12—14. Marriage, therefore, is a most intimate connexion of man with woman, ordained by God for the purpose either of the procreation of children, or of the relief and solace of life."

Thus comprehensively, justly, and scripturally, does this great man describe the appointment of God for the preservation of the dearest earthly happiness of human kind. But he immediately falls into the most lamentable errors on this subject; errors of a character and tendency highly unfavourable to the first of those ends which he himself lays down as contemplated in this ordination of God, and entirely subversive of the second.

This instance of obliquity furnishes a further example of that extreme susceptibility of bias from collateral influences, the indications of which we have before noticed. Probably he was far from suspecting the power which this latent principle exercised over his intellectual operations. It appears impossible to doubt that Milton's conjugal infelicity was the radical cause of his deviation, in this respect, from the general opinion of Christians, and of his not perceiving the force of those reasons on which the opinion rests. Indeed he seems not to have been acquainted with some of those reasons, and to have given only a very slight consideration to others. We have no doubt that he sincerely believed the grounds of his conviction to be what he thus alleges—
"lest I should by implication charge

the holy patriarchs and pillars of our faith, Abraham and the others who had more than one wife at the same time, with habitual fornication and adultery; and lest I should be forced to exclude from the sanctuary of God, as spurious, the holy offspring which sprang from them, yea the whole of the sons of Israel." But causes of prejudice may lurk at the bottom of the mightiest minds; and these are less likely to be detected by a mind of high poetical enthusiasm, accustomed to surrender itself to its own overpowering impetuosity, than by souls of a plainer order.

It may be reasonably hoped that this is a subject not requiring a long disquisition. But, as there may be some to whom a statement of the evidence, and a resolution of the difficulties, may be useful, we shall touch upon the heads of the argument.

That a faithful and constant Monogamy is the law of nature and feeling, of reason and prudence, and of Divine authority, we argue from the following considerations:—

I. From the near equality of the number of the sexes.—The most accurate observations on the numbers of mankind have shewn that the number of male births exceeds that of females by a small proportion, but the mortality of males, through the duration of life, a little exceeds that of females; so that the excess in the one case is counterbalanced by that in the other, and the average number of marriageable persons of each sex is found as nearly equal as it is perhaps possible to ascertain. This, therefore, is a *physical law*, which demonstrates the intention of Providence, that a husband should have one wife, and one only during her life.

II. Polygamy is a brutal system. It is destructive of rational and reciprocal affection between a husband and a wife; it necessitates discord and interminable misery between the wives of the same man; and it degrades the female sex to a condition the most wretched and debasing—a condition little superior to that of the mere animals.

III. Polygamy inflicts a deep degradation on both the bodily and the intellectual faculties of men. Polygamous nations are uniformly very low in the scale of civilization, and of both political and moral worth.

IV. It is fatal to the right education of children. Let the imagination repre-

sent to itself the picture of a family of children living with their several mothers and one father. Could harmony, mutual love, filial reverence, and parental tenderness, flourish there? Could children so circumstanced be "brought up in the nurture and admonition of the Lord?" Could such parents walk before their household with the conscious dignity of holy affections and right example? Would their "prayers be not hindered?" The frightful evils which present themselves in answer to these questions, would be modified, but not prevented, by the plan of having as many different establishments as there were wives: and that plan would have other evils of no small magnitude.

V. Polygamy is contrary to the original institution of marriage. Only one Eve was created for the father of mankind. The only account which we have of polygamy, before the flood, was in the apostatizing and wicked family of Cain. Noah, the second progenitor of the human race, and his three sons, the fathers of all the nations upon earth, had each one wife.

VI. Polygamy is expressly forbidden, by implication, in our blessed Lord's answer upon the question of divorce. Matt. xix. 9; Mark x. 11. In these texts it is decided, by the Supreme Authority, that a man who dismisses his wife (except for the cause specified, which is plainly assumed to be a dissolution of the conjugal relation), and marries another, is guilty of adultery. But, if a man marry another without dismissing the first, he is guilty of the same special crime; for the crime of adultery lies, *not* in the dismissal of the one, but in the *taking of the other* to conjugal rights. The dismissal or the non-dismissal would make no difference in the moral ground of the subsequent act; except that, of the two, the non-dismissal would give an additional character of grossness and abomination and insult to the adulterous act. It is further observable, that the phrase in the Gospel of Mark, "he committeth adultery *against her*," shows that the wife possesses, in this respect, an equality of conjugal right with her husband. The taking of the second wife is represented as a crime "against her;" manifestly implying *against her right*. But, if polygamy were lawful, the act (however inexpedient it might be on other conside-

rations) would be no crime against *her*, no violation of *her* right; for she would have no claim of right whatever in the case.

VII. The inspired decision is, "Let every husband have his own wife, and every wife her own husband."—1 Cor. vii. 2. This determines the personal right to be on each side equal, and the possession to be exclusive.

VIII. In the New Testament; there is not the smallest intimation that polygamy then existed among the Jews; nor is there any direct or indirect toleration of it. The implication in 1 Tim. iii. 2, 10, has reference to the case of persons who, in their *heathen* state, and before their conversion to Christianity, had contracted a double marriage, as was sometimes practised by the Greeks and the Romans. The apostolic direction seems to include that, in such an unhappy case, the husband was under an obligation of reason, justice, and benevolence, to support both the wives, while he should cohabit with only one: but it marks such a state as so offensive to Christian delicacy, that a man unhappily involved in it was ineligible to either of the ministerial offices in a Christian church. Such persons, though they had taken the wrong step while in heathenism, and without a just perception of its evil nature and tendency, were yet to lie in a perpetual and melancholy obscurity.

IX. In the early Christian writers, who must have known what had been the practice of the apostolic writers in this respect, no intimation occurs to authorize that a doubt on the point had ever existed, and polygamy is unequivocally condemned.

X. Milton's pleading in favour of polygamy is founded on the fact of its having been practised by some of the patriarchs, and permitted by the Jewish law. He avowedly adopts the very unsound and hazardous rule, that "the practice of the saints is the best interpretation of the commandments." But it should be recollected that the errors, imperfections, and sins of eminent persons are often merely related in Scripture, without any note of censure on the one hand, or of apology on the other. We are left to form our judgment of them, according to the great rules of moral obligation. It is manifest, that some things were permitted,

under those imperfect and temporary dispensations, which were not divinely approved.—See Matt. xix. 8. The few instances of this practice which are recorded, contain demonstration of its folly, mischiefs, and miseries; and therefore, by just inference, of its sinfulness.

Allied to this unhappy error of our illustrious author, is that of his denying that marriage is "indissoluble or indivisible;" and maintaining that "if the essential form of marriage (good-will, love, help, comfort, fidelity, on both sides) be dissolved, it follows that the marriage itself is virtually dissolved," and, if the parties please, ought to be so in fact.

In opposition to this, we maintain that, by the Divine institution, *marriage is indissoluble*, except in one case—the commission of the horrid crime of adultery; in which case, the injured and innocent party (but not the criminal) has a right of option, either to avail himself or herself of the power of dissolution, or to decline it. Our proofs are the following:—

I. Our Lord's decision: Matt. xix. 9. See also the inspired injunction in 1 Cor. vii. 10, 11.

II. The moral spirit of the preceding arguments against polygamy applies, in an obvious and very powerful manner, to the supposition of a liberty of divorce, for any other reason than the criminality before mentioned.

III. The consequences of a power of divorce for any other crime, lodged with either party, are so dreadful as to be a full demonstration of its immorality.

1. The consciousness of such a power would preclude the feeling of moral obligation to perpetual constancy. Aware of this power, the affections, on both sides, would be kept in a state of abeyance: those of the man in a restless and menacing attitude; and those of the woman in a condition of abject and degrading fear. Many wives, aware of the contingency of being thrown out to dishonour and destitution, would, from the beginning of the marriage union, provide against it by peculating from the husband's property; and, if this were not the case, it would be always a reasonable subject of apprehension. But the doctrine for which we plead, that of **INDISSOLUBILITY**, tends to the consolidation of unity, concord, and tender confidence, between

married persons; by its keeping ever before their eyes, and pressing upon their knowledge and feeling in all respects, the great idea that their interests are one.

2. This dangerous power would subject the female sex to a most cruel disadvantage, as upon them the infliction would generally fall. Capricious and libidinous husbands would be at no loss to find causes of divorce, when they had the power in their hands to avail themselves of the alleged grounds. This remark is not invalidated by putting in the provision, that the separation should be by mutual consent. For, in many cases at least, it could not be certainly known that the consent was *free*. A malevolent husband would be at no loss to compel or extort it.

3. It would destroy parental affection, and would be generally fatal to the interests of children. The mother has a right, equally with the father, to the gratitude and society of her offspring; but a divorce would either extinguish, or pungently embitter, this enjoyment. The children of a divorced wife would, almost infallibly, be made miserable, and their welfare would be completely sacrificed, whether they were cast off with their mother, or subjected to the power and arts of the successive wife.

4. It would be a mischievous encouragement to imprudent marriages: whereas the contrary doctrine holds out the most salutary warning, and impresses upon young persons the solemn duty of using the greatest circumspection, before they form a connexion which will bring all the faculties and susceptibilities of their nature to the severest test, and which *must be for life*.

Some contend that obstinate desertion, after every means of reconciliation has been tried, and a reasonable time afforded, dissolves the bond, *so far as the injured party is concerned*. They think that the words of the Apostle, 1 Cor. vii. 15, imply this concession. But, in the case there supposed, it is extremely probable that the deserting party would form an adulterous connexion; and thus, by the divine law, the prior marriage would be abrogated to the innocent sufferer. Or the liberation from bondage spoken of might extend to the general acts and proceedings of life, but excepting the right of

marrying again. But, admitting the difficulty, it is surely better to adhere to the stricter and safer side, as the law of England does, and as seems most in accordance with our Lord's decision.

Particular cases of extreme hardship and sorrow may be conceived, and undoubtedly do exist. Yet these may commonly be traced to a previous neglect of duty, in rashness, rejection of wise counsel, filial disobedience, and the refusal of self-restraint. The calamitous result should, therefore, be regarded as a chastisement, to be borne with penitential and humble submission. Also, the few who are thus called to suffer, should console themselves by the reflection that the great and inflexible law, which seems to press so heavily upon them, is, in its general operation, an unspeakable good; and is the strong guard of virtue and happiness, and the barrier against licentiousness and miseries, to the great majority—the millions upon millions, in conjugal life.

It is proposed that an Essay on another objectionable part of Milton's *Ethics*, should complete the design. A signature was added to the last, without the knowledge and contrary to the wishes of the writer.

THE MORAL DELICACY OF THE BIBLE.

SIR,

THE translator of the "Hints and Extracts," in another part of your valuable Magazine, requests the insertion, in the Essay department, of the following paragraphs. The objection to which they relate is very general in foreign countries, and it is not unknown in England. The answer is not only important in itself, but may be of unspeakable benefit, by the wise admonition which it includes, to parents and instructors, on a very delicate and trying branch of duty.

Objection to the universal reading of the Bible. "There are contained in the Old Testament, many passages in which vice is described in a manner so naked and so offensive to delicate feeling, that it cannot be put into the hands of youth without danger to their innocence and morals."

Answer. "The feelings of nature, if they are not excited prematurely,

lie dormant in the temperament of children. But to young persons in a natural and unconstrained state, they become sensible at the proper time, without any idea of their being contrary to propriety and innocence; and no human power or vigilance can prevent this development. Woe then to the heart which, untaught and unapprised of the insidiousness of vicious propensities, makes its own discovery of the charm which is presented by the gratification of its inclinations! This is the real assassination of youthful innocence. To prevent so dreadful a capture by surprise, there is no other way than an early notice of the danger and preparation for the contest. There are two ways of making this provision, the one beneficial in its operation, the other ruinous. By the one method, we give to wickedness its unvarnished name, exhibit its dreadful outbreakings and its melancholy consequences, and thus give a powerful restraint to the sensual desires, before they have acquired strength by association. This is the way which the Bible takes. Like the language of our German forefathers, it marks wickedness as it is, and thus annihilates its blinding charm. By the other method, we spread a veil over the names of vice, and so we help to conceal its deterring aspects; we accustom the imagination to a preliminary occupancy of the ground in which criminal desire desires to gain but once a settlement; and we thus impart to excited sensuality a power of strong attraction. This is done by authors on whom fashion confers celebrity, and the productions of whose genius (in themselves certainly admirable) are early put into the hands of children, and are made the groundwork of modern education. Now, therefore, the imagination being brought, by these pernicious means, into a state of habitual and precocious excitement, the scenes exhibited in the Bible may indeed hasten the bursting out of the poison which has been long gathering within, and their simplicity of expression is made to aggravate the abuse. But the fault lies not in the Bible."—*Rostock Bible Society's Report for 1823*, citing from an anonymous pamphlet, published at Erfurt, entitled, *On the excellence of the Bible as a Book for the People, and the benefits to be expected from its universal diffusion.*

"Yea, forsooth, they talk of improprieties, and of corrupting the delicate mind, by the Bible! as if, when we are as it were alone with God, all were still improper which, in the great world surrounded by men of very different kinds, conveniency has once (and probably with sufficient reason) declared to be improper: and as if, to speak downrightly of natural things, and to call all by their right names, were not far less dangerous than that fine, affected, seductive glossing over with a kind of clear-obscure, which the polite world commonly uses in speaking of such objects. This modish plan is indeed the direct way to excite criminal passions, and almost unavoidably to corrupt innocent minds. Truly, whosoever will not suffer himself to be blindly led by preconceived but unscrutinized opinions, and will allow impartial experience to say what was the effect of having the Bible in the hands of the people, from the prince to the beggar, not only at the time of the Reformation, but down to the days of our fathers, in giving clearer and deeper views, and making the heart more resolute and courageous in the manifold conflicts of life, as in the solemnity of death—he most certainly, in perfect concurrence with the first reformers, and true to the foundation-principles of Protestantism, will not allow himself to be despoiled of his Bible, or be kept from doing all that he can to put it into the hands of his brethren of mankind. It is only where there is a want of faith in the sublime revelation of the Deity, that there can be an indifference to the Bible and its circulation. That bitterness of opposition which sometimes shews itself, when it has not private motives for its cause, has usually its real ground, consciously, or unconsciously, in a theoretical or at least a practical rejection of the LIVING GOD, whom the Bible teaches in every page, but whom the pretended rationalism of our days is willing to exchange for an imagined power of nature with the blind mechanism of its operation."—*From a work entitled, "Bible Societies and their Value," quoted in the Sleswick and Holstein Report, 1826.*

ON PLAIN PREACHING.

"And the Lord answered me and said, write the vision; and MAKE IT PLAIN upon tables, that he may run that readeth it."—Habakkuk ii. 2.

THE prophet who predicted the destruction of the Jews by the Chaldeans, was ordered to *write* this prophecy, as well as to deliver it verbally, that, at the time of its accomplishment, the people, by comparing the event with the prediction of it, might have evidence of the superintending Providence of God. The words may mean either that the writing must be so large and legible, that a man may read it even when he is running; or that it may be written so plain, that he who reads it may run—that is, take warning and run from the impending danger. This order, originally given to the prophet Habakkuk, may be fairly applied to the ministers of the Gospel, whose preaching ought to be so plain as to be understood by all, and so forcible, that by the blessing of God, their hearers may be induced to flee from the wrath to come.

From a sermon on this text, which I lately met with, preached at an Ordination in America,* I transcribe the following passage, which I warmly recommend to all whom it may concern.

"Some preachers, knowing the pure doctrines of the Gospel to be irksome to depraved human nature, and not daring to displease any, have invented an artful way of preaching, so that those of their hearers who love the gospel doctrines, may imagine that they have heard them; and those to whom the Gospel is disgusting, may not be offended.

"This art consists in avoiding explicitly to declare what they mean, and what their sentiments are; but to make frequent allusions to gospel doctrines, and to express themselves in very general terms, and when they can, in the words of Scripture. By this means, many serious minds are satisfied, because they have heard many texts of Scripture quoted.

"The carnal part of the assembly

are satisfied, because they have heard nothing to disturb their sleeping consciences.

"A few of the pious, more distinguishing hearers than some of their brethren, can find no fault with any thing that was said; yet feel dissatisfied because something more was not said; their souls were not fed, but they go from the house of God hungry, like one rising from a table without having received half a meal.

"Others dress their religious sentiments in a rhetorical and flowery garb, so that they will, for the sake of the elegant composition, be well received by many, though there be but little of the Gospel in them. The preacher exhibits himself, and gets the applause of many; but he doth not preach the Gospel. He cannot, it is presumed, honestly adopt the words of the apostle, and say, 'We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.'

"Language and style, used in preaching, ought to be on a level with the capacity of the hearers; otherwise it is like speaking to them in an unknown tongue; and the unprofitableness of this is forcibly expressed by the apostle, 1 Cor. xiv. 9. 'So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak unto the air.' Hence the apostle prudently said, 'In the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.'

"A plain and simple style is the only one which can be understood by the great majority of every congregation which assembles for hearing the Gospel; and this is the style, it is believed, which is most pleasing to all good judges, and to mankind in general.

"Those artful methods of concealing or keeping back the truth, which have been mentioned, must be despised by every honest, and by every plain and faithful preacher they will be shunned and abhorred."

Will my younger brethren in the ministry, and pious students in our seminaries, permit "an old disciple" to recommend these plain thoughts on Plain Preaching, to their serious consideration?

SENEX.

* The importance of Plain Preaching, a Sermon preached at the Ordination of the Rev. Seth Stutson, Plymouth (Massachusetts) by Joseph Barker, A.M., of Middleborough, Boston, 1804,

AN ORIGINAL LETTER OF THE
REV. GEO. WHITEFIELD.

DEAR SIR,

IF the accompanying letter, transcribed from the handwriting of its excellent author, in my possession, should appear suitable for your valuable Miscellany, it will afford me pleasure to see it inserted. Unhappily it has no superscription. The sheet is so filled as to render it probable that it was enclosed in an envelope which has been lost.

I am, &c.
Shrewsbury. J. B. W.

Bristol, Dec. 28, 1741.

MY DEAR BRETHREN IN CHRIST,

THOUGH obliged to be absent in body, I write this to assure you of my being present in spirit. I wish you much of the presence of our Glorious Head. I doubt not but you will find him faithful to his promise, and as you meet together in his name, he certainly will be in the midst of you. The affairs you meet about are affairs of the utmost importance. You had need watch close, and be instant in prayer. For you need much of the wisdom which cometh from above. The sheep for which Christ has died are scattered as sheep having no shepherd. They are every where bleating for food—every where ready to perish for lack of knowledge. Jesus hath said to you (oh amazing love!) “Give ye them to eat. Go ye out and work in my vineyard. Go into the highways and hedges, and compel them to come in.” One great matter then is rightly to know to what particular office, and to what particular part, Jesus Christ has called each of you. For I take it for granted, none of you will presume to run before you are called, or have evidences of your own conversion. Different persons have different gifts and graces. Some are called to awaken, others to establish and build up. Some have popular gifts fit for large auditories, others move best in a more contracted sphere, and may be exceeding useful in the private societies. Those who are called out to act in a public manner I think ought to give themselves wholly to the work, and go out without purse or scrip. Their Master will bear their charges. Others, who can only visit privately, may mind their secular employ, and give their leisure time to the service of the church. Some of you

are ministers of the Church of England. But if you are faithful, I cannot think you will continue in it long. However, do not go out till you are cast out, and when cast out for Jesus Christ's sake, be not afraid to preach in the fields. And whilst you remain in, oh let not the other children of God starve for want of the Sacrament, though they may belong to another parish. That canon which forbids giving it to *strangers*, was only to prevent persons coming unprepared, without the minister's knowledge. It is regarded by none of the clergy, and nothing but the enmity of the old serpent excites them to mention it to any of you. For my own part, I should think it an honour to be put into the Spiritual Court, and to be excommunicated for giving the children of God the Sacrament at my church when they cannot have it elsewhere. The spirit of Christ and of glory I am sure would rest upon my soul. As the Bishop hath sent the Miscellany to dear brother Rowland, I think he is called to answer his Lordship. May Jesus direct, and help him! As for those who are not ordained, I cannot say much, only pray that each may take his proper place. If brother Lewis could come over and help us, it would be well. The church here want more labourers. It is proper somebody should be always in Wiltshire and Kingswood. I wish also you could meet monthly. If not altogether, yet in little bodies, as you lie nearest to each other. I am now about to settle a monthly meeting in Bristol and London, where correspondents' letters are to be read, and prayer made accordingly. If you had monthly meetings, each exhorter or labourer might communicate his success; an abstract might be sent over to England, and we in return would send you an abstract of our affairs. Unity would thereby be promoted, love increased, our hands strengthened, and we should be like an army with banners. All this may be done without a formal separation from the Established Church, which I cannot think God calls for as yet; only I think if a brother or sister has a mind to communicate among the Dissenters, and has freedom to receive in the church too, they ought to be left at their liberty. Thus, my dear brethren, I have given you what occurred to my mind. I am ashamed whilst I am

writing, knowing my insufficiency to advise. But you will accept in love from one who desires to be the servant of all, and would rejoice to wash the Saviour's feet. It may be, hereafter, God may bring me to you, and we may enjoy sweet fellowship together. In the meanwhile, I commend you to

God, and to the word of his grace. I entreat your most earnest prayer in behalf of, dear brethren,

Your most affectionate, though

Most unworthy,

Brother and Servant,

G. WHITEFIELD.

POETRY.

NINEVEH.

Matthew xii. 41.

In Nineveh the sounds of mirth,
The song, the dance prevail'd;
And all the gay delights of earth
The outward sense assail'd:
No fear of God possess'd the mind,
No thought of things to come;
For conscience, long to rest consign'd,
Was impotent and dumb:
When lo! amidst the public ways
A voice was heard to call,
"Thus saith the Lord, yet forty days
And Nineveh shall fall."

Then cease the timbrel and the lute,
The strains of joy subside;
The sons of mirth at once are mute,
The bridegroom and the bride:
In sackcloth cloth'd, before the Lord
The King hath bent him low;
And all around, with one accord,
Put on the garb of woe:
The nation mourns; its vows are paid;
Its pray'r ascends to heav'n;
Jehovah hears, his wrath is stay'd,
And ev'ry sin forgiv'n.

O Israel! turn thee, and be wise;
Thy flood of folly stem,
Lest Nineveh in judgment rise
Against thee and condemn:
No pause her guilty children made,
Nor once their crimes conceal'd;
With contrite hearts they turn'd, they
pray'd,
And God their pardon seal'd:
Like them this precious hour begin
Jehovah's name to fear;
At Jonah's call they ceas'd from sin,
But Jonah's Lord is here.

H. E.

"AFTER MY DECEASE."

DREAD sentence! "After my decease!"
It bears deep meaning to my heart;
Must soon each varying purpose cease,
And I from earth, and all things part?
Soon from my breast must warmth retreat,
This active frame from toil repose—
This busy pulse forbear to beat,
And the deep sleep my eyelids close?

The friend familiar, place that cheer'd,
Composing memory's choicest store;
The house long known, and long endear'd,
Must each soon know my face no more?

Still higher thought, transcendent & vast!
Do I possess a world within?
Must, when the scenes of time are past,
A new and endless state begin?

My soul, redeemed, return to God,
The source of good, of bliss, of day?
Or make its long and last abode
With the rebellious cast away?

Fountain of mercy! God of love!
Through *Him* alone, the Prince of Peace,
O, may I dwell in heaven above,
For ever "after my decease!"
Bristol. *CITIZEN.*

LINES

On the Death of Eliza White, late of Crossbrook-street, Cheshunt, Herts.

"It is well."—2 Kings iv. 20.

It is well with the soul when it flees
To Jesus, the Saviour of men;
And this it will do when it sees
Its danger by reason of sin.

It is well with Eliza, who sought
A refuge in Jesus alone,
And found (there is none seek for nought)
Forgiveness through what he has done.

It is well, for her spirit is gone
To dwell with the Saviour on high,
Where her sun will no more go down,
Nor clouds ever darken the sky.

It is well, she has enter'd that rest
Where Satan can never annoy;
With doubts she's no longer distress'd,
Her sorrow is turn'd into joy.

It is well, all her sickness is past—
She struggles no longer for breath;
The spirit, unfetter'd at last,
Has fled from a body of death.

It is well, she has quitted those scenes
That oft made her weep here below,
Where darkness with light intervenes,
And waters of bitterness flow.

It is well, for her groans and her tears
Have ceas'd for an anthem of praise,
In the realms where no trouble appears,
But Jesus his glory displays.

There Eliza, and millions beside,
To whom palms of vict'ry are given,
Shout grace unto him that once died,
For grace is the music of heaven.
Waltham Abbey. R. GENTRY.

REVIEW OF RELIGIOUS PUBLICATIONS.

1. *Fifteen Sermons.* By Rev. J. C. Lloyd, A.B. 8vo. William Curry, jun. and Co. Dublin; Hamilton, Adams, and Co. London; W. Oliphant, Edinburgh. 7s. 1826.

2. *Sermons, Doctrinal and Practical.* By the same. 7s.

WE are ever happy to peruse, and to recommend to the perusal of others, those works which not only clearly elucidate the great truths of the everlasting Gospel, but point out at the same time their practical influence on the life and conduct. Of this class we consider Sermons, of the nature of which the author says in his preface, "that perhaps the great advantage a Sermon has over an Essay is, its freedom from cold abstraction, and making its appeal directly to the feelings of the individual who peruses it."

In this opinion we cordially agree, and on this principle the Sermons before us are composed. They briefly but clearly expound the vital doctrines of Christianity, and appeal to the feelings of the reader in witness of their truth. Nor are these appeals made in the lukewarmness of heathen morality, but with the bold sincerity of the Christian advocate. The author shrinks not from the task of a faithful physician of souls; he probes the sinner's wound to its very core, that he may the more effectually pour into it the balm of redeeming love. He shows not only the nature and tendencies of sin, but displays its hidden source in that original sin, for the atonement and propitiation of which the everlasting Son of the Father groaned in the garden of Gethsemane, and breathed out his soul in the agonies of Calvary.

Such is the object of the writer, and his mode of accomplishing it is at once judicious and convincing. His selection and arrangement of subjects are, On Self Knowledge—The Necessity and Nature of Christ's Atonement—Christ's Declaration to Sinners—The Character of the Gospel not altered—Repentance issuing in Prayer—The Consolations of Grace—On Conscience—The Evidence of a Work of Grace in the Heart—Gospel Confidence—The Inability of the Unregenerate to please God—On the attainment of Spirituality—On being ashamed of Christ—On the Advent of Christ—The Freedom of the Gospel—The necessity of Exertion in Spiritual Things.

This list of contents will show that there is a natural connexion of subjects; and we heartily trust, that under the guidance of the Holy Spirit, they will minister to the edification of our readers, to whom we cordially recommend them.

The Mariner's Cabinet; or, Seaman's Companion. Containing Dialogues, Miscellanies, and Poetry. By the Rev. G. C. Smith. In Twelve Parts, 12mo. Each Part 72 pages. Price 6d. Westley and Davis.

WE hail with unfeigned pleasure the various efforts which are now made by pious individuals and societies, to improve the moral and religious condition of sailors—a class of men equally remarkable for their bravery and their impiety. It has frequently excited in our minds the utmost pity and commiseration, to see in the same individual so much to admire and so much to condemn. So proverbial has this been in reference to the character of our British seamen, that many have thought that for a seaman to be brave he must necessarily be profane. Erroneous and absurd as this opinion unquestionably is, it has nevertheless been so extensively entertained as to form a very considerable barrier to the exertions of those individuals who have laboured to remove this moral stain from the character of this most interesting class of the community. These remarks have been occasioned by a perusal of *The Mariner's Cabinet, or Seaman's Companion*, by the Rev. G. C. Smith, a series of Tracts, now collected into twelve parts, and which contain a very interesting mass of information, as it regards the state of religion among sailors.

The style of Mr. Smith's writings appears, in many respects, to be admirably adapted to engage and rivet the attention of that class of persons to whom he has devoted a considerable portion of his life. He possesses a thorough knowledge of nautical phrases, and applies them with singular felicity and effect. Some of the passages remind us of the most instructive scenes in Mr. Hill's popular *Village Dialogues*. See No. V. *Boatswain's Mate*, p. 20.

The most prominent characteristics of our seamen are generosity, frankness, bravery, and credulity. On these our author has

founded many interesting and improving incidents.

The various parts are stitched in a very beautiful ornamental wrapper, emblematical of the nautical world. They have altogether a very attractive appearance, and are well adapted for extensive usefulness. We cordially recommend them to all those who are anxious for the best welfare of seamen; they are also very suitable presents to friends and relatives at sea; and to such of our readers as are thus circumstanced, we cannot introduce to their notice a cheaper or more acceptable work.

David, King of Israel. A Sacred Poem, in Twelve Books. By CALEB FLETCHER. 12mo. York: Alexander and Son. 1826.

THE task of clothing the brief but energetic narratives of Scripture in a poetic garb, has been often attempted, but seldom has the effort been crowned with success; and with the exception of Pope's *Messiah*, we know of none that can with justice be called a masterly paraphrase of the sacred text. Even in this case, nothing but the cultivated judgment and refined taste of the poet could have overcome those difficulties, with which even the most careful selection of Scripture phraseology must necessarily abound, and blend them with those chaste and delicate poetical figures, which while they do not interrupt the sense, give that euphony, by the judicious aid of epithet, which is so essential to true poetry. It is this science in the mechanical construction of a sacred poem of a paraphrastic character that can alone render the effort successful; and in this the author of *David* is deficient. The volume is rather a prosaic narrative of facts, and unornamented by rhetorical embellishment, even to the omission of those sublime metaphors and comparisons with which the sacred narrative abounds. In justification indeed of this departure from the general rules of poetry, the author, in his preface, makes the following apology:—

“To some descriptions of his readers, the author is apprehensive it would have been more agreeable to meet with a greater display of inventive imagination; but the writer is a lover of truth, and not desirous of wandering into the labyrinths of fiction: for instead of indulging in such unlimited reveries, or making any allusion whatever to the wild theory of the heathen mythology, they have been carefully guarded against, as well as the use of hyperbolical expressions; yet so far as is generally understood to be admissible by the nature of a paraphrase, the freedom has been taken.”

We are sorry that our critical duty has called upon us to be at all severe on a work of such length and labour as the present, the

moral-tendency of which, independent of the errors in its execution, is commendable. In conclusion, we trust, with the author, that where there is a taste for serious versification, “its perusal will stimulate the reader to search those sacred records from which its facts have been derived.”

Rural Pictures, and Miscellaneous Pieces. By J. W. SLATTER. London: B. J. Holdsworth. 1826.

THOUGH rural pictures have already been successfully drawn by the magic pencils of the more favoured sons of song, and embellished with every charm of genius, there yet remain an endless range of subjects in the passing incidents of village life and character, which, aided by the ever-varying scenes of nature, may profitably employ the imagination of the poet. Such are the sketches of which the present volume is principally composed. They consist of various events that have presented themselves to the writer's observation, and are detailed with a degree of faithful simplicity that would have rendered rhetorical ornament injudicious, and consequently absurd.

They are evidently the production of a young poet; and though in some passages there is somewhat of prosaic tameness, and occasional errors of metrical construction, they exhibit on the whole much promise of future excellence. We think the author has cramped his genius and flow of thought, by confining himself to the heroic couplet; and we are led to this conclusion from the perusal of his *Miscellaneous Pieces*, where he has allowed himself the liberty of the irregular stanza; and many, nay most of these, possess much originality of thought, and boldness of poetic imagery. Among these we were particularly pleased with “*Lines on Seeing an Infant Playing with a Shadow*,” “*On Melancholy*,” and “*The Destroying Angel*,” all of which possess a degree of merit of no ordinary kind, and which bid fair, with judicious cultivation, to raise the fame of the author.

The Family Hymn Book; being a Selection of Hymns from the best Authors, interspersed with a few Originals, and arranged for purposes of Domestic Worship. By RICHARD HUIE, M.D. Edinburgh; David Brown, Andrew-street; London, J. Duncan. 18mo. p. 281. Price 3s.

THE actual measure of piety in any country will be found to bear a striking proportion to the degree in which domestic religion is cultivated by its inhabitants. Every rational calculation on this subject would superinduce the conviction, that parental instruction and example, when regulated upon Christian prin-

ciples, must be a powerful agency in adding to the stock of national piety and virtue. The scene so beautifully depicted by the Scottish bard, in his "Cotter's Saturday Night," is one which, if universal, would render even Caledonia herself what she has never yet been, although, perhaps, she is superior to most other countries in the number of her praying families. It is not a little to be lamented that, in England in particular, the truly edifying and scriptural method of singing the praises of God in family worship is fast hastening into disuse. Apart from the obvious neglect of duty which this involves, we cannot help fearing that the devotions of the family are thereby rendered less attractive to children and domestics. Surely family mercies demand the acknowledgment of a song of praise; and how can it be rendered by them in a befitting manner, except in their associated character?

With these views and feelings, we cannot but rejoice at the appearance of a "Family Hymn-Book," answering, in every respect, to its title. Such a work was unquestionably a desideratum, and it has been supplied with much judgment, piety, and taste, by the respected editor of the volume before us. The hymns are arranged in appropriate order for morning and evening, and embrace a period of sixteen weeks. The selection has been made from the most approved writers, and the greatest care has been taken that each hymn should be fitted to express the devotion of a pious family. About thirty of the hymns have been composed expressly for the volume by the editor; and, in our humble opinion, they are not behind any of their associates in poetic ardour, or sanctified feeling. We esteem it no small happiness to have secured the cultivated writer of these hymns as one of the regular contributors to the poetical department of our Magazine. May this and all his other labours of love be crowned with Divine success! And may it be found that his *pious*, no less than his *professional* efforts, are useful to multitudes of his fellow-creatures!

Sermons on Various Subjects. By the late Rev. JOHN HYATT, one of the stated Ministers of Tottenham Court Chapel, and the Tabernacle, London. Edited by his Son, CHARLES HYATT. With a Memoir of the Author, by the Rev. JOHN MORISON, Minister of Trevor Chapel, Brompton. Nisbet; and Westley and Davis. 10s. 6d.

THESE Discourses possess, in a very eminent degree, the two grand characteristics of a really eloquent sermon, plainness and earnestness. When a man finishes one of these sound and vigorous addresses, he does not

rise up with the conviction, this is an elegant preacher, but he rises up with the strong feeling—this is truth, and I am to blame; I have neglected my duty. The mere enumeration of the subjects will go far to demonstrate, that the lamented writer thought not of himself, but of the souls of his hearers; not of human approbation, but of discharging his duty in the sight of the heart-searching Judge.

The first is on The Duty of Secret Prayer; the second, on The Certain Disclosure of Sin; the third, on The Value of the Soul; the fourth, Reflections on Death; the fifth, The Divine Glory Displayed; the sixth, The Duty of Patience; the seventh, Christian Privilege and Duty; the eighth, Universal Peace; the ninth, Supreme Delight in God; the tenth, on The Last Day; the eleventh, Certain Triumph of the Gospel; the twelfth, Simplicity in Preaching; the thirteenth, Discriminating Mercy Displayed; the fourteenth, Love to Christ; the fifteenth, Ministerial Fidelity; the sixteenth, Christian Consistency; the seventeenth, Advantages of Affliction; the eighteenth, Decision of Character; the nineteenth, Design of the Christian Ministry.

If it be true that one great mark of a judicious divine is his selection of important and practical subjects, than we think even this bare catalogue will go far to show that the whole work is calculated for extensive usefulness, and worthy the pen of that minister, of whom it has been said, that "it is questionable whether any man has been more useful in London since the days of Whitefield."

We particularly recommend to our readers the admirable discourses on the Duty of Secret Prayer; on Universal Peace; on Supreme Delight in God; on The Certain Triumph of the Gospel; on Christian Consistency; and on Decision of Character. To those who have been favoured to enjoy the personal ministrations of this devoted servant of Christ, we feel assured that any recommendation of this volume, on our part, will be wholly superfluous. They will receive with delight a work that may be truly called a portrait of his mind. In reading these Sermons they will feel the very image, and tone, and gesture of their late affectionate pastor recalled to their imagination. But we are anxious that the perusal of this work should be extended far beyond the limits of his personal acquaintance. The book is to be read, not so much to inform the judgment, as to rouse the dormant affections and give vigour to the languid resolution. The Christian and the worldling will both find in it matter of serious consideration, and we think will rise up from the perusal with new desires and new purposes. To all readers, and more especially to those who had the delight of knowing this most valuable man,

the attached Memoir of his life will more than double the interest felt in the perusal of the Sermons.

It is beautiful to observe how completely the calumny, that piety prevents industry in the occupations of life, is refuted in the earliest religious career of John Hyatt. Having a very deep respect for lay-ministrations, when conducted with prudence and discretion, we perused this part of the Memoir with great interest. We remark, too, with much delight, that a difference of judgment on some speculations of minor importance did not, in any degree, interrupt the flow of genuine Christian love. John Hyatt embraced, as one of his earliest friends, a man from whose peculiar creed he saw reason to differ, for Mr. Hyatt was himself a Calvinist, and his friend a follower of Wesley. Both held fast their opinions, and their mutual affection too. Now this is very delightful. The *odium theologicum* is a mighty prevalent and a mighty despicable thing, and generally most evident in ignorant, shallow, conceited minds. We repeat, that we think this friendship of Mr. Hyatt did him very great honour. We obscurely recollect to have heard, that a similar friendship obtains on the part of one whom we do not scruple to call one of the greatest ornaments of the body of Calvinistic divines in England. How are we advanced since the day when a Calvinist was applauded for throwing water into the face of an Arminian to try his principles.

We think the reader will see much to admire in the vivid illustrations of Mr. Hyatt's ministerial character. Simplicity, fervour, faithfulness; these marked the preacher, and these explain his great success in awakening the mind to attention, and leading it to the only path of peace.

We wish it to be remarked, too, that this very useful minister, although a Calvinist, was not of the Supralapsarian School; or, to speak more intelligibly to all, he did not so preach Calvinism as to lull men into calm security, when they were on the brink of ruin. He did not muzzle the plain declarations of God's love and mercy for the sake of any system. There is a kind of bastard evangelical style, that not only is not evangelical, but wholly opposes the tenor of the Gospel; that withers human hearts like the poisonous blast of the desert; converts men into mere mummies; and gives birth to a race of dry, sour, crabbed, idle talkers about the Gospel, instead of the fresh, hale, happy, loving, cheerful, joyous elasticity of soul, that never fails to accompany the reception of the true religion of Jesus Christ. To teach what that soul-comforting religion is, and to awaken its slumbering fires even in Christian minds, we think this volume of Sermons may be found eminently useful; and we trust that the crown of our beloved friend's rejoicing will go on increasing rapidly, even while

his lips are silent in the tomb. With heartfelt delight we read, that in the last hour of this good man he was attended by his son Charles, of whom it is said, "that for many years he had been a comfort to him through all his afflictions." Proud and honourable testimony! May every member of his family so improve this visitation, as to meet him at the last dread hour with joy, and not with grief! C.

The Works of John Owen, D. D.
Edited by THOMAS RUSSELL, M.A. With
Memoirs of his Life and Writings, by
WILLIAM ORME. 21 vols. 8vo. R. Baynes,
28, Paternoster-row, 1826. 12l. 12s. bds.

THIS prodigious undertaking, which has daunted the enterprise of many a successful tradesman, is now completed; and, for the first time, the Christian world is able to congratulate itself upon the possession of a uniform and handsome edition of the Works of one of the profoundest Divines that either our own, or any other country has ever produced. To say that a debt of gratitude is due to the individual who has taken upon himself the mighty risk, which the publication of *twenty-one* thick and closely printed 8vo. vols. necessarily involved, would be but a feeble acknowledgment of what ought deeply to be felt. We gladly tender our own sense of obligation to Mr. Baynes, and we verily believe that similar feelings of gratitude will be echoed from one end of the island to the other, and even throughout the New World. It is impossible to calculate the full amount of benefit which may accrue to ministers and private Christians, from the appearance of this noble work in a uniform shape. We feel ourselves bound to add, that Mr. Russell has performed his task as editor with exemplary accuracy; and that Mr. Orme's Life of Dr. Owen, which occupies the whole of the first vol. is an important addition to the literature of our country.

SELECT LIST.

1. A Short Statement of the Reasons for *Christian*, in opposition to *Private Communion*. By Robert Hall, A. M. 8vo. 2s. 2. The Christian Comtemplated: in a Series of Lectures. By the Rev. W. Jay. 8vo. 12s. 3. Memoirs of the Life and Writings of Lindley Murray, in a Series of Letters, written by Himself. With a Preface, and a Continuation of the Memoirs, by Elizabeth Frank. 8vo. 9s. 4. The Anulet: or Christian and Literary Remembrancer; containing 10 beautiful engravings, and two pages of ancient Autographs; with more than eighty original and highly interesting compositions, by the most popular Authors. 12s. 5. A Sermon preached at Thaxted, August 29, 1826, at the Interment of the Rev. John Jennings, Pastor of the Independent Congregation in that town. By William Chaplain. To which is prefixed the Address delivered at the grave. By Joseph Morison. 1s. 6d.

RELIGIOUS INTELLIGENCE.

LONDON.

BRITISH AND FOREIGN BIBLE SOCIETY.

In the Extracts from the correspondence of this Institution, for September, the public may learn that very unwarrantable misrepresentations have been made in certain quarters, of a late grant of 5000 German Testaments to Dr. Leander Van Ess. The consideration of this grant was never before a Sub-Committee, as has been asserted; while at the same time it has been made (as all Continental grants are now made) under the express condition that the books supplied shall not be *altered* or *added* to in a single particular. It is, moreover, distinctly stipulated, that if any of the Testaments or Bibles forwarded to the Continent *shall be disposed of by sale, the money received from them shall be remitted to the Treasurer of the British and Foreign Bible Society*; this regulation has been entered into in order to prevent the circulation of the Apocrypha, by funds realized from the sale of copies of the sacred Scriptures furnished by the Bible Society. That the Society will in future adhere to this line of procedure, we have not the slightest doubt.

We are also glad to learn that an answer has been prepared by a Sub-Committee of the Society, consisting of Messrs. Macauley, Thornton, and White, to various charges which have been preferred, with some colour of justice, in the case of the grants made to the STRASBURGH BIBLE SOCIETY, and of the Preface published by that Institution. As this answer contains *documentary* evidence, we particularly recommend it to our numerous readers. The defence is triumphant. "The Committee, also," we are happy to add, "have in preparation, explanations for the satisfaction of the friends of the Society, on other parts of their past transactions which have been misrepresented in various publications." The Statement of the Society's expenditure, in the Monthly Extracts for September, will be hailed by the candid friends of the Institution as an interesting and valuable document. It will speak for itself, and we would cheerfully let it do so, without any comment of ours.

REPLY TO ALETHIA; ON DR. HAFNER'S
INTRODUCTION TO THE READING OF THE
BIBLE.

TO THE EDITOR.

SIR, Homerton, Oct. 7, 1826.
If the duty of vindicating truth and inte-

grity from the presumptions of ignorance or the aspersions of injustice, can ever acquire an increase of obligation, it is when the person injured is not of our own party or sentiments, but is one to whom we feel ourselves seriously opposed in matters of faith and conscience.

I am far from imputing any improper motive to Alethia: I have no doubt that she is an amiable and pious person, but she has been imposed upon by misrepresentation.

A gentleman for whom I have, during nearly thirty years, felt and cherished high respect, has printed and published, concerning a distinguished Lutheran Divine, that he is a *scoffer at religion* and an *infidel*; and that a small Treatise, written by that Divine professedly as an assistance to the reading of the Bible, was intended to turn it into *ridicule*. These charges were thus brought in the most positive manner, and in a strong tone of mingled indignation and contempt, against the Rev. ISAAC HAFNER, D.D., Professor of Divinity in the University of Strasburgh, Minister of St. Nicolas's, and Vice-President of the Bible Society in that city.

Shortly after reading these accusations, I received, in a packet of foreign pamphlets, two Reports of the Strasburgh Bible Society; the one at its annual meeting, Nov. 1, 1824, and the other, on the same occasion, Nov. 1, 1825. In both of these, the speeches of Dr. Hafner occupy a conspicuous station. To these speeches I could not but feel an attraction of anxious interest. I read them with close attention. To me they appeared to be the productions of a powerful and richly-furnished mind, in an unaffected style of much energy and eloquence, implying (unless they be a covering for the grossest hypocrisy) a firm belief in the divine origin and authority of the Revelations contained in the Jewish and Christian Scriptures, and breathing an apparently sincere and ardent zeal for their universal dissemination. At the same time, there are indications in these speeches, that the doctrinal sentiments of their author are not in close accordance with what I regard the primary doctrines of the Christian faith. This, however, is no new or surprising thing. We, in our own country, are sufficiently familiarized with the fact, that the foundations and the pillars and external walls of the temple of revelation have been most ably defended, and their impregnability demonstrated, by persons of whom we entertain painful fears that they never entered its sacred gates, or fixed their

* The feminine signature obliges me to consider the writer as a lady.

abode in its interior mansions. In plain language, their views of the contents of that revelation which they vindicated, have differed widely from what our convictions represent to us as the essential truths on which the hope and holiness of man depend. But are we, on that account, to call them *infidels*? Are we to cry them down as guilty of the most horrid duplicity? Are we to class them, as Alethia does, Dr. Haffner, with such men as Chesterfield and Rousseau? Are we to renounce every hope that, with all their deficiencies, they might derive important moral good from their faith, scanty as it unhappily was? Are we to make no allowance for the influence of education, exclusive courses of reading, anti-evangelical connexions, and the endless variety of unfavourable circumstances incidental to individuals, which contribute so much to the formation of character, and among which I wish that we had not to reckon the ignorant clamour and false vituperation of some well-meaning men? Are we to pay no regard to the value of their services, the outward respectability, at least, of their characters, and the evidences of their sincerity, so far as their views went? Are we to call for fire from heaven upon them and their writings, because, in points of very serious magnitude, we lament that they see not as we see? Who *hath* made us to differ? If Dr. Haffner is to be treated with scorn and insult, and his name stamped with the crimes of ridiculing the Scriptures while he is recommending their universal distribution, and of being a downright Deist, under the garb of a Christian minister—if this be consonant with truth, wisdom, and justice, then it is our duty to apply similar language to the persons and writings of Clarke and Locke, of Watson and Paley, of Lardner and Priestley.

Under the strong impression of Dr. Haffner's speeches, I wrote a respectful letter to the author of the pamphlet before alluded to, expressing my doubts of the correctness of his imputations, and earnestly begging the loan of the *Preface to the Bible*, upon which they are ostensibly founded. More than two months have elapsed, and my old friend has not yet favoured me with any reply.

In the mean time, I did not think it wrong to introduce among the *Extracts* which I have occasionally made from the foreign Reports (and which you have inserted in the Evangelical Magazine, to the pleasure and benefit, I trust, of your readers), two passages of the Strasburgh Society's publications: and I also thought it equally proper to make a reference to the accusations which have been circulated among us. I remark, in passing, that Alethia is mistaken in supposing that the *Extracts* which I have sent you are "in order to prove that the state of religion abroad is better than is generally

supposed." My object in translating what appeared to me interesting passages, was not to prove either the positive or the negative of that position; but it was to furnish a few *authentic materials*, on which your readers might exercise their own judgment. Apprehensive, I own, that I might not obtain the favour solicited from Edinburgh, I wrote to a friend in the South of Germany, requesting him to procure for me the desired Preface. But before this application could take effect, and in a manner the most unexpected, and I must say providential, three days ago I was gratified with a copy of the work which I had so much longed to see.

Neither my own leisure, nor your limits will permit me to give any other than a very short account of this, which I must call a valuable and interesting production. It is entitled, *An Introduction to the Knowledge and the Profitable Reading of the Bible*. It occupies thirty-seven pages in large octavo, having been printed to bind up with an edition of the Bible: but the intention of so uniting it with the Bible was abandoned by the Strasburgh Committee as soon as they saw that it went beyond the idea of a brief Preface; and it was resolved to be sold separately, as a Treatise which they thought likely to be useful in counteracting ignorant or sceptical prejudices, and in promoting the study of the Sacred Scriptures. Whether this was a wise and good resolution is not the question; I state it merely as the fact: and it is important to observe, that this resolution was taken and acted upon before the Strasburgh Committee could possibly have had any communication from the British and Foreign Bible Society. The assertion of Alethia on this point, I trust, she will be glad to be assured, is the very contrary to her name, the downright reverse of truth.

The first four pages of Dr. Haffner's Introduction are occupied with arguing the necessity and reality of a Revelation from God, and shewing that such a Revelation is contained in the Bible. Then follow brief sketches of the contents and general character of each book of the Old Testament, the Apocrypha, and the New Testament; and the work is concluded with reflections on the benefit of reading the Divine Word, the duty of universally disseminating it, and glad anticipations of its triumph through the whole earth. The limits which I must observe, prohibit me from extracting passages: and it would be impossible for your readers to judge correctly of the work by a few sentences, short and torn from their connexion. If, however, you can open your pages to such a communication, I will make a selection of passages, such as will give, in my opinion, a fair and just specimen of the sentiments of the writer. I am sorry to say that Alethia has been made the instrument (for she would not consciously so belie her own name) of

gross violations of this rule of common honesty. The fragments which she has introduced are nearly all so *garbled* and *misrepresented*, as to produce an effect very different from that which they have when read in their connexion. Not only are they most injuriously separated from their connexion, but even the clauses of the very sentences professedly quoted are omitted, evidently for the purpose of making the disseverant fragments wear a more revolting aspect. I now charge upon Alethia the indispensable obligation of answering, in your next Number, the following questions:—Has she ever seen Dr. Haffner's Introduction? Does she understand the German language? If not, from whom has she derived these pretended translations? On whose authority has she characterized the work? And why does she write in a manner which is manifestly intended, to make the reader think that she possesses and has read the whole of the censured pamphlet?

I feel it perfectly impracticable to comprehend, in a few words, a sufficient account of the principles and character of this Introduction. Indeed I cannot conceive of any mode in which that could be accomplished so concisely and fairly as by translating the whole, and annexing notes to explain at length what is only hinted at, to obviate the probable misapprehensions of some readers, to establish by evidence many things which are given in the way of abrupt mention, and to correct and refute what is erroneous or of hurtful tendency, not by the ignorant clamour or irritating abuse which spring out of uninformed and confused minds, but by candid and just reasoning, by the words of truth and soberness. Dr. Haffner certainly is to be ranked among the theologians of Germany called *Rationalists*. To the proper meaning of this term, surely no Christian can object, or wish to be excluded from a share in its character. But in its present conventional use, it includes a great variety, and many shades of sentiments and persons holding them. It is often applied to the anti-supernaturalists, who are only disguised deists: but it includes also others, whom it would be highly absurd to regard as deists. Of those who constitute the best of the class, I cannot but entertain a favourable opinion. The Latin writings of Morus, Dæderlein, Dathe, Knapp, and Vater, may supply to students in this country a very just and full view of this school of theology. Whatever may be the doctrines held or denied by individuals, I am convinced that the fundamental principles of Bible-interpretation, which characterize these divines, are true and solid; and that all the great doctrines of vital Christianity—a Saviour properly divine, Redemption, Sovereign Grace, and Sanctification by the Holy Spirit—are, by the fair application of those principles, irrefragably

deduced from the Sacred Word. If I may venture to express my humble opinion, it will not be till those principles are made use of, in a clear and judicious manner, for the deduction and elucidation of Scripture truth, that the Protestant nations of the Continent will be raised from the death-like stupor of infidelity and formalism; and the pure Gospel flourish again among them. The celebrated M. Sismondi, of Geneva, in one of his recent works, adverts to the exertions now making by evangelical Protestants, for the revival of primitive faith and holiness, in France and other countries. He is evidently misinformed and prejudiced against them; but his principal objection (far, I am persuaded, from being generally true) is, that they do not ground their doctrines and exhortations upon a critical and solid interpretation of the Scriptures. This accusation should be listened to, solemnly remembered, and refuted by the broad evidence of facts. The cause of the Gospel is now placed upon a pinnacle among them. O what wisdom, purity, and simplicity (the gifts of heavenly grace) are requisite, for its advancement and honour! Positive assertion without rational proof, arbitrary interpretation of Scripture, passages detached from their connexion, ignorance or disregard of important facts in Biblical criticism, the feelings of religion disunited from consistent doctrinal principles, and violent censures of those who approve not our views, will do infinite harm. Well-informed and reflecting persons are, by such methods, repelled and disgusted, when they might be attracted to the truth, if exhibited in its own characters; and in its mighty evidence.

Alethia brings against Dr. Haffner the charge that "he is notoriously a scoffer at vital Christianity, and does not even pay respect to the externals of Christianity." If she has not solid proofs of the correctness of these assertions, she has incurred no trifling responsibility. She refers for evidence to the Edinburgh Pamphlet; but I can find no evidence at all there; I find only bold affirmations and heavy charges, resting upon anonymous authority. Of Dr. Haffner's private character I certainly know nothing. One fact, however, I have derived from a source which I know to be pure and faithful. In the days of revolutionary fury and terror, under Robespierre, he suffered nearly a year's imprisonment, with the hourly expectation of being publicly beheaded, because he would not renounce the Christian religion; that is, because, with the strongest temptation to induce him, he would not declare himself to be, what Alethia assures us he is—an infidel.

I sincerely regret the length of this letter; but I venture to trespass so far as to add a translation of the last sentence in Dr. Haffner's calumniated Introduc-

tion. "At what fountain can they [his countrymen, to whom he is recommending the study of the Bible] better quench the thirst of the spirit and the heart, longing for truth and consolation? Yes; he who knows his Bible, who knows the Divine instructions there contained, who apprehends them in their purity and brightness, and who in faith has received them into his soul—he no longer turns aside from it, he is more and more inwardly satisfied that it is from God; he daily enjoys its evidence by its beneficial influence, an influence which whosever experiences will unite with heart and mouth in the exclamation of Peter, 'Lord, whither should we go away! Thou alone hast the words of eternal life.'"

J. PYE SMITH.

PROVINCIAL.

NOTE OF A RECENT VISIT TO THE BLIND ASYLUM IN LIVERPOOL.

THIS is, indeed, an interesting exhibition of the application of benevolence and ingenuity to repair the evils of one of the greatest losses our nature can endure. Every sort of work is carried on which does not absolutely need the aid of sight; and many which, on a first consideration, we should think would do so. The making of shoes, of baskets, of cord for window-lines, door-mats, worsted bell-ropes, sacks woven entire with seams either at the sides or bottom; and other like occupations were going on, and all seemed busy, contented, and happy. At two o'clock, several of the blind went into a sort of music-room, with a good organ at one end, and fitted up with seats, &c. at the lower end for strangers, and practised singing; a blind man, who appeared to be the teacher, announcing to the company the number of the piece to be performed, that it might be found in the books which were plentifully scattered about the forms. They sung in admirable taste, and with the most admirable harmony in parts and in chorus, Luther's Hymn, an anthem of Kent, one of Webb, jun.; Pope's "Vital Spark;" Addison's general Hymn of Praise; and concluded with the sublime Hallelujah Chorus from the Messiah.

"I am never merry when I hear sweet music," is an observation of a great poet, and one which those who feel most sensibly its charms most readily assent to. There was here something more than mere harmony (delightful as that harmony was) to awaken a melancholy though sweet and touching feeling. Nature seems to have given to many who have lost the power of vision, a peculiar sensibility to music, and skill to excel in it. It is to them almost a

new sense, a world of meaning and thought, conveying ideas more bright and touching than they had from it before. It was most interesting to see the poor blind come into the room hand in hand, feeling their way to the seats allotted to them, and to take a part in what to them, far more than to us, must be "a feast of reason and flow of soul;" and then to watch their countenances brightened and their whole frames seeming to live with more than common intensity, as the first few notes were struck on the organ; and then to hear their voices swell out in Luther's beautiful and grand hymn. It was affecting in the extreme to observe how one would roll around her sightless orbs as her fingers kept time with the music, while another kept his body swinging backwards and forwards as he bent over the organ, drinking in, as it were, every chord, and dwelling with extasy on every melody; and again, to watch them singing with their heads thrown back, and seemingly unconscious of every thing, but the "eloquent music" they were joining in, and expressing, by their very features, the delight they were experiencing; and in this attitude they were more interesting in their condition of blindness and darkness than if their faces had been lighted up by the brightest eyes.

I know not how others felt, but I was greatly moved, and sensible as I always have been to the charms of music, more especially the lengthened chords and symphonies of a solemn anthem, I never before felt such an excitement. There was so little display, so much of the real feeling of harmony in the performance, such correctness of time, with such sweetness of note and delicacy of execution, that it seemed more like celestial than common music; and when they broke out into that most sublime of all human compositions of praise to the Creator, the Hallelujah Chorus, which almost realizes the conceptions we form of the music of angels above, it was to me almost overpowering. I could, had I been alone, although unused to the melting mood, have sat me down and wept.

ASSOCIATION.

THE next Half-yearly Meeting of the Wilts Associated Ministers and Churches will be held at the Upper Meeting-House, Westbury, on Wednesday the 15th November, when the settlement of Mr. Watson at that place will be publicly recognized.

ORDINATIONS.

Rev. W. Malder, late of Hoxton, was on August 10, 1826, set apart to the pastoral office over the Independent Church at

Chichester; Rev. W. Bannister, of Arundel, commenced the services of the day; Rev. Dr. Harris delivered the introductory discourse, and asked the usual questions; Rev. J. Griffin, of Portsea, presented the ordination prayer; Rev. S. Hillyard, of Bedford, gave the charge; Rev. J. Hunt, of Chelmsford, preached to the people, and Rev. J. Cooper, of Emsworth, concluded with prayer; in the evening a sermon was preached by the Rev. Dr. Harris.

Tuesday, Sept. 5, 1826, the Rev. Theophilus Davies was set apart to the Pastoral office over the Independent Church, Stoor-bridge. In the morning the Rev. G. Redford, of Worcester, read a portion of Scripture and prayed; Rev. J. Dawson, of Dudley, delivered the introductory discourse, and asked the questions; Rev. S. Barber offered up the ordination prayer; Rev. J. A. James gave the charge, from 1 Tim. iv. 6; and Rev. J. Hudson, of Westbromwich, concluded with prayer. In the evening the Rev. J. J. Freeman, of Kidderminster, read and prayed; Rev. T. East addressed the people from 2. Phil. ii. 29; and Rev. Mr. Evans, of Halesowen, concluded with prayer.

The church and congregation assembling in Well-street Chapel, Hackney (which has for many years been under the kind superintendence of the Rev. George Collison, of Hackney Academy) having, after much consideration and prayer for Divine direction, unanimously made choice of the Rev. Thomas Hughes, late of Hoxton College, to be their pastor, Thursday, Sept. 14th, was appropriated to the ordination service.

Long before the service commenced the place was crowded to excess by the influx of members from all the surrounding churches, who seemed to take a lively interest in the intended union between Mr. Hughes and the church in Well-street.

The order of the services was the following. The Rev. W. Orme, of Camberwell, commenced with reading and prayer; Rev. Joseph Fletcher, Stepney, delivered the introductory discourse; Rev. Dr. Pye Smith, Homerton, proposed the usual questions, and received the confession of faith; Rev. G. Collison, Hackney, offered the ordination prayer; Rev. T. Lewis, Islington, gave the charge from Col. iv. 17; Rev. H. F. Burder, Hackney, offered the general prayer; Rev. Dr. W. B. Collyer, preached to the congregation from Acts xx. 32; and Rev. Dr. F. A. Cox, Hackney, closed the service with prayer.

Every part was conducted in a solemn and interesting manner, and although the service continued four hours and a half, none complained of fatigue at the dismissal, but all seemed pleased they had had the happiness of being present on so interesting an occasion, which will not soon be forgotten in the parish of Hackney.

On Tuesday, August 29, 1826, the Rev. T. James, late of the North Wales Academy, was set apart to the pastoral office; over the Independent Church at Minsterly, Shropshire; Rev. J. Peregrine, Domgay, introduced the service by reading and prayer; Rev. S. Bowen, Classical Tutor of the above Academy, delivered the introductory discourse; Rev. J. J. Beynon, of Dorington, asked the questions; Rev. G. Ryan, of Welshpool, offered the ordination prayer; Rev. E. Davies, the Theological Tutor, delivered the charge; Rev. T. Weaver of Shrewsbury, preached to the people, and Rev. Mr. Lakelin (Baptist), concluded by prayer; Rev. D. Lewis, of Newport, preached in the evening; Rev. Messrs. Bebb and Rees engaged in the devotional parts of the services,

CHAPEL OPENED.

A CHAPEL was opened at Bognor, Sussex, on the 31st of August, 1826. The Rev. J. Griffin, of Portsea, preached in the morning, and Rev. J. Turnbull, A. B., of Brighton, in the evening. Rev. Messrs. Bannister, Goulty, Edwards, Davies, Stamper, and Drury, conducted the devotional parts of the service.

This chapel has been erected under the patronage of the members of the Sussex Congregational Society. It was formerly in connexion with the Hampshire Association, and was then situated at Birstead, a village about a mile distant. This spot being unfavourable for the attendance of the inhabitants of Bognor, it was proposed to remove the chapel into the town. The Rev. Matthew Wilks, of London, having an eligible piece of land in the place, conveyed it over to trustees, and on this spot the chapel now stands. It will contain about two hundred persons, and since the opening, has been always well attended and often filled. At present it is supplied by neighbouring and other ministers, under the direction of the Committee of the Congregational Society. The expense of the rebuilding, together with a school-room attached, will be about 300*l*.

It is hoped that the friends of religion who may visit the Sussex coast, will now feel a stronger inducement to make an occasional residence in this pleasant and rural watering-place, with a view to countenance this effort to extend the cause of Christ. Their contributions towards the rebuilding of this chapel, will be thankfully received by the Rev. J. Edwards, Hanover Chapel, Brighton, or the Rev. Matthew Wilks, Tabernacle, London.

FOREIGN.

EXTRACTS AND HINTS ON THE STATE OF
RELIGION ON THE CONTINENT.

NO. V.

"THE tenth year of the Sleswick and Holstein Bible Society began under very mournful circumstances of our native country. In addition to distress and scarcity in the interior, came desolating tempests and floods on the widely-extended districts of our coasts; till, in that awful night of the 3rd and 4th of February, 1825, the tides upon the west coast every where overflowed the dykes, broke down a part of them, produced in the marsh-country, more or less, long-continued floods, shattered to morsels many dwelling-houses, destroyed the winter-sowings, and it is probable in many places rendered the land incapable of cultivation for many years to come, and carried away a large part of the stock of cattle, particularly in the islands; and in this distressful manner many persons lost their lives. But, in the midst of all, the mercy of our gracious God forsook not our poor country, bowed down as it was. The great and heart-piercing distress was every where felt in the most affecting and beneficial manner. From king and people, from great and small, from rich and poor, near and afar off, it brought the effort to help. Many deferred the repair of their own losses, to aid such as were in deeper need. The exertions of individuals, and voluntary associations formed every where, came in support of the measures taken by public authority. Calm weather after the storms allowed almost every where opportunity for the restoring of the protecting dykes, and the rebuilding of the houses which had been destroyed. Numbers, chiefly of the poorer classes, freely gave their labour and service to the great work of the dykes. In the districts which had not been flooded, the harvest proved universally good and abundant. The excess of produce found a market abroad, and rose in price. Thus the farmer got new spirits, and trade in the towns new life; and the year, which had begun under such melancholy circumstances, ended in better hopes for our country, as to foreign commerce, than had been known for several years before. In the great and universal distress, all that, as a Society, we could do, was to hold forth the word of God: but that we had that in our power was no little thing. In the flooded districts, many Bibles and New Testaments in houses and schools were washed away and lost: and these losses were remedied by the Society. There was also reason to hope that very many persons were awakened, by the sights of death and danger, to thoughts and feelings which

made them proper objects of the encouragement and the consolation of God's word.

"THE BRITISH PARENT SOCIETY, as soon as it heard of the calamity of our country, unsolicited and with its wonted foresight, hastened to aid us by a donation of 500 Bibles and 1000 New Testaments: for which God be blessed!"—*From the Tenth Annual Report of the Sleswick and Holstein Bible Society, at the General Meeting held on April 2, 1826.*

"Some one or other may throw out this question—*Has the Association really effected any good by the distribution of Bibles?* My answer is a short one. He best knows that who sees in secret: and they also know, who, through our Association, have been brought to possess a Bible, which they enjoyed not before. Will any of them step forward and bear testimony against me? Then answer I them—have you indeed not experienced within yourselves the blessing of the Divine word, in the changeful days of your life? It is your own fault! The word of God is now, as it has ever been, a light to our feet, and a lamp to our paths. It is now, as ever, our heart's delight, our comfort in this life, and the power of God to salvation, unto every one that believeth. Millions and millions more have borne with joy this unanimous testimony; and they bear it still: and *THEIR witness far outweighs yours!* But you, my dear fellow-members of our Bible Association, let not such objections disturb you in this work, or frighten you from it. Rather, 'be ye steadfast, unmoveable, and still more abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' And should we here below see almost nothing, or even absolutely nothing at all, of the fruits of our labour, only 'be patient, beloved brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and is patient, until it receive the early and the latter rain.' So be ye, my dear associates! *Our seed is for eternity.*"—*From the Speech of the Rev. Mr. Michaelis, at the Bible Association, First Anniversary, at Riesum, on the day of commemorating the Reformation, November, 1825.*

"THE king of the Netherlands has made a gracious donation of 4,000 florins (about 420*l.* sterling) to the Protestant church at Dour, a town lying between Mons and Valenciennes, for the building of a place of worship. When that part of Flanders was under the French government (1793—1814) that church was one of the numerous congregations under the care of M. Devismes, sen. pastor at Valenciennes: but it now enjoys the ministry of M. Devismes, jun. who is distinguished for his evangelical sentiments, and who exults to preach the glad tidings of salvation by Jesus Christ. The church

of Dour is a precious remnant of those interesting Walloon churches which were crushed by the Duke of Alva, and whose fragments he flung over all Holland and Germany, long before the persecutions in France had filled those countries with French refugees. This royal gift has excited the most lively gratitude in the pious people of Dour; who still show the wood in which they were long obliged to hold their concealed meetings on the Lord's-day, to sing the praises of the Lord. Catholics and Protestants live on the best terms at Dour, and the King's grant has caused almost as much pleasure to the former as to the latter. It is to be expected that many Protestant ministers, both from the Netherlands and from the north-east part of France, will attend at the opening of this place of worship; in which, by the grace of God, the great message of reconciliation by Jesus Christ will be preached in its purity."—*Archives du Christianisme* for June, 1828.

From the same journal we learn that his Majesty of the Netherlands has also made a donation of 1000 French francs towards the building of a Protestant place of worship at Ferney, on the French frontier, near Geneva; famous for having been long the residence of the great and wretched Voltaire. In that place a Bible Society has been established, and we have reason to believe that the Gospel is faithfully preached. 'The pious people at Ferney,' says the Paris Report, 'compelled to make great sacrifices for the building of their Temple, made some hesitation about the establishment of a Bible Society; but a Christian confidence soon dissipated all their doubts, and they were not long in receiving their reward.' So far from the formation of the Society having diminished their resources, it had the effect of redoubling their zeal; and the interest which they inspired into the 'friends of the Gospel in distant parts brought them unlook-for succours.'—*Paris Bible Society's Report for 1825.*

BAYONNE BIBLE SOCIETY.

In the last Report of this Institution, an interesting account is given of the conversion of a Swiss soldier, who, with seven of his comrades, was conducted from Madrid to Bayonne, and there cast into prison for very heinous offences. His life had been profligate. He remembered having heard the Word in the very church where the Society met. He sent for the minister, who visited him. Two New Testaments were left with the prisoners in the name of the Bayonne Bible Society.

"In order to impress them with some idea of the inestimable worth of the Sacred Volume, the minister read aloud the 15th chapter of St. Luke, containing the parable

of the Prodigal Son. It produced an immediate effect; tears were seen to flow down the cheeks of some of them. Shortly afterwards they were transferred to the prisons of Pau, whither the New Testaments followed them. The minister having occasion to visit that town, was not unmindful of the poor prisoners. The young soldier, mentioned at the commencement, was no longer the same person: though stretched on a bed of pain, he enjoyed unruffled peace, in the perception of that Divine grace of which he has become so striking a monument. A copy of the New Testament is always to be seen on his bolster; and in its pages he finds daily consolation for his soul, and an encouragement to persevere in the faith. At a distance from all that men account dear in this world—from his country, his family, and friends—deprived of liberty, and sentenced to be conducted in chains to Rochefort, he is, nevertheless, happy. Assuredly, if our Society bring forward no other proof of the benefit of its operations than this, it cannot be said to have existed in vain!"

CONSTANTINOPLE.

Mr. B. Barker, in a letter to the Committee of the British and Foreign Bible Society, dated Constantinople, July 25, 1826, states that in Thessalonica copies of the Word of God were received with the utmost gladness, and that the perusal of them has begun to produce the happiest effects. He was obliged to quit the interesting scene lest he should be compelled to part with his whole stock of Bibles. He did not retire, however, without leaving behind him an assurance, that he would speedily supply them with the Sacred Volume. The Greek priests were urgent for the Word of Life.

EXILED SWISS MINISTERS.

Acknowledged in our last	£138 17 2
Miss Atkin and friends	12 6
	139 9 8
Deduct a second Donation to an Exiled Minister, who is now seriously ill	10 0 0
Balance in hand	£129 9 8

Severe illness had prevented our principal correspondent at Paris from writing during the period that the London Committee were in anxious expectation. We have now obtained communications. The plan of an emigration to New Orleans appears to be so obstructed by difficulties, that there is now little hope of carrying it into effect. The larger number of the exiles are in different parts of France, mostly near the frontier of their own country; and some have found residences in other parts of Switzerland. The

Lausanne Government has not rescinded any of its persecuting edicts, nor made any concession from its unrighteous measures. Some fresh prosecutions have been commenced, and are in progress. In a few cases, parties condemned under previous suits have been acquitted upon appeal. Public opinion seems to be acquiring more strength in opposition to the intolerance of the Government. The execution of the decrees against religious meetings depends much upon the spirit of the magistrates and the clergy, in different places. In some towns and villages, considerable indulgence is shown. In others, the local authorities are severe and vigilant. We have, however, the assurance that the spirit of vital religion is generally lively and active; and that the distribution of the aid sent from this country has had a very happy effect in alleviating the distress, and in exciting devout gratitude to British beneficence, and to Him who is its Supreme Author. One of the exiled Ministers residing near the frontier, a young man, is alarmingly ill, and consumptive symptoms are feared. Since his expenses are thus necessarily increased, and he is become incapable of any profitable exertion, we have acquiesced in the recommendation of our Paris correspondent, to grant him a second donation of 250 francs, or the value, in exchange, of 10*l*. Our correspondent further writes, that there do not appear, as yet, the proper occasions for applying the funds remaining, and therefore he recommends our waiting for a time, and watching the course of events, which will undoubtedly produce new exigencies. Whatever may arise, and our proceedings accordingly, we shall in due course lay before our Christian friends who have entrusted their bounty to our disposal. And we earnestly request their continued prayers for the sufferers and for the persecutors for the cause of universal religious liberty, and that all the trials which have been endured may prove to the furtherance of the Gospel. For the Committee,
London, Oct. 14, 1820. J. PRE SMITH.

AMERICA.

SOUTH AMERICAN PRIESTS.

Extracts from Captain Head's Journey across the Pampas.

On great days, the Ladies of Buenos Ayres, dressed in their best clothes, are seen going to church, followed by a black child in yellow or green livery, who carries in his arms an English hearth-rug, always of the most brilliant colours, on which the lady kneels, with the black child behind her, but

generally the churches are deserted, and nobody is to be seen in them but a few decrepit old women, whispering into the chinks of the confession-box.

Once a year the men and women are called upon to live for nine days in a sort of barrack, which, as a great favour, I was allowed to visit. It is filled with little cells, and the men and women, at different times, are literally shut up in these holes to fast and whip themselves. I asked several people seriously, whether this punishment was performed *bona fide*, and they assured me that most of them whipped themselves till they brought blood. One day I was talking very earnestly to a person at Mendoza, at the hotel, when a poor-looking monk arrived with a little image surrounded with flowers; this image my friend was obliged to kiss, and the monk then took it to every individual in the hotel; to the landlord, his servants, and even to the black cook, who all kissed it, and then of course paid for the honour. The cook gave the monk two eggs.

The priests at Mendoza lead a dissolute life; most of them have families, and several live openly with their children. Their principal amusement, however odd it may sound, is cock-fighting, every Thursday and Sunday. I was riding one Sunday, when I first discovered their arena, and got off my horse to look at it. It was crowded with priests, who had each a fighting-cock under his arm, and it was surprising to see how earnest, and yet how long they were in making their bets. I staid more than an hour, during which time the cocks were often on the point of fighting, but the bet was not settled.

Besides the priests, there were a number of little dirty boys and girls. While they were arranging their bets the boys and girls began to play, so the judge instantly ordered those who had no cock to fight to go out of the arena, upon which the poor boys and girls were immediately turned out.

I soon got tired of the scene; but before I left them, I could not help thinking what an odd sight it was, and how justly shocked the people of England would be, to see a large body of priests fighting cocks on Sundays.

MARINUS.

BOGOTA.

From communications dated the 14th of July, we have learned, that in consequence of the late earthquake in this place, the priests have persuaded the people to massacre all the heretics, as it was owing to their presence that they had been thus visited. The English became alarmed, and, to the number of 400, armed themselves for defence. The people perceiving this resistance on the part of the English, desisted.

OBITUARY.

BISHOP HEBER.

FROM a letter, dated the 3rd April, from the Rev. J. W. Doran, of the Church-Missionary Society, who accompanied the late Bishop of Calcutta on his journey to Travancore, we copy the following extract:—

"Our worthy, our pious, our indefatigable Diocesan is no more! But two hours have elapsed since his immortal spirit took its flight to that God who gave it. We arrived here on Saturday morning, and his Lordship appeared in his usual good spirits. Yesterday he preached to a crowded audience; and in the evening confirmed forty young persons; after which he delivered a most impressive address. This morning, at six o'clock, I accompanied him to Fort Church, where he confirmed eleven native Christians. In going and returning, he was most affectionate in his manner, and talked freely of the glorious dispensation of God in Christ Jesus, and of the necessity which rested on us to propagate the faith throughout this vast country. On his return, he went to the bath, in which he had bathed the two preceding days; but his servant, thinking that he remained long, opened the door, and saw him at the bottom of the water, apparently lifeless! The alarm was given—I hastened to the spot, and, alas! mine was the awful task to drag, together with Mr. Robinson, his mortal remains from the water. All assistance was instantly procured—such as bleeding, friction, and inflating the lungs—but in vain! The immortal inhabitant had forsaken its tenement of clay, doubtless to realize, before the throne of the Lamb, those blessings of which he, *yesterday*, spoke so EMPHATICALLY and POWERFULLY.

"A cloud hangs over our horizon! The disinterested friend, the loving husband and parent, the beloved and honoured of God, is gone from among us! It is a season for prayer—for deep humiliation. May we kiss the rod! *Cease ye from man, whose breath is in his nostrils!* Trust ye in the Lord Jehovah, for in Him only is everlasting strength. A blood-vessel, it appears, had burst in the brain, which must have caused immediate death."

The death of this exemplary prelate will be universally lamented by all the good. His spirit was truly Catholic, his piety very consistent and devout, his intellectual attainments above mediocrity, and his taste and refinement of mind such as to raise him to high and honourable distinction. May his place be supplied by a man after God's own heart! a man whose whole soul shall be devoted to the interests of Christianity in the East!

REV. JOHN JENNINGS.

THIS valuable minister, who had been for many years Pastor of the Congregational

Church at Thaxted, in Essex, departed this life at Colchester, on the 17th August, in the 64th year of his age. His ministry was evangelical, his character was highly respected, and the closing scene of his life was full of resignation, peace, and hope. The Rev. William Chaplain preached his funeral sermon; and the Rev. Joseph Morison delivered the address at the grave.

MRS. ELIZABETH BUNN.

Sept. 13, 1826, died, in her 27th year, after lingering sickness, Mrs. Elizabeth Bunn, the beloved wife of the Rev. H. J. Bunn, of Long Sutton, Lincolnshire. For several years she had known and felt the power of vital religion. Her love to the Saviour was ardent and sincere, her faith vigorous, her patience exemplary, her hope steadfast, and her end peace.

SUDDEN DEATH OF THE REV. J. DREW.

On the night of the 9th July, 1826, at Harleston, Norfolk, departed this life, the Rev. J. Drew, late of Hoddesdon. He received his education for the ministry under the Rev. G. Collison, of Hackney. Between two and three years ago he was recommended by the late Rev. J. Hyatt, as a suitable person to supply the destitute pulpit at Hoddesdon, Herts. There he received and accepted a call to the pastoral office. He entered into the married state shortly after—but only sixteen weeks elapsed between that event and the death of his beloved wife. She left behind her a delightful testimony of the reality of religion, and its power to support in a dying hour.—*See Evan. Mag.* for 1826, page 460.

Owing to the low state of the cause of Christ in Hoddesdon (occasioned chiefly by the removals of families from the neighbourhood, and the deaths of many individuals), not perceiving that success attending his labours which he had ventured to anticipate, and having no prospect of future support, Mr. D. felt discouraged, and resigned his charge. He then spent a few weeks as a supply at Gorleston, near Great Yarmouth. Having completed his engagement there, he took his seat in the Star coach for London, and was on his return to Hoddesdon, on June 29th, expecting, as he said, to preach his farewell sermon there on the following Sabbath. But that was not to be; for when he reached about one mile on the London side of Harleston, one of the horses fell, and the coach overturning, fell upon him: he was much bruised and lacerated. Surgical assistance was promptly obtained; he was conveyed back to Harleston, where the greatest attention was shown to him, so that

if he had been under parental care, that attention could not have been exceeded.

Not only the dissenting ministers of the town and neighbourhood, and their people, but four clergymen, and other members of the Established Church, evinced the kindest sympathy, and generously were forthcoming with pecuniary assistance, and various kind offices to the afflicted stranger. His medical attendant and himself also entertained hopes of a gradual recovery; but at length a locked-jaw took place, and on the night of the Lord's Day, of the date before mentioned, at 12 o'clock, he quitted these shores of mortality. During the early part of his affliction, he expressed concern for the state of his mind, as dark and uncomfortable, but throughout exemplified Christian meekness and patience, so as to please and edify all around him. His mind gradually became very happy under an assurance of his interest in Christ. He spoke much of the goodness of God to him through life, especially in drawing around him such kind and efficient people in a strange place at the closing scene. He said, "I am going to my heavenly Father—I wish to go—and he is taking me away as gently as is possible."

On Wednesday, 12th instant, his remains were conveyed for interment to Wortwell burial-ground, and were followed by the Rev. A. Creelt, of Yarmouth; E. Ross, of Gorleston; J. Fisher, of Wortwell; T. Fisher, of Harleston; P. Fisher, of Hackney; W. Haward, of Rendham; T. Pinchback, of Woodbridge; and E. Hickman, of Denton, who prayed and delivered the address.

Woodbridge, Suffolk,

T. P.

July 13, 1826.

ELIZA WHITE

Was among the first children who were admitted into Crossbrook-street Sunday-School, Cheshunt, Herts, which was established a few years ago, under the superintendence of the late Miss Gemina Weybridge, of Turner's Hall, in the same delightful village. Eliza was regular in her attendance at school, and very attentive to the instructive lessons of her anxious teacher (Miss W.), who, in addition to the labours of the Sabbath, used to meet a select number of the girls on a Thursday evening, to whom she used to read a short sermon, as well as address them most seriously on the momentous concerns of eternity, and which there is reason to hope produced (under God) those impressions which, in time, presented pleasing evidence of her soul's being truly converted, and exhibiting the first fruits of the work of faith and labour of love in Crossbrook-street School. During the last two or three years of her life, Eliza suffered much bodily pain. In the early part of her sickness, she acknowledged to a friend, that it was good for her that she had been afflicted, for before she was afflicted she went astray. Having been convinced

by the Divine Spirit of her guilty and perishing condition, she felt much distress of mind; but, shortly, He who had inflicted the wound, directed her trembling steps to Jesus, the heavenly physician, who healeth the broken in heart and bindeth up their wounds. On one occasion she exclaimed, "I feel I am a great sinner—O Lord do pardon me. I depend on the word of thy grace. Thou hast said, Whosoever will, let him come." At another time, after a distressing conflict with the adversary, she said, "What a mercy! I know that my Redeemer liveth." One night (having felt much pain through the day) she said, "Blessed be God, another day has passed away never more to return. I am one day's journey nearer to my eternal home, where I shall be relieved from sin, pain, and sorrow, and be with my dear Saviour for ever and ever. Come, Lord Jesus, come quickly! Death has lost his sting in the side of Jesus. Jesus died to save poor sinners—yes,

"Here I fix and comfort take,
Jesus died for sinners sake."

But as her soul moved onward to mansions above, it experienced many fiery darts of the wicked one. At one time, she said to her beloved and venerable grandfather, "Grandfather, I do not love Jesus—I thought, I loved him once, but I do not love him now." And in one distressing moment she cried, "I am sinking to hell! hell! hell!" But soon after this the clouds began to disperse. A few days before her departure, she remarked to her mother,

"If I am found in Jesus' hands,
My soul can ne'er be lost."

At length, when the final hour arrived, she requested a friend to read the 14th John, and 51st Psalm; after which she said, "It does my soul good. Blessed be God for his Son, Jesus Christ. His blood cleanseth from all sin." And shortly afterwards closed her eyes on all terrestrial things, and fell asleep in Jesus, January 29, 1826, aged 18.

RECENT DEATH.

Died, at Maidenhead, Berks, on Thursday, October 19, 1826, the Rev. John Cooke, at which place he had been pastor of the church upwards of 40 years. He was seized with apoplexy on the preceding evening, after attending the funeral of a member of the Church. His discourses on the Lord's-day, October 15, were peculiarly impressive. In the morning, he preached from the parable of the Sower, and in the evening, from "Blessed are your eyes for they see," &c. The labours of Mr. Cooke have been greatly blessed, not only among his affectionate and now deeply-afflicted church, but also in the metropolis, at Bristol, and various other places. We hope to lay before our readers a fuller account of this excellent man in some future Number.

MISSIONARY CHRONICLE

FOR NOVEMBER, 1826.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London; in Edinburgh, by Mr. Geo. Yule; and in Glasgow, by Mr. William M'Gavin.

SOUTH SEAS.

TAHITI.

Extract of a Letter from Rev. John Davies, dated Tahiti, Feb. 21, 1826.

CIRCUMSTANCES will but allow of a few hasty lines, as the ship is out at sea; and the captain making a very short stay on shore.

"I am just returned from a voyage to the Islands of Rapa (or Oparo), Raivavai, and Tupuai. An account of the voyage and the circumstances which led to it I shall transmit the first opportunity; at present I can only say, that I took six members of the church at Papara to the island, called by the natives *Rapa*, as Teachers of the Christian religion, viz. *Hota* and his wife, *Nene* and his wife, and two single brethren, *Mahana* and *Pano*. They have been well received by the chiefs, and have, I hope, a prospect of doing good.

Death of Mrs. Davies.

The Lord was pleased to prosper our voyage; but, alas! on my arrival at Tahiti, the first intelligence I received was, that my beloved partner, Mrs. Davies (late Mrs. Bicknell) was no more in the land of the living! She died January 30th, after just three days illness. Brother Crook was also at death's door, as it were, but has been mercifully restored. I feel the present dispensation a severe trial, and though I have often been attempting to teach others that the Lord "doeth all things well," yet in this instance (as in some others in time past), I feel it a hard matter to pray, as we are taught—"Thy will be done."

I left my dear partner in better health and spirits than usual, and though loath to part with me when I sailed, yet fully approved of the object of the voyage. Brother Crook, who was with her when she died, wrote to me yesterday as follows:—

"I was anxious to see you, that I might endeavour to comfort you under this bereaving dispensation, and deliver your affectionate

wife's dying charge. Her death was not triumphant, nor did comfort greatly abound; but the most striking features of her character during her last short affliction were humility, resignation, and peace. Deep humility was manifest in all she said, and she abounded in confession of sin; she had also an entire resignation to the will of God through Christ, and she died in peace, saying, in broken accents, as her last words, "Christ is precious to my soul."

Her youngest child, Henry, is now with me; he is about five years old. The others, four in number, are with Mr. Orsmond, at the school, which has been established for the instruction of the children of the brethren, the Missionaries.

Extract of a Letter from Rev. Tho. Jones, dated Matavai, Tahiti, Nov. 19, 1825, communicating to the Directors an Account of the

DEATH OF MRS. JONES.

I have at present the melancholy task of communicating to you the demise of my dear partner, Mrs. Jones, which happened yesterday, November 18th, at about half-past three o'clock, P. M. She had been a very great sufferer for nearly three years; and, in general, she manifested great resignation to Him who doth not willingly afflict the children of men. When her dissolution drew near, she did not appear to lose her confidence in the Friend of Sinners. She was not able to speak much for many days before her death, but it was evident that she held converse with Him who shows mercy to the distressed, even in her latest moments; and we all, who were around her at her departure, believe that her end was peace.

She had come from Hidiâ to Matavai in September last, where the greatest kindness and attention were showed her by Mr. and Mrs. Wilson, and great hopes were entertained that her health might be restored. But her appointed hour was come, and she

was to obey the summons. She is to be buried this afternoon, at the chapel at Matavai. O may this dispensation have its due weight and proper effect on my mind! I feel the stroke severely—I have lost a father, a brother, a sister, but never felt any thing like this. I wish not to murmur or repine at the Divine will.

HUAHINE.

Extract of a Letter from Rev. C. Barff, Huahine, dated June 6, 1825.

WE are happy to inform the Directors, that the cause of our blessed Redeemer continues to flourish. We continue to receive additions to the church. The number is now near 500. The inhabitants are greatly on the increase, from deaths being now comparatively few, and the births numerous. The people are still building new houses. There may be 400 plastered ones, and many more in frame. We are preparing to build a new chapel, a little larger than our old one, with galleries to be capable of holding 2,000. The people cultivate more land now than formerly, with different kinds of vegetables, which have become a great article of trade to the vessels that frequently visit us.

We have but lately finished our May Meeting, which was attended as usual by all the people. They continue to take a lively interest in missionary work. The Meetings in May occupy three days. On Wednesday we have two exhortations; on Thursday read the Report; on Friday examine the children, and conclude the whole with a social feast.

I spent last April at Maiaoti. I am happy to say I found things there in a flourishing state. The great work of religion is the main business of their lives; and indeed all the inhabitants of that little spot are busy in learning to read the sacred Scriptures, and attending diligently to the ordinances of God's house. Thirty were added to the church during our visit, and a number baptized. Among those baptized were sixteen infants; whereas, the deaths had been but one during the past year. The inhabitants of the little spot are busy in building neat houses for themselves, planting gardens, &c. &c., to add to their temporal comfort, while they are seeking for glory, immortality, and eternal life, through our Lord Jesus Christ.

TAHA.

Extract of a Letter from Mr. R. Bourne, Taha, January 30, 1825, addressed to a Friend in London.

I AM happy to inform you, that the work of God is prospering among the islands

which we so lately visited. In the letter mislaid, I sent you an account of that journey; but most likely, long ere this, the Directors have published the whole of our Journal. We have lately received pleasing accounts from those islands which the directors have named the Harvey Islands; they are six in number, and exceed the population of the Society Islands by two or three thousand souls. The British and Foreign Bible Society have sent out a large supply of paper, to print the Scriptures for them; but there is every reason to believe they will not be able to read the Tahitian version. Their language approaches very closely to that of New Zealand; it has no *f* or *h* nor can the natives pronounce them, but *k* and the *ng* occur very frequently. There is also a very material difference in the pronouns, and it is rather remarkable, that after a very short time, the native teachers lose their own language, and assimilate to that of their new companions; they also catch the *brogue*, which is very peculiar in some of these islands.

Character of the Tahitian Language.

The Tahitian may be called the Italian of the Polynesian language, for its smoothness and sweetness, and great nicety of expression. One remarkable feature in it, is the *dual* number, which runs with beautiful exactness through the whole of the language. I have forwarded to you a grammar which we have lately printed, which may afford you information on the construction of the Tahitian language. A new version will have to be made for the Harvey Islands, and which will be of very great use to our brethren in the New Zealand Mission, whenever it shall please God to turn the hearts of that warlike and ferocious people to listen to the sound of the Gospel of peace. In our journey, we partially failed at two islands, Mangea and Rarotonga, on account of the licentious conduct of the natives towards the wives of the native teachers we intended to leave: however, we have sent two single men to the Island of Mangea. We have not yet heard from them, but we hope soon to be gladdened with the joyful news that the powers of darkness have fallen before the force of truth. At Rarotonga, the idols have been destroyed and cast away—part of them have been forwarded to us, and we have sent them to England.* A place of worship has been erected, which is crowded to excess on the Sabbath-day. Mr. Dacre, commander of the brig Endeavour, took the dimensions of the Chapel which the natives have erected, and he states that it is full six

* These Idols have arrived, and are now in the Missionary Museum.

hundred feet long, and sixty feet wide. Allowing four feet between each seat, it will hold one hundred and fifty seats; and allowing two feet in width for each person, then thirty persons can sit upon a form; and the thirty multiplied by one hundred and fifty gives four thousand five hundred. And Captain Dacre says, that the aisles were so crowded that he could not walk down them, and yet many were outside anxious to hear the Word of God. They are all learning to read; they pay the greatest respect to their teachers, and the island begins to assume altogether a different appearance.

Wonderful Power of the Gospel.

All the heathen games and dances are abolished, and this hitherto solitary and spiritually desolate island, is beginning to blossom as the rose. What is too hard for the Lord? What will the wisdom of the world say to this?—A few unlettered South Sea islanders, who have but just learned to read themselves, going to their fellow Gentiles with only a part of the Word of God in their hands, sitting down among them, and in an artless and unadorned manner, telling them of the love of Christ to a fallen world, what God has wrought in their own islands, and what the power of his Word is able to do and will perform even to the ends of the earth. The listening crowds attend; they assent to the truth of what is advanced; destroy the fabric of idolatry which the labour of ages has erected; forsake the worship of their forefathers; erect temples for the worship of the only living and true God; offer themselves as candidates for the ordinance of baptism, and enrol their names among the disciples of Jesus. We are astonished—we wonder, and adore. The signs of the times are very pleasing; you and I shall not live to see the meridian of millennial glory; but I think we behold the breaking of the twilight: it is delightful to reflect on the progress which all the Societies for doing good are making, the zeal that is displayed, the resources that are brought into action. Oh! what a blessed day will that be, when HOLINESS to the LORD shall be inscribed on the bells of the houses, and when the posts in the Lord's house shall be as the bows before the altar; the little cloud is spreading, and will soon cover the moral hemisphere: the Lord hasten it in his time. I have lately finished printing the books of Daniel, Ruth, and Esther, and have forwarded two copies, one for yourself and the other for your brother. I purpose, in my next, to give you some account of the ancient laws of these islands. I have sent you a piece of Rarotonga cloth, as a specimen of the manufacture of that place. The substance is made of the bark of the Chinese mulberry plant, which being beaten out and dried, the pattern is then printed on it.

To another Friend Mr. Bourne writes:

I would just mention (make what use you please of the observation), that any Christian tradesman or others, who may have any very common scissors, knives, razors, fish-hooks, &c. were they to send them here, they would be very thankfully received by the poor people of the newly-discovered island; and I should feel great pleasure in being made the dispenser of such bounty. You want to know whether the fish-hooks would be of any use to me; I answer very great; for although I am no fisherman myself, yet, if I have a hook to give a man, he will catch a fish for me, and then he keeps the hook for his trouble.

Extract of a Letter from Haavi, a Native Teacher in the Harvey Islands, addressed to and translated by Mr. Bourne, dated Dec. 31, 1825.

(TRANSLATION.)

MY DEAR FRIEND,

PEACE be to you, through Jesus Christ, our Lord. The people of Mautii have received the Word of God; and several have offered themselves as candidates for baptism: my heart rejoices in God, because the devils have become subject to the name of Jesus. I have sent you some of the gods of Mautii; one has been burnt. We are erecting a place of worship; it is finished plastering; also the seats are completed; our own dwelling-house is also finished, and sofa, table, and bedstead; and all the evil and bad talk which I informed you of formerly, has entirely vanished by the power of God. The people troubled me very much formerly; I could not sleep in the night for them; but I recollected the word that God had spoken, viz.—*From the rising of the sun, even to the going down of the same, my name shall be great among the heathen, saith the Lord of Hosts.* This passage of Scripture was the subject of my thoughts night and day in that season of trial and persecution; and now He has caused it all to fall to the ground, and He has given us our hearts desire, for behold the people of Mautii are offering themselves as servants of Jesus Christ, and the great end for which we came here has been accomplished.

(Signed) HAAVI.

SANDWICH ISLANDS.

Extract of a Letter from Rev. H. Bingham, to Rev. William Ellis, under date Oahu, June 8, 1825.

I AM sure you will rejoice to know that our work never has appeared to be so prosperous as, since the commencement of the current year; that particularly since the return

of Karaimoku from Tauai, he has appeared, as you and ourselves so ardently desired to see him, a decided Christian. When he returned, he humbly laid his thank-offering on the public altar of the Lord, and has since, in a highly satisfactory manner, given himself up to God, and will probably be received into communion in about three months, acknowledging his former baptism.

Boki's baptism was acknowledged in England, and on board the *Blonde*, and he has once participated in the Sacrament with us. So far as we can see, he lives like a Christian, and takes a very happy and decided stand on the side of the cause of the Gospel.

Since the months of December and January last, there have been very obvious marks of the operation of the spirit of God, attending the preaching of the word at Tauai, at Honoum, at Lahaina, and at Kaavaroa. Many at those places have been induced seriously to inquire *what they should do to be saved*. Of such, more than one hundred names have been put down with a view to their particular instruction. Among these, including several who had before given in their names, twelve persons now stand as candidates for admission to the church. These, after a long trial, have publicly presented themselves before the Lord, declaring what they believe God has done for their souls, and proposing to give themselves up to him. They are now under a course of particular instruction, with a view to their being admitted to the fold of Christ, the kind Shepherd of Israel. Probably as many more will soon be examined and placed in the same class. Among these I may mention, the wife of Hopu, the wife of Puaa, Taomi, Hoaai, Wahinearii, Naaoo, Kupola, and Karaikoa. Most of all I have named above, I presume you will be able to recollect as among the most hopeful while you were with us. Several of them have appeared to have a new heart and a new spirit given them since the insurrection at Tauai.

EAST INDIES.

CALCUTTA.

Renunciation of a National Idol by some Hindoos at Kidderpore.

"In a letter from Rev. Micajah Hill, under date, Berhampore, March 14, 1820, the Directors have had a most important communication, that a triumph has been effected over one of the national gods of India. *"SHEEB has been thrown by his former worshippers from the place he has occupied*

for ages, and doomed henceforth to receive divine adoration no more. The idol is an image of several hundred weight; it will be sent to England, and the materials of the temple will be converted into a chapel." "This, I believe," says Mr. Hill, "is the first public idol which the natives have been ever known to discard." "As it is at Brother Trawin's station," adds Mr. Hill, "he will have the pleasure of giving you the particulars; though I could not refrain from announcing that *Sheeb*, like Dagon, had fallen before the ark of God."

N. B. Further particulars when the communication from Mr. T. arrives.

SURAT.

Some interesting Particulars of the late Mrs. Skinner, Widow of the Rev. Mr. Skinner, late Missionary at Surat, communicated to the Directors by the Rev. J. Dawson, of Vizagapatnam, under date August 30, 1825.

SOME of the Directors and the friends of the late Mrs. Skinner, residing in London, know much of her real piety, her improved mind, and devotedness of heart to the work in which she was engaged. During the time she lived with us she was very ill, her spirits greatly depressed, and she was often unable to converse on any subject.

Outline of her Character.

She spent much of her time in her room alone, and a more devoted, heavenly-minded Christian I never was acquainted with. In conversation she excelled, when able to express what she felt and knew. Her religious character had every thing to recommend it. She had a great mind, well cultivated, an amiable temper, a cheerful disposition, a kind benevolent heart, a most engaging deportment, and her humility and meekness adorned all. Her painful affliction called forth our sympathy, while her superior attainments in the Divine life made us ashamed that we were so far behind. I can say, without the least hesitation, that her faith was strong, her hopes lively, her desires fervent, and her patience great, while her trials were many and of long duration. Her example is worthy of imitation in regard to the manner in which she spent her time. While she was with us, notwithstanding her extreme weakness, she arose early, and although I had no opportunity to see, I had every reason to believe she was engaged in prayer, reading the Scriptures, and meditation, during the greater part of the morning. After family worship and breakfast, she retired again to her room to read the Rev. Mr. Scott's Commentary, and the first opportunity she had, we received advantage from what she had read. Few have excelled her in treasuring up important passages from

* All their names are mentioned.

whatever valuable book she perused. She spent a considerable time daily in teaching my eldest child, whom she greatly loved, and laboured beyond her strength to impress upon his mind the importance of religion. It was her daily practice to commit a portion of Scripture to memory: and such was her desire to be useful, that when scarcely able to sit in her chair, she had a number of girls from the Orphan School brought to the house, heard them read the Scriptures, explained to them what they had read, and taught them to sing.

Circumstances of her Death.

But it was not the will of her heavenly Father, who loved her much more than we could, that she should remain long with us in such a world of misery, and to her of grief. The little strength she had, failed, and her happy change appeared to be fast approaching. Mrs. Vaughan, of Chicacole, came to Vizagapatam on purpose to take her back with her, in hopes that a change of air might be of service; she complied with that good lady's request, and accompanied her. No change, however, short of that of the paradise above, was designed for her. Her departure out of time evidently appearing at hand, Mrs. Dawson was sent for, and afterwards brother Gordon went, to accompany her back to this place, as she was very anxious to return. They left Chicacole, but the appointed time had arrived for her release from all the miseries of this life, and they were obliged to stop on the road, where she fell asleep in Christ, and only what was mortal reached the house of her friends here. I was not with her in her last illness; but I learned from those who were, that she spoke very little for several days previous to her death, but evidently enjoyed the comforts which real religion imparts to the soul of the believer in the *valley of the shadow of death*. Her answers to questions put to her respecting how she felt and what she enjoyed, were very satisfactory. We never heard her express a hope that she should recover, but she did not seem to be aware that her departure was so near, when it was evident to all about her. A very short time before we were called to part with her, she talked of going to England by the first favourable opportunity, and seemed to have had her mind set upon going where the climate was more favourable for her recovery; but that was not the will of God, and she has reached more delightful shores than those of England, and arrived safe in a country where the inhabitants are no more sick, and where they weep no more.

Mrs. Skinner has left few behind her possessing such fine feelings as she had, or in whose heart wounds inflicted by painful providences have bled so abundantly and so long. It may well be said of her, that tears were her food, and she wept till she could

weep no more. A tear was formed in her eye which never fell, for death prevented it; but it remained visible, to remind her friends that this world is a *bochim*. Had the writer of these lines discovered among the papers of the deceased any thing written in the form of a diary of her experience, he might from it have been able to select many interesting particulars respecting his much-esteemed friend; but nothing of the kind has been found; nor can he give any accurate account of the way in which Mrs. S. was brought to the knowledge of the truth, excepting what she often told him, that Mrs. D—— brought her under the sound of the Gospel, which was very soon blessed to her soul.

Attachment subsisting between her and Mrs. Dawson.

It was the esteem which she had for her friend that induced her to comply with her request, for she had at that time a great aversion to go to those places of worship which Mrs. Dawson attended; and the real benefit which she derived from hearing the truth faithfully declared was one, and not the least of the reasons for her great affection for Mrs. Dawson, which perhaps has never been surpassed in the case of any two sisters of the same family. Neither change of place nor circumstances had the least influence to weaken the attachment by which their hearts were bound together, for the union was evidently formed for eternity: even death, which often separates for a considerable time those whose souls are united like those of Jonathan and David, was not permitted to keep these dear friends long apart. Now, that which is mortal of both, is in the same grave; and we trust their happy spirits are in the same mansion of bliss, where their affection, which was so strong while they lived below, shall for ever flourish in its proper element, and separation shall never be the occasion of an unpleasant feeling in their pure minds through all eternity.

NAGERCOIL.

Extracts of a Letter from Rev. C. Muult, Nagercoil, March 21, 1826.

My letter of the 22nd of September last, which I hope has come to hand, will have given you a circumstantial account of the character and labours of the Readers employed here; and in a subsequent letter, if duly received, you will have been informed of Mr. Crow's relapse, and of his intended removal from his station; and that I had no alternative but to send Mr. Ashton, whom I could very ill spare, to take charge of the Quilon Mission, till the arrival of another Missionary.

The congregations in most places (in the Nagercoil Mission) are on the increase, though nearly two hundred of our people have been cut off by the late visitation of the *cholera morbus*. In the midst of these ravages, I hope the kingdom of Christ has been steadily advancing, and that the awful event has been sanctified to a few. At two heathen villages in the Western Branch of the Mission, small congregations have been lately raised. Some of the people, in one of these villages, formerly made a profession, but soon relapsed into idolatry. In the other village, the Gospel is, for the first time, making its entrance. O that it may be accompanied with a power from on high to make it effectual! By committing passages of Scripture and the catechisms to memory, many of the people are making considerable improvement in Christian knowledge. Some of them, who have not enjoyed the advantages of an education in their youth, attend the schools in their respective villages an hour or two in the day, to learn to read.

Natives Baptized.

"Since I last wrote to you, I have baptized a family at *Tamara Kollum*, whose attendance on the means, for the last twelve months, has been very constant. *John Palmer* spoke, and still speaks, in such high terms of the man and his wife, that I cannot doubt of their real conversion to God. The woman, especially, gives me great pleasure at our catechetical meetings, by the knowledge she possesses of Divine things; and she is still adding to her stock every week, by committing passages of the Sacred Word to memory. Their only child, which is a girl, is sent to a village school. Last month I also baptized five adults, and four children, belonging to the congregation at *Etavilly*. These five are, I hope, proper persons for the ordinance. Indeed I would not publicly have recognised them as disciples of Christ, if I had not had good evidence to believe, that *old things had passed away*, and that *all things had become new*. In respect of knowledge and propriety of conduct, how striking the contrast between these and many who attend the same place of worship, and who enjoy the same outward advantages. If the people were not so besotted, surely the difference would produce some beneficial effect. In several others of the congregations, there are a few hopeful persons, whom I intend shortly to admit to that sacred ordinance.

Schools.

Many of the schools in the Western Districts are in a more flourishing state than they have been at any former period, though they suffered very severely by the late ravages of the epidemic. This is principally to be attributed to the vigorous superintendence of many of the Readers. The Bazaar School continues to be examined every week, so

likewise do six more out of our immediate neighbourhood; consequently, at times, nearly two hundred children are catechised on the important doctrines and precepts of Christianity. The schools, in many of the villages, continue to attend worship on the Sabbath in our chapel, which gives me an opportunity of catechising the children of three or four schools on most Sabbath days. As many of our schoolmasters are better qualified for their important office in the Eastern Branch than in the Western, the schools in the former district are better attended, and in a more flourishing state, than in the latter.

Native Readers.

The Readers, thirty-three in number, continue to give in a weekly report of their labours, and some of them, I am happy to say, are more abundant in them than formerly. The conduct of these gives me great satisfaction, as well as their attainments in Divine knowledge; to promote which, I can truly say, I feel a lively interest, knowing that the evangelization of the heathen is closely connected with it: as I hope, if spared, shortly to write again to you, I will then enter more fully into this subject.

Translation and Printing of Religious Tracts.

During the past year the press has been fully employed; 33,500 Tracts have been printed by the Tract Society, most of which are in circulation. In addition to these, several thousands have been published by the Mission and private individuals. The circulation of so many tracts has been the principal means of arousing the minds of the adults in the two villages in the Western Branch of the Mission above alluded to, to the advantages of education, which will not only have a beneficial influence on their own minds, but the blessing will extend to others, especially to their own children, to whom they will see the importance of giving an education, an object in too many instances treated with indifference, not only by the heathen, but by some who have long made a profession of the Gospel. In the midst of my other engagements, I have endeavoured to redeem time for Tamil composition; and besides the Tract on *Naaman, the Leper*, and on the *Atonement* (the latter of which has been adopted by the Tract Society, as mentioned in a former letter), I have completed one, *On the Evil of Lying*; another, *On the Persecution of the Saints*, the *Causes of their Persecution*, and the *Patience with which they bore it*: these also have been published by the Tract Society—*An Address on Public Worship*, and on the *Importance of Christians exerting themselves to erect a suitable Place for that Purpose*, has also been published. *A Treatise on the First Principles of Christianity* has been printed as a reading-book for our schools;

and a small selection of the most interesting of Æsop's Fables, for the same purpose. We are printing at present, *A Treatise on the Fulfilment of the Prophecy relating to the Destruction of Jerusalem.* A Tract *On the Improvement of Time*, and another, *On the Important Doctrine of Justification*, are ready for the press. I am now engaged on a treatise, in which I intend to expose the wickedness, idolatry, and superstition of the native Christians. This will probably excite no small prejudice; but the truth must be told in the spirit of meekness. Should the Lord spare me to complete this, I purpose to prepare a volume of Sermons for publication, which are greatly required.

QUILON.

Mr. Ashton informs me that a few people, on the Sabbath afternoon, assemble for worship, and that he, assisted by *Rowland Hill*, whom I have sent to this station for a few months, conduct the service. Mr. A. also informs me, that most of the schools are better attended than they were when he arrived, and that Christian instruction is made more prominent.

Extracts of a Letter from Rev. Wm. Crow, late Missionary at Quilon, dated Port Louis, Mauritius, June 9, 1826.

I LITTLE expected, when I last wrote to you, that my next letter would be addressed to you from the Isle of France. We left Bombay for England in the *Windsor Castle* on the 29th of March, touched at Aleppie for pepper, &c., and then proceeded on our voyage. Every thing went on well till we got about 50° E. long. and 27° S. lat., when we experienced a strong north-westerly gale, which, together with the subsequent rolling, so injured the vessel, as to render her unfit for pursuing her voyage; in consequence of which, the Captain (Heathorn) determined on putting back to the Mauritius. We made Port Louis on the 31st of May, without having sustained any injury of persons or property; but by those who have since examined the vessel, it is considered that we were in imminent danger. There were five passengers besides myself, Mrs. Crow, and child. I understand there is every probability of the ship being condemned. Whether the vessel is repaired or condemned, we are likely to be detained here several months.

My little boy was for several weeks a painful sufferer from a severe attack of fever, which threatened his life, and reduced him to a mere skeleton; but, through Divine goodness, he speedily recovered, after enjoying the benefit of the sea-air. I had occasion to go on shore for an hour or two at Aleppie, and though I exposed myself as

little as possible, it was the means of aggravating my complaint, and bringing on me an attack of fever, which confined me to my bed, and rendered it necessary for me to go through a short course of mercury. I am considerably better than I was in India, having derived great benefit from being nine weeks at sea. I am, however, far from being well, and probably have no reason ever to expect good health again till I reach my native climate. Fortunately, this is the cool season at the Mauritius. Mrs. C. has been very poorly since we have been here; so much so, as to require medical assistance.

Death of Mr. Hall, American Missionary at Bombay.

You will be sorry to hear of the death of Mr. Hall, late American Missionary at Bombay, which happened during our stay at that place. He had been to Nassick (at that time the resort of numerous pilgrims) for the purpose of distributing religious books and proclaiming the message of salvation, and was, as supposed, returning home, when he was attacked with the *cholera*, which, after eight hours severe suffering, terminated his valuable life. He died at a village called Doulee Dhapoor. Mrs. Hall, together with her children, had some time before left Bombay for America, where she intended to leave the children for education, and then return to India. As it is possible she may have left America before intelligence can reach her, and may be returning by way of England, you will be doing a kindness by making all necessary inquiries respecting her, through the medium of the different Societies; and, in case you hear of her, by giving her intelligence of the mournful event, so as to prevent her return to India.

Mrs. Crow received a letter from Mrs. Mault just before we quitted India, in which she mentioned, that *John Carter*, the newly-baptized convert at Quilon, was going on very well, willingly bearing the reproaches of his ungodly neighbours.

You and all the Directors will join with us in thanksgivings to God for the late interposition of his kind and watchful providence, and in mutual supplications for future blessings to descend upon us all as individuals, and upon the Society at large.

AFRICA.

Extract of a Letter from Rev. R. Miles, dated Cape Town, July 5, 1826.

ANNIVERSARY OF THE BETHELSDORP AUXILIARY SOCIETY.

THE Anniversary of the Bethelsdorp Auxiliary Society was held on the 10th of May. The Rev. A. Smith, of Uitenhagen,

preached an excellent and appropriate Sermon in the morning from Isa. xi. 1-9. At noon, the Public Meeting was held, when several of the native brethren delivered animated addresses, which gave great satisfaction. One, named *David Schippers*, said, "We must not give, as before men, to be seen of them, but as in the presence of the Lord, who searches the heart, and who will only accept of the offering which proceeds from proper principles. We must give our aid out of love to the Saviour, gratitude to Him for redemption, and with a desire to glorify his name." Another, named *Wensel Heuno*, said, "The Word of God has done much for my nation; we were formerly a people despised and disregarded by all, but now we enjoy freedom, and are formed into a church of God."

Mr. Barker preached a suitable Sermon in the evening from Luke x. 2. The collections amounted to upwards of 50 rix dollars, and the subscriptions for the past year to 250 rix-dollars.

*Ordination of Mr. John Brownlee,
Missionary to the Caffres.*

On the 16th, Mr. Brownlee was ordained at Bethelsdorp. Mr. Foster introduced the service with reading and prayer, and asked the usual questions; to which Mr. B. gave very suitable answers. Mr. Barker gave the charge from 2 Tim. iv. 5; and Mr. Helm addressed the people from Exodus xvii. 8-13. It was a very solemn opportunity, and the people of the Institution were highly gratified, as many had never witnessed the like before.

Anniversary of the Theopolis Auxiliary Society.

The Anniversary of the Theopolis Auxiliary Missionary Society was held on the 7th of June. Mr. Barker observes, "We had a very pleasant day, and the services were well attended. Mr. R. Edwards commenced the morning service by reading and prayer; and Mr. Ayliff, Wesleyan Missionary, preached a good Sermon from Mark xvi. 15; and Mr. Barker concluded the service. In the afternoon was held the Public Meeting. Mr. Ayliff was called to the chair. The Report stated the receipts of the year to amount to 347 rix-dollars, 2 sk. Our native brethren, who seconded the Resolutions, acquitted themselves with great propriety; they displayed good sense with all possible simplicity; acknowledged with much feeling the blessings which they had received through the Missionary Society, and their obligations to extend its efforts. I think I may say, that all present were gratified. Mr. Foster preached in English an excellent Sermon in the evening."

*Extract of a Letter from Rev. W. Foster,
dated Bethelsdorp, May 22, 1826.*

In our journey (to Bethelsdorp) we

passed Gnadenthal, Paacalsdorp, and Hankey, and were gratified in observing the success already produced by Missionary efforts, and the means in operation for, I trust, still greater results. The appearance of Bethelsdorp and Theopolis is a practical refutation of the calumnies circulated against them, particularly against the former; and their different Institutions challenge the applause of the candid, and even of enemies. In the schools the British system may be seen in a state of perfection equal to almost any thing that can be witnessed in England, and the numbers under instruction and their proficiency, are truly admirable. The number of schools here at present is six, including two day-schools and two Sunday-schools for the children, a large adult school on the Sabbath, and an evening school in the week, besides the seminary which I have commenced with the natives, in which they are proceeding in the more important branches of knowledge. The various Societies of a benevolent and religious nature call into exercise principles which, from the pulpit and other quarters, are enforced on them, and, as is invariably the case elsewhere, tend to strengthen and bring them to maturity. I am happy in observing, in the deportment of every individual, the utmost quietness and sobriety; there is nothing like a tumultuous or noisy assembling for the purposes of sinful mirth or mischief; so that those who are not the most active members of the community, are not in a contrary manner injurious. The public spirit of the people is remarkable, compared with their limited means; the public buildings in the place, which have resulted from it, being worth many thousand dollars, while others are designed, and some in actual progress.

INTELLIGENCE FROM MISSIONARIES, &c. ON
THEIR VOYAGES.

A letter has been received by the Home-Secretary from the Rev. Dr. Morrison, under date H. C. ship *Orwell*, July 2, 1826, 38° S. 20° E., from which it appears that they had just weathered a gale of wind, blowing hard from the N. W. against the Cape current, which runs to the westward, and which had not only raised a tremendous sea, but had endangered both the ship and the lives of the crew; but by the good providence of GOD none had lost their lives. There were nearly twenty sick on board, but Dr. M. and his family were all well.

Ship Alexander, Captain Richardson.

"On the 17th of June," Dr. Morrison says, "we fell in with the *Alexander*, bound for the Isle of France, &c., in which the *Madagascar*, *Wesleyan*, and *Church Missionaries* were. They were then all well, and had made a quick passage so far."

The Deputation.

By a letter received from Mr. Beighton, it appears that Messrs. Tyerman and Bennet sailed from Pinang on Saturday, March 11, 1826, on board a Danish brig, bound for

Calcutta; and from *The Calcutta Government Gazette* it appears they arrived at Calcutta 23d of April last. The Directors have had no communications from themselves direct for several months.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
SOUTH SEAS	Mr. R. Bourne	Taha	20 January, 1826.
	D. Collie	Malacca	1 February and 30 April, 1826.
	T. Beighton	Pinang	
	Messrs. Humphreys, Collie, and Kidd		10 April, 1826.
EAST INDIES	Mr. W. H. Medhurst	Batavia	20 May, 1826.
	J. W. Massie	Goa	6 February, 1826.
	Messrs. W. and A. Fyvie	Surat	18 February, 1826.
	Mr. M. Hill	Berhampore	14 March, 1826.
	C. Mault	Nagercoil	21 March, 1826.
	M. T. Adam	Benares	27 March, 1826.
	J. W. Massie	Bangalore	30 March, 1826.
	Messrs. Laidler and Massie		2 April, 1826.
	Mr. G. Mundy	Chinsurah	11 April, 1826.
	W. Crow	Port Louis	9 June, 1826.
RUSSIA	R. Yuille	Selenginsk	3-15 December, 1825.
	R. Knill	St Petersburg	1 June, 1826.
MEDITERRANEAN	S. S. Wilson	Malta	9 May and 28 July, 1826.
	J. Lowndes	Corfu	14 August, 1826.
AFRICA	Rev. R. Miles	Cape Town	11 and 30 May, 10 and 17 July, 1826.
	Mr. J. Hughes	New Lattakoo	5 May, 1826.
	C. Sass	Bethelsdorp	23 May, 1826.
	A. Robson		25 May, 1826.
	J. Read		31 May, 1826.
AFRICAN ISLANDS	D. Jones	Tananarivou	14 June, 1824.
	D. Griffiths	Madagascar	24-26 December, 1825.
	Messrs. Jones and Griffiths		19 December, 1825.
	Ditto		4 May, 1824.
	Mr. J. Canham	Ifenouarivou	4 Aug. 6 Nov. and 16-19 Dec. 1825.
	G. Chick	Tananarivou	13-20 December, 1825.
	T. Rowlands		16 December, 1825.
	J. Le Brua	Mauritius	26 December, 1825.
			11 April, 1826.

DOMESTIC MISS. INTELLIGENCE.

MISSION COLLEGE.

THE Society's Mission College at Hoxton has been opened for the reception of twenty students; and the public service, in connexion with the opening, was on Tuesday morning, Oct. 10th, at Hoxton Chapel. The Rev. G. Burder, sen. Secretary of the Society, introduced the service, by reading appropriate portions of Scripture, and prayer; the Rev. John Griffin, of Portsea, then delivered a very interesting discourse, retrospective of the Society's operations, from Isa. xxviii. 29. *This also cometh forth from the Lord of Hosts, who is wonderful in counsel, and excellent in working.* Mr. Griffin commenced by stating the usefulness of reviewing the past, and judiciously anticipating the future. He observed that the evident proofs that the hand of God had been with the Society, would justify the text being applied to it, either with regard to its origin, its principles, its character, or its success. In bringing the past under the observation of the meeting, the preacher directed their attention to the formation of the Society—its progress—its character—its influence—and

the evidences that the Divine presence and blessing had been with it. Under the first of these heads he noticed the originating causes of its formation, as arising out of the influences of the Spirit—some of the events which distinguished the season of its establishment—the difficulties which tended to obstruct its formation—the favourable circumstances which overcame those difficulties—and closed this branch of the subject, by showing the principal features of the constitution of the Society.

In noticing its progress, he remarked on the propriety and importance of one of its first resolutions, which recommended a monthly prayer-meeting, for the outpouring of the spirit, the appointment of an annual meeting, and the establishment of a Seminary for the instruction of its Missionaries. He then traced the progress of the Society's operations, in evangelizing the inhabitants of the South Seas, and eminently promoting their civilization; and glanced at the success in Africa, and India, and other stations in the Eastern world.

In giving the character of the Society, he considered it as truly scriptural, referring to the Bible, and the Bible alone, as a standard, without note or comment. He observed

that it was also characterized by maintaining the unity of the spirit in worship, without contending for the unity of the form, and exercising forbearance towards such as differ on this subject. He noticed the antiquity of its principles as being those of primitive Christianity, and of the Reformation; it had propagated no new discoveries, exhibited no new system, creed, or doctrine. The harmony of its principles was also briefly noticed. The instructions of the Tutor and the Directors to their various students, and the ministry of the students, showed that the doctrines of the Gospel were harmoniously presented, and not in such a way as to make one doctrine, or one class of doctrines, eclipse another. This division of the sermon was closed by showing that the Society was characterized by disinterestedness of its designs and conduct, as no national, commercial, or sectarian interest was intended to be promoted by it.

In the next division he noticed its *influence*, which was considered as having been enlightened, literary, liberalizing, benevolent, actively originating, and religious. *The marks of the Divine presence and blessing* were placed under review, in what respected the Missionaries, the Directors, the members of the Society, the propitious circumstances which had attended its progress, and the number of real conversions to God among the heathen, which had been effected. The discourse was closed by a description of the useful objects to be attained by this retrospect. The Rev. Matthew Wilks concluded with prayer.

In the evening of the same day, divine worship was commenced with prayer, offered by the Rev. W. F. Platt; and afterwards the Rev. J. A. James, of Birmingham, preached to a large audience a very appropriate discourse on the prospective openings of the Society, founded on John iii. 30, the first clause—*He must increase*. After some introductory remarks, tending to show that the kingdom of Christ had increased, was increasing, and would, according to the prediction, still increase, the preacher observed, that the task assigned to him was, to exhibit *the prospects and probable future success of the Missionary Society*: in the prosecution of which design, he laid down the four following propositions:—

I. The ultimate conversion of the world to Christ is matter of indubitable certainty.

II. This great moral revolution will be effectuated by the blessing of God on the ordinary methods of communicating Divine truth.

III. Among these means, Missionary Societies, or the associated energies of whole denominations of Christians, bear a distinguished place.

IV. Judging from the past achievements

and present prospects of the London Missionary Society, we may conclude that no small share of the honours of this event will be assigned to that important Institution.

The preacher here distinctly stated, that it was his opinion that the glory of converting the world to Christ, would be divided between all the evangelical denominations of professing Christians, but that his present object was specifically the probable operations and success of the *London Missionary Society*.

Here he considered the prospects of this Institution as connected with and arising from,

1. Its present stations abroad, in South Africa, Madagascar, the Islands in the Pacific Ocean, India, Malacca, China.

2. Its great work at home, in having been so extensively successful in procuring a recognition from the Christian world, of its duty to spread the Gospel in the earth.

3. The present aspect and tendency of human affairs.

4. Its relation to other similar institutions, both Missionary and Bible Societies.

The preacher then announced that had not a melancholy dispensation of Providence compelled him to conclude, it was his intention to point out the means by which the prospects of the Society are to be realized.

1. By the continued choice of a body of able, pious, and devoted Directors.

2. By a system of rigid economy in the expenditure of the funds.

3. By an appropriate education of the Missionaries. Here the preacher paid a suitable tribute to the present resident Tutor and Principal of the Mission College, whose appointment he stated to be matter of general satisfaction to the friends of the Society.

4. By a concentration rather than an expansion of our efforts.

5. By a system of means for rendering our missions self-supporting and self-propagating.

The duties of Ministers were then briefly stated and enforced. The obligations of the friends of Missions in general were enumerated, as consisting in faith—an increase of personal religion at home—the impulse of principle rather than of temporary excitement—more abounding liberality—and more fervent prayer.

The discourse was concluded by a compendious description of the ultimate state of the world as resulting from the present exertions for its conversion to Christ.

The Rev. Dr. Waugh concluded the highly interesting exercises of the day, with devout prayer to the Great Source of Light and of Influence. Suitable psalms were read by the Rev. Dr. Paterson, of St. Petersburg, and the Rev. J. J. Freeman, of Kidderminster.

Great numbers were prevented attending the morning sermon by the unfavourable weather; and the evening preacher was

obliged to abridge his sermon by the occurrence of an afflictive dispensation of Providence, which obliged him to leave town in the mail that evening. The friends of the Missionary Society had high gratification in reviewing its past, and contemplating its future operations, joined as they were on that day by a goodly number of its venerable founders, whom God has graciously spared to witness the accomplishment of far greater things than they ever anticipated; and it is earnestly hoped, that those feelings of holy delight will be renewed and greatly extended, by the perusal of the two excellent discourses, preached on this occasion, the publication of which the Directors have requested.

ANNIVERSARIES, &c.

DARWEN, LANCASHIRE.

On Thursday, May 4th, the Lower Chapel, Darwen, branch of the Mid-Lancashire Auxiliary Society, held its Second Anniversary. Rev. Dr. Raffles, of Liverpool, preached in the morning. In the afternoon, Dr. Raffles having taken the chair, the following speakers addressed the Meeting on subjects connected with Christian missions to the heathen:—Rev. G. Payne, A.M., Blackburn; J. Fox, Bolton; E. Miller, A.M., Blackburn; W. Hacking, Blackburn; J. Ely, Rochdale; J. Slate, Preston; R. Fletcher, Darwen; P. Ramsey, Haslingden; J. Smith, Hulme; J. Gill, Walmsley; and J. Speckman, Tockholes.

COVENTRY.

On Wednesday, Aug. 2nd, was held at Vicar-lane and West Orchard-street Chapels, Coventry, the First Anniversary of the Branch Missionary Society for that city and its vicinity, connected with the London Missionary Society. The public meeting was held at the former place, on which occasion the Rev. T. Craig, of Bocking, and the Rev. W. Ellis, Missionary from the South Seas, attended as a Deputation from the Parent Society; the Meeting was also addressed by the Rev. Messrs. Jerard, Rowton, Jones Franklin, Sibree, Giles, &c. The Report stated, that the sum of 92*l.* 19*s.* 3*d.* was last year remitted from this Institution to promote the general object. The same evening a Sermon was preached by the Rev. T. Craig, at West Orchard Chapel; after which, an address was delivered by Mr. Ellis, who also preached on the following evening at Vicar-lane Chapel. The collections made after the above services, including those at Kenilworth and Foleshill, amounted to 94*l.* 4*s.* 6*d.*

SOMERSET.—AUXILIARY.

Tuesday, the 5th of September, the Four-

teenth General Meeting of this Institution was held at the Rev. J. Gunn's Chapel, at Chard. In the morning, the Rev. J. Small (Tutor of the Western Academy), read the Scriptures and prayed; after which the Rev. Henry Townley, who, with the Rev. Rowland Hill, attended as the Deputation from the Parent Society, delivered a most interesting and impressive discourse, illustrative of the extreme ignorance and consequent wretchedness of the heathen, much of which he had himself witnessed; and also of the mighty efficacy of the Gospel, many instances of which had come under his own observation while in India, in diffusing knowledge and happiness, and producing that all-important change in the moral and spiritual condition of those poor heathen, which it is the great object of the Missionary Society to accomplish. The Rev. T. Golding concluded the Service. In the afternoon, the chair was occupied by Rev. Mr. Small, the Report read by the Secretary, and the Resolutions moved and seconded by the Rev. Messrs. Cuff, Hill, Jukes, Pyke, Townley, Cave, Toms, Johnson, Buck, and Standerwick. The Meeting felt much gratified by the interesting addresses of Mr. Hill and Mr. Townley, and also by those of the other gentlemen who spoke on the occasion. In the evening, Rev. J. Jukes prayed, and Rev. Rowland Hill preached with all his usual energy and effect, and concluded the solemnities of the day. The congregations were very large, especially in the evening, when the place was exceedingly crowded; the services all peculiarly interesting, and very liberal collections for the Society were made.

BRIDLINGTON.

On Lord's Day and Monday, Sept. the 3rd and 4th, were assembled the Fourth Anniversary Meetings of the Bridlington and Quay Auxiliary Missionary Society. Sermons were preached by the Rev. John Arundel, Home-Secretary of the Parent Institution, and the Rev. A. Creak, of Yarmouth; and, at the Public Meeting for business, the chair was taken by the Rev. J. Morley, of Hull, and the Resolutions submitted by the Rev. Messrs. Arundel, Creak, Harness, Allan, Hayden, Taylor, E. Morley, and Mr. W. Brambles. The collections were 28*l.* 4*s.* 2*d.*

HORNSEA.

On Wednesday, Sept. 6th, Missionary Services were conducted at Hornsea. In the afternoon, the business of the Association was transacted. The chair was taken by the Rev. J. Morley, of Hull; and the audience addressed by the Rev. Messrs. Arundel, Creak, Sykes, Hayden, E. Morley, and Messrs. Hull and Foster. In the evening, Rev. A. Creak, of Yarmouth, preached. Amount of collections, 5*l.* 11*s.* 1*d.*

The weather being unfavourable, the congregations were small.

MUSTON.

On Friday, Sept. 8th, two Sermons in behalf of the London Missionary Society were preached at Muston, by the Rev. A. Creak, of Yarmouth. 4l. 8s. was collected.

BIRMINGHAM.

The Anniversary of the Warwickshire, Staffordshire, and Worcestershire Auxiliary Society, was held at Birmingham on Tuesday, Wednesday, and Thursday, the 12th, 13th, and 14th of September. On Tuesday evening the Rev. Dr. Philip, of Cape Town, South Africa, preached at King-street Chapel. On Wednesday morning, at seven o'clock, a Prayer Meeting was held at Carr's-lane School Room. At eleven o'clock the meeting for business was held at Carr's-lane Meeting-House. The Rev. Dr. Philip and the Rev. Henry Nott, of Tahiti, addressed the meeting at considerable length: the former illustrated, by a reference to important facts, the past history, and present state, of the Missions in South Africa; the latter gave an interesting detail of the commencement and progress, the early difficulties, and late success, of the South Sea Missions, and concluded with an affecting and final "farewell" to the inhabitants of his native town. The meeting was also addressed by the Rev. J. Ely, J. Styles, D.D., J. A. James, T. Morgan, — Winterbotham, &c. In the evening of the same day, the Rev. J. Styles, D.D. of London, preached at Ebenezer Chapel. On Thursday evening the Rev. J. Ely, of Rochdale, Lancashire, preached at Livery-street Chapel. The collections after these services amounted, we understand, to more than 350l., and we are happy to learn that the contributions to this Auxiliary have suffered but a slight diminution during the past year, notwithstanding the great depression of commerce. The feeling of lively interest in missionary efforts, which was excited by means of these meetings, has been but rarely equalled, and never exceeded, at any former anniversary; and it is confidently hoped, that the effects will be as lasting as the feeling itself was intense.

YORKSHIRE NORTH RIDING AUXILIARY SOCIETY.

The Anniversary of this Society was held at Pickering, on Thursday the 14th Oct. The Rev. A. Creak preached in the afternoon. At the public Meeting in the evening, Rev. G. Croft presided, and Rev. A. Creak, W. Ellis, W. Blackburn, W. Greenwood, J. Hinchcliffe, R. Watkin (Wesleyan), and G. Young, with Messrs. Bird and Barker, took a part in the business of the Meeting. The address of Mr. Ellis was uncommonly affecting; tears started in many an eye,

while he described the wretched state of the inhabitants of the South Sea Islands before they embraced the Gospel, and the blessed change which, by the grace of God, they had experienced. The collection was greater than that made at Pickering last year.

STAITHES.

On Friday, the 15th, a Missionary Meeting was held at Staithes, the first Meeting of the kind ever witnessed there. The chair was occupied by the Rev. George Young, Whitby, and the Resolutions were moved and seconded by the Rev. W. Ellis, A. Creak, W. Blackburn, J. Haigh, and Messrs. Sanderson and Trowsdale. The Rev. J. Van Homert, clergyman, of Hinderwell, also attended. The chapel was crowded, and the most earnest attention, accompanied by a lively religious feeling, appeared to be kept up to the last. The collection was by far the largest ever made in the village of Staithes. The Meeting will long be remembered by those who had the happiness of being present, and the most salutary effects may be expected to follow.

WHITBY.—BRANCH.

On Sabbath, the 17th, the two congregations of Silver-street and Cliff-lane, in Whitby, were united each part of the day. In the morning and evening they heard the Rev. A. Creak, at Silver-street Chapel, and in the afternoon the Rev. W. Ellis, at Cliff-lane Chapel. The public Meeting of the Whitby Branch Society, was held in Silver-street Chapel, on Monday evening. The Rev. A. Creak was called to the Chair, and addresses were delivered by Rev. W. Ellis, W. Blackburn, A. Redcliffe (Wesleyan), J. Haigh, and G. Young, and by Messrs. R. Campson, H. Hyslop, &c. An extraordinary interest was excited here and at Staithes on this occasion, from the circumstance that our celebrated navigator, Captain Cook, who lost his life at the Sandwich Islands, and respecting whom Mr. Ellis communicated much important information, spent some of his early years at Staithes and at Whitby. The narrative given by Mr. Ellis of the happy change produced in the character of the Sandwich Islanders, and the inhabitants of the Society Islands, since they were visited by Captain Cook, afforded great delight to all present. The collections were considerably greater than those of last year, although a liberal subscription for the relief of twenty-eight widows and seventy-seven fatherless children, suffering by the loss of their relatives, in the Esk and the Lively, two Greenland ships, was about to be set on foot. That subscription has been now begun on a most liberal scale.

FORMATION OF NEW SOCIETIES.

KENILWORTH.

August the 3rd, a Public Meeting was held at the King's Arms Hotel, in the village of Kenilworth, to promote the interests of the Missionary Society, when a numerous and respectable company assembled, who were addressed by Rev. Messrs. Craig and Ellis. A Society was then formed, denominated the *Kenilworth Missionary Association*, connected with the Branch Missionary Society for Coventry.

* FOLESHILL.

A similar Meeting was also held at the Independent Chapel at Foleshill, on Tuesday evening, Aug. 8, for the purpose of establishing a Juvenile Missionary Society in that place, at which, also, Rev. Messrs. Craig and Ellis were present, and animated the Meeting with their important communications. Addresses were likewise delivered by neighbouring ministers. On the previous Sabbath-day, a Sermon was preached in the same chapel in behalf of missions, by the Rev. Mr. Craig.

* SKIPSEA.

On Tuesday, Sept. the 5th, Missionary Meetings were convened at Skipsea, a small village. In the afternoon, a Sermon was preached by the Rev. J. Arundel; and, in the evening, an Association was formed in connexion with the Hull and East Riding Auxiliary Missionary Society, when Rev. J. Morley, of Hull, took the chair; and Rev. Messrs. Arundel, Creak, Sykes, Hayden, E. Morley, and Mr. Foster, addressed the Meeting. The sum of 6*l.* 1*s.* 3*d.* was collected.

New Societies have been also formed by the assistance of Rev. H. Townley:—At *Martock*, Somersetshire, Rev. Eb. Smith; *Yeovil*, ditto, Rev. Mr. Jukes; *Milbourn Port*, ditto, Rev. Mr. Richards; *Wincanton*, ditto, Rev. —; *Castle Carey*, ditto, Rev. W. Paul; *Shepton Mallet*, ditto, Rev. W. B. Leach; *Chekewood*, ditto, Rev. —; *Bridgewater*, Rev. Mr. Corp; *Bishops-Hull*, Rev. R. Winton; *Tiverton*, Devonshire, Rev. Mr. Whitta; *South Molton*, ditto, Rev. Mr. Thomason; and at *Wells*, *Glastonbury*, *Wivelscombe*, *Easter*, and *Pluistow*, the Societies have been re-organized.

CHURCH MISSIONARY SOCIETY'S SEMINARY
AT ISLINGTON.

On the 31st of July, the first annual examination of the Society's Students in classical and general knowledge and theology, took place before the President, the Committee of Visitors, and other Members of the Society. The Principal reported, that twenty-six individuals were pursuing their studies at the Institution: of whom six were Missionaries, having been admitted to holy orders; eleven were received students; seven were probationary students; one was preparing to offer himself to the Committee; and one was a printer; five classes were examined in Latin, three in Greek, one in Divinity, one in theoretical interpretation of the Greek Testament, and one in Logic. Papers, written during the sitting of the Committee, were delivered on the following subjects:—on the Hindoo System, by one student—on Divinity, by four—on Mathematical Questions, by six. The President expressed to the Students the gratification with which the Committee had witnessed the proficiency made by them generally in the different branches in which they had been examined. Appropriate addresses were delivered by the Rev. D. Wilson and the Senior Secretary.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5, or upwards, received from 18 September to 16 October, 1826.]

OMITTED IN THE OCTOBER CHRONICLE.

Scotland.—Irvine Female Auxiliary Bible Society.—For the Support of the School at Howalee (India), per Mr. J. Miller	15	0	0
Edinburgh.—James' place and Leith Walk Bible and Missionary Society, per Rev. H. W. Gardiner	11	1	0

Arbroath Juvenile Society, in Aid of the Propagation of the Gospel, Mr. E. Caird, Secretary, per Mr. G. Yule	5	0	0
Musselburgh Missionary Society, per Rev. Mr. Black, per ditto	5	0	0
	10	0	0

Wales.—Glamorganshire Auxiliary Society,			
per Rev. T. S. Brittan.			
Altwen, by Rev. P. Griffiths	1 16 3		
Cwmbach	1 9 7		
Panteg	1 1 3	4 7 6	
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Melyn Cwrt, by Rev. J. Evans	1 0 0		
Cymmar Ystrad	2 3 0	3 3 0	
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Carmel, by Rev. D. E. Owen	4 3 0		
Subscription	1 1 0	5 6 0	
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Bethesda, by Rev. Mr. Jones		3 0 0	
Storehouse, by Rev. Mr. Lewis	2 1 0		
Hermion	0 10 0	2 11 0	
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Maundy, by Rev. J. Hughes		2 8 6	
Cymmar, by Rev. R. Jones	1 10 0		
Neath, by Mr. D. Rogers	5 9 7		
Mynyddbach.—Collections at Meetings,			
by Rev. D. Evans		8 2 10	
Tyneycojd, by Rev. J. Williams	1 5 6		
Godrerhos	0 16 3	2 1 9	
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Aberdare, by Rev. Mr. Harrison	0 11 2		
Herwen	0 14 0	1 5 2	
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Cwmllynfell, by Rev. J. Row-			
lands	6 0 0	9 10 0	
Cwmamanau	3 10 0	1 17 6	
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Sion Chapel, by Rev. H. Owens			
By Rev. Messrs. Owen and Rowlands.		1 10 10	
Brigend		0 12 0	
Bethel (Rev. W. Jones)		1 5 6	
Llantrissant		3 0 0	
Merthyr.—Imscaye Chapel		4 14 6	
Merthyr.—Soar		2 2 6	
Dowlars		4 10 0	
Groes Wen		1 0 0	
Subscription		2 0 0	
Llanharan		1 6 0	
Tai Hirion			
By Rev. Mr. Griffiths			
Barrau		1 13 0	
Castle-street, Swansea		7 14 6	
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		*82 1 8	

* £50 Acknowledged in Chronicle for April.

IN LONDON AND ITS VICINITY.

Hoxton Chapel.—Collection after Sermon by			
Rev. J. A. James	30 10 1		
Friend of the Gospel	1 0 0		
Chelsea.—Cook's Ground, by Rev. Mr. Bunce	2 14 9		
Legacy by Mr. Henry Mariner, late of South-			
gate, (Less Duty, &c.) Rev. W. Lloyd and			
Mr. J. Hemingway, Executors.			
3 per Cent. Reduced Annuities	100 0 0		

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Butks.—South Auxiliary Society, by			
J. Burrough, Esq. Treas.			
Crendon Lane Meeting House	12 0 0		
Town Hall.—Collection	9 14 10		
Ebenezer Chapel.—Ditto	7 17 0		
Subscriptions, &c.	10 6 10		
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Collected by			
Miss Crofts	0 14 1		
Grove	0 13 0		
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	41 5 9		
Less Expenses	11 17 6	29 8 3	
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Devonshire.—Axminster.—A Friend, by Rev.			
J. Small	25 0 0		

Exeter Branch Miss. Society.—			
Castle Street Chapel, Collections after public Meeting and Sermons, by Rev. Messrs.			
Hill and Townley	33 9 6		
J. L. G.—A Thankoffering	5 0 0	38 9 6	
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Cheshire.—Stockport.—Rev. S. Ashton.			
Tabernacle	7 2 0		
Missionary Prayer Meeting	13 0 1		
Collected in Messrs. Barrett and Co's. Factory	4 11 4		
Children	0 9 7	25 3 0	
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Hampshire.—Havant.—Rev. W. Scamp.			
Annual Subscriptions	24 19 0		
Juvenile Society	4 6 8		
Collection	6 10 1		
Mr. Canning's Miss. Box	0 18 9		
Haying Island—by Mr. Hall	0 17 0	37 10 6	
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Romsey Association.—Mr. T. B. Winter,			
Treasurer.			
Huntingdonshire.—St. Neot's.—By Rev. R. Halley.		36 11 4	
Ladies, for the Education of Native Females, at Mrs. Mault's School.—Nagerecoil, 4th Pay.	2 5 0		
Mrs. Madox' School.—For the Schools at Bethelsdorp	1 0 0		
Huntingdonshire Auxiliary Society, for the Widows' Fund.	1 15 0	5 0 0	
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Hertfordshire.—Ware.—Rev. E. Edwards.			
Penny Society, (2 years)	20 0 0		
Donations	2 9 1		
Collection after Sermon by Rev. S. Hillyard	4 5 7	26 14 8	
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Kent.—Woolwich Auxiliary Society, on Account, by J. Read, Esq. Treasurer.			
Lancashire.—Everton.—W. Kay, Esq., for the Support of the Native Teacher, Glass Kay, 6th Payment.	10 0 0		
Blackburn.—St. Paul's Church. By Rev. Mr. Price.	10 0 0		
Preston Auxiliary Society.—Mr. J. Hamer, Treasurer.			
Contributions	24 2 9		
Produce of Work done for the Society	3 0 0		
Cannon-street Chapel Sun. School	0 15 6		
Thornber's, Miss, Missionary Box	0 7 0		
G. H.	0 3 1		
Elswick Branch Society, by Rev. D. Edwards.	10 17 0		
Kirkham ditto, by Mr. J. Bryning	7 14 0		
Garstang ditto, by Mr. T. Comstive	3 0 8	60 0 0	
<hr/>			
Leicestershire.—Hinckley.—Contributions, by			
Rev. J. Buckham			
Great Wigston.—Rev. G. B. Hunter	7 0 0		
Kilby.—Children in Sun. School	0 7 3		
Collection	1 5 3	8 12 6	
<hr/>			
Collections by Rev. Messrs. Campbell and Gawthorn.			
Barrow. Rev. Mr. Pritchard	7 0 0		
Bakewell. Barton	14 0 0		
Matlock. Wilson	12 16 0		
Melbourn. Ellaby	3 3 0		
Mr. Hurries, dec.	3 3 0		
Ashbourne. Start	5 18 2		
Wirksworth. Hine	3 0 0		
Belper. Gawthorn	20 0 0		
Green Bank. Boden	11 1 6		
<hr/>			
	93 14 2		
Less Expenses	5 0 0	88 14 2	

Northamptonshire.—A Labourer in the vicinity of Rowell, by the Rev. W. Scott	5 0 0
Northumberland.—Alnwick.—Rev. J. Rate.—Ladies' Auxiliary Society	28 0 0
Wilts and East Somerset Auxiliary Society.—Warrminster.—By Rev. J. A. Roberts.	
Penny Society	29 12 10
Collection at General Meeting	36 7 0
Common Close Sunday School	6 12 8
Sutton Meeting-House.—Cols.	5 11 0
Donation	2 0 0
	80 3 6
Sussex Auxiliary Society.—East Grinstead.—Rev. J. Trego and Friends	5 12 6
Yorkshire.—Howden.—W. Dyson, Esq.—In consequence of reading Report for 1826	10 0 0
Hull and East Riding Auxiliary Society.—W. Briggs, Esq. Treas.	190 0 0
Brigg Auxiliary Society.—Mr. W. Goodwin, Treas. 1825.	
Collections	43 2 1
Collected by Young Ladies	7 16 9
Sunday School	1 16 1
Female Juvenile Repository	5 17 3
Mrs. Lang (Donation)	7 0 0
	65 12 2
Less Expenses	5 12 0
	60 0 2
West Riding Auxiliary Society.—By G. Rawson, Esq. Treas.	
Borobridge Branch	3 5 6
Leeds ditto	296 3 5
Friends for the Support of the Native Teacher, Edward Parsons, 5th year	10 0 0
Ditto William Eccles, (in part)	5 0 0
Huddersfield.—Collections at the District Meeting in Highfield and Ramsden Street Chapels	33 12 0
Rotherham Branch	89 3 11
Carried forward	437 4 10

Brought forward	437 4 10
Rotherham Independent College Miss. Society.	
Collection at Miss. Meeting	30 8 6
Students' Penny Sub.	4 14 0
Kimberworth ditto	8 8 2
Svinton	3 10 0
Scholes	1 4 8
Bolsterstone	2 11 0
Midhope Stones	2 1 7
Rawmarsh	4 6 4
Greasbro'	8 16 5
Haugh	1 10 3
Thorpe	0 15 9
Wentworth	2 3 11
Barnsley	3 4 2
Balby	0 18 2
Donations	0 3 3
Conisbro'—Towards the Education of Females in India	1 3 0
	75 19 2
Less Expenses	10 11 6
	513 4 0
	502 9 6

Collections for the Widows' and Orphans' Fund.	
Borobridge	3 0 0
Greenhammerton	3 10 0
Great Ousebourne	11 19 0
Mrs. Wright	1 1 0
Mrs. Powell	1 0 0
Lieut. Powell	0 10 0
	21 0 0
Less Expenses	2 5 6
	18 14 6
Sheffield and Attercliffe Auxiliary Society.—Per W. F. Rawson, Esq. Treas.	80 0 0
Scotland.—Monifeith and Broughty Ferry Miss. Society.—By W. Kircaldy, Esq.	5 0 0
Ava Bible and Missionary Society.—Rev. J. Smith, per Mr. G. Yule	5 0 0

Comboconum.—Subscriptions towards the Native Schools, received in 1825.

G. F. Cherry, and A. F. Cherry, Esquires	91*
C. E. Oakes, Esq.	21
H. Fetherstone, Esq.	60
for the English School-room at Comboconum.	66½
A. Sinclair, Esq.	50
G. F. B.	10
Collected at Paukeyanadan Pillay, for the Schools in Treviar, &c.	212
	Rupees 510½

Subscriptions for the Support of the Madagascar Missionary School.—Per Rev. D. Griffiths, Received in 1825.

Don.	Subs.
Dollars.	Dollars.
J. Hastie, Esq.	40
£100 Sterling (on Loan) for the Use of the Repository.	45
Rev. D. Jones	20
D. Griffiths	5
Mr. J. Canham	20
G. Chick	4
T. Rowland	5
H. S. Keating, Esq.	20
Mr. L. Gros	40
Coppalle	4
DeLaunay	4
L. Carvaille	15
J. Brady	4
Total	155
	137

* These Subscriptions are unavoidably united in one amount, in consequence of the Seal having obliterated the separate sums.

Donations in aid of the Widows' Fund.

Huntingdon Auxiliary Society ⁷	1	15	0
Yorkshire.—West Riding Auxiliary Society—(p. 499.).....	13	14	6
	20	9	0

For the Education of Native Females in India.

Huntingdonshire.—St. Neot's—Ladies.....	2	5	0
Yorkshire.—West Riding Auxiliary Society.—Conisbro.....	1	3	0
	3	8	0

For the Support of the Native Schools in Howalee (India).

Scotland.—Irvine Female Auxiliary Bible Society.—Per Mr. J. Miller.. 15 0 0

For the Support of the Schools at Bethelsdorp.

Huntingdonshire.—St. Neot's.—Mrs. Madox's School,..... 1 0 0

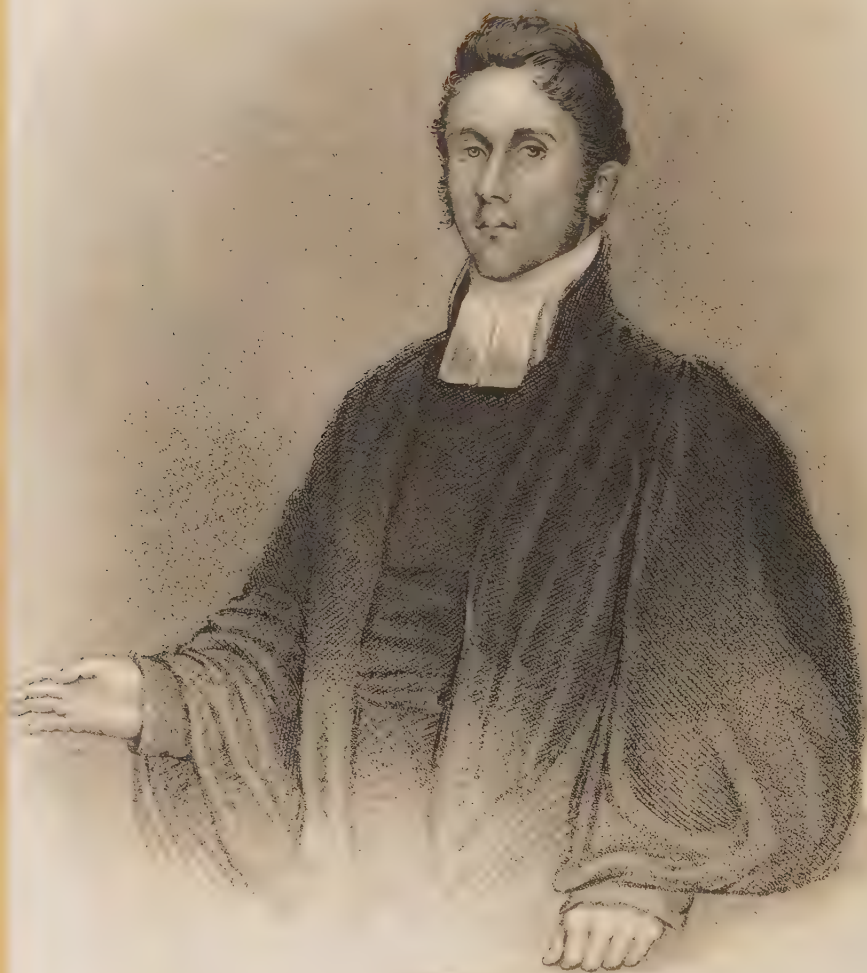
The Thanks of the Directors are presented to the following, viz. :—

To Anonymous, for Wilkin's Sanskrita Grammar.—Miss Kidd and Friends, for a Box containing Work-bags as Pincushions.—Mr. Thomas Davies, for Bulmer's Vicar of Llandovery and Warr's Lectures on Pilgrim's Progress. M. A. C., for sundry Reports.—Mrs. Corney, Messrs. Allen, Monkhouse, Davies, and M. A. C., for 8 vols. and 20 Numbers of the Evangelical Magazine and other periodical publications.—Miss Cooksley, for a parcel of gold ends.—Mrs. Lawson, for sundry fancy articles for Missionary sale.—A. B., for a bale of printed cottons.—Rev. J. West, and Mr. T. Haycroft, for 103 Nos. of the Evangelical Magazine. Also to the following, for Presents to

The Mission College Library :—

To Mr. J. J. Stephenson, for Lexicon Ebraicum, D. Johanne Avenario. (Witeberge. 1539.)—John Worsley, Esq., for Parkhurst's Hebrew Lexicon.—A. B., for Ridgley's Body of Divinity, folio; Chillingworth's Religion of Protestantism; Clark's Answer to Hobbs and Spinoza; Butler's Analogy; Wall's History of Infant Baptism; Peter's Critical Dissertation on Job; Halyburton's Natural Religion insufficient; Bishop Brown's Extent and Limits of the Human Understanding; Edwards on the Scriptures, 3 vols. 8vo.; Godwin's Civil and Ecclesiastical Rites of the Hebrews; Bennett's Gospel Dispensation; Amosius de Conscientia; Compendium Theologiae Johanne Wollebio; Dissertationes Dav nauti.





WILLIAM P. ALBANY, D.D.

M.D.C.C.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

DECEMBER, 1826.

MEMOIR OF MR. ALEXANDER LEIPER,
OF HUNTLY, ABERDEENSHIRE.

MR. ALEXANDER LEIPER was born in Huntly, Aberdeenshire, in the year 1786. He was the son of Mr. William Leiper, a respectable bleacher and manufacturer. Mr. Leiper, sen. was a pious man, and held the office of Deacon or Manager in the church under the pastoral care of the late Rev. George Cowie, whose holy zeal and success in the ministry are well known throughout the north of Scotland.

Alexander was a delicate child, slenderly made, but of remarkable vivacity, and prepossessing appearance. His talents displayed themselves early, and he was taught to fear the Lord from his youth. It is a truth that He who marks out the bounds of his people's habitations, places some in singularly advantageous circumstances; and young Leiper was one of the first scholars admitted into the Sabbath Schools which were commenced in his native town, in the year 1797. Here he profited above many. The school which he attended was held in the chapel; the elder boys and girls were ranged around the fronts of

the gallery; in the lower area the younger children were ranged round the desk, and the seats behind, both above and below, were filled with attentive listeners.

It was a time of refreshing from the presence of the Lord; not a few of these scholars were trained up for stations of public usefulness in the church; and there were more who were brought to the knowledge of the truth, and still fill up the ranks in the church and among the people of God. Even advanced Christians felt themselves made alive a second time.

Little Leiper had a fine musical voice, and was selected to lead the singing. The writer never can forget the sensations he experienced when the little boy gave out from the desk the psalm or hymn, and after taking his place in the front of the gallery, and repeating his exercises, which were marked by their number, variety, and appropriateness, and delivered in a chaste, yet animated manner, again descended, resumed his place in the desk, and led the concluding hymn. His slender form, his light, waving, slightly-curved

locks, his silvery voice, and the harmony of the many young voices from the surrounding gallery, formed a scene which cannot be obliterated from the memory.

The marks of early piety were in him distinct and prominent. He was a praying child; and when very young, would (in the absence of his father) have led the family devotions, to the edification and even astonishment of older Christians who happened to be present.

When the morning of life dawns under favourable circumstances, it is often anticipated that a bright day will succeed. It is, however, sometimes otherwise, and it was so with our dear departed friend. Whether it was the intention of Mr. Leiper, sen. to give his son a finished education, or if circumstances prevented it, is not known: certain it is, that our young friend was entered as an apprentice with the agent for the Bank of Scotland, in his native town, before he had completed his thirteenth year. His literary attainments had certainly been great, when we consider his age, and the opportunities he had enjoyed; for after he had advanced in life, and had suffered various trials and afflictions, he would display, when occasion offered, no little knowledge of classic lore. On the expiry of his apprenticeship, or shortly afterwards, he went to Edinburgh, where he held a confidential situation in the banking-office of Messrs. Inglis, Borthwick, Gilchrist, and Co., for a good many years. In Edinburgh, as in other large cities, a very young man, from under the paternal roof, and beyond the reach of anxious relations, is exposed to no small danger, and when we say that young Leiper kept his garments clean, we would add, "To God be the glory." His literary taste led him to cultivate an extensive acquaintance with works of merit. He had a very general knowledge of authors, their characters, and writings, and

would occasionally give such an account of literary works, as few, whose business is criticism, could do. We have reason to know that this turn of mind never led him to neglect more serious studies, for he was equally capable of speaking of works of Divinity, as of Poetry or Belles Lettres; but we think we have heard him, in after life, express a little dissatisfaction that he had spent so much time in examining the lighter departments of literature. It certainly does require much caution to cull the flowers of poesy, without being defiled by the mire in which some of them are to be found.

It so fell out, in the dispensations of an all-wise Providence, that owing to various causes, his father's business having begun to languish, he finally got into embarrassments; then Mr. Leiper, junior, came forward, nobly stood in the gap, dignifiedly to support his parent, and take on himself to make up all losses; a resolution which, for its principle, cannot be too much applauded, but which was afterwards heavy in its results. In addition to this, when his father died, in 1810, leaving his family with but slender provision for their support, he again came forward, and took upon himself the charge of his widowed mother, and never did he neglect or lose sight of that duty, at any period during the remainder of his chequered life.

In the end of the year 1814, Mr. Leiper made arrangements with a commercial house in Glasgow, to enter as a partner, but never was admitted as such. He had been previously in a very debilitated state, and he was led to this step from an idea that his weakness was partly occasioned by the confinement incidental to his situation, and an expectation that more exercise might be beneficial to his health. At that time he had been for several months incapacitated from attending to any description of business, and the

delicate texture of his nervous system seemed then to have got a shock which it never wholly recovered.

Early in the year 1816, that house in which he had embarked all his own and some of the property of his friends, became insolvent in the general distress of that period; but although the property was lost, he was not rendered liable for the engagements of the concern.

Mr. Leiper was thus thrown out of employment, in a very infirm state of health; he was then led to see the hand of a gracious Providence, and friends were raised up, with whom he enjoyed the comforts of life, while they formed society suited to his taste, and calculated to soothe and cherish him.

Having, in some measure, recovered his health, he accepted the situation of accountant in the Stirling Bank, which he occupied for about four years, and only left it on account of a second attack of the nervous complaint.

In this instance it was attended at times with a sort of religious melancholy, in some respects approximating to that with which the poet Cowper was afflicted. He doubted all his former professions of Christianity; and although he always seemed to understand and appreciate the work of the Saviour, yet his mind grasped at some evidence, which he himself called "*The triumph of faith*," which he hoped would so overwhelmingly convince him of his own interest in the atonement, as to leave no possibility of doubt. His acute mind felt most keenly, and though, in all general reasoning on the work of the Saviour, he would talk like one half inspired, yet his mind, in its debilitated state, had worn a channel for itself, to which it always recurred. Experienced Christians of various denominations visited him, and all were convinced that his mental agony was chiefly to be attributed to the state of his body. In-

deed, it was restored strength that brought back with it cheerfulness of mind and relief from gloomy apprehensions.

After a considerable interval, part of which was spent in Glasgow, part in Edinburgh, part in Aberdeen, and part in Huntly, he felt himself considerably restored; and, in the end of 1824, he was persuaded to accept of a situation in the Northern Bank at Belfast. Here he found the duty too heavy for his weakly frame, in consequence of which he resigned. Notwithstanding all the liberal offers made to him by the Directors, who would gladly have restricted his labours to mere superintendence, yet such were his conscientious feelings, that he would not permit himself to accept the remuneration annexed to a situation, any of the duties of which he felt himself unable to perform.

In the summer of 1825, he made a voyage to London, and, while there, was recommended to the Directors of the Provincial Bank of Ireland, and appointed by them to the management of their Branch at Waterford. In the autumn, he came north to Edinburgh, and, having made some arrangements, from thence to Glasgow, from which city he proceeded to the place of his destination, by way of Liverpool and Dublin. This was in a bad season, and he caught cold during the voyage, and after his arrival felt otherwise indisposed.

On the 21st of January, 1826, after describing the state of his health, and the means used by his medical adviser, he thus writes:—

"In fact, I fear I am in more danger than ever I have yet been; I hope, my dear friend, I have your prayers and those of my other friends with you. Being free, as yet, from an excess of nervous irritability, my mind has not been so much depressed as on former occasions: and I hope I enjoy, occasionally, some support from the precious truths of the Gospel: at other times I am in a low frame, and am prone to conclude, that as my feelings rise and fall with my animal spirits, it is not from the *truth* that the comfort I feel springs."

When about to depart for Waterford, he carried with him letters of introduction to some respectable ministers in Dublin, in order that he might be by them introduced to the society of some others of like mind, or to private Christians, in that city; but no such introduction could be procured for him.

In his first letters to his friends, he mentions the name of John Harris, Esq., as a pious man, but with whom he had, as yet, little intercourse. It pleased the Lord, who is a better friend than man, to supply in this gentleman and his worthy family, what neither friends in Scotland nor their friends in Ireland could effect. Of Mr. Harris it would be impossible to speak in terms adequate to his worth. Not a few of Mr. Leiper's friends in Scotland will bless the Lord for what he did for him, and pray that it may be returned in blessings on his own head and on the heads of his family. Mr. Leiper had been so weak at former times, that it was long before his friends considered him in imminent danger. On the 13th of February, they received a letter from him which was scrawled with a pencil, and with difficulty; perhaps it was the last he ever wrote. Then the truth seemed to be manifest. On the 25th of Feb., Mr. Harris wrote to Mr. L.'s cousin in Glasgow, assigning as his reason, that he was "incapable to put pen to paper;" a violent diarrhoea had left him very weak, and although it had abated, he did not appear likely to recover. Mr. Harris concludes—"Your cousin's mind is in a happy state. It is happy for him that he has not now to seek for that refuge which alone can avail in the trying hour, when heart and flesh fail."

On the 27th of Feb., Mr. Harris again wrote: "It is my melancholy task to communicate that within the last forty-eight hours, he has sunk so rapidly as to leave very slender hopes that he can hold out many days longer.

I had a short conversation with him yesterday, wherein he appeared to express a well-assured hope of mercy through Jesus his Saviour."

On the 1st of March the same gentleman again wrote, announcing his decease. He says—"From great debility he was frequently wandering in his expressions. *One* subject, and *one alone*, when presented to him, seemed at once to recal his thoughts. That is the subject that now, and will through eternity, occupy his spirit—the love of God in Christ."

A brief journal of his three last days, written by a lady belonging to Mr. Harris's family, is so appropriate, that we cannot omit it. She says:

"On the Sunday previous to his death, when Mr. Harris visited him, he found him wandering a little, but as soon as Mr. H. went to prayer, he became composed, and repeated the words after him. On Monday Mr. Harris repeated to him the 23rd Psalm. Mr. L. said, 'That is beautiful, but don't you know the 42nd?' and then repeated it *himself*. On Monday night I asked him, 'Did he trust in Christ, the friend of sinners?' He answered with great emphasis—'I do, ma'am.' On Tuesday, when I read to him that beautiful hymn—'The hour of my departure is come'—he began to pray thus: 'O Thou who dwellest in light ineffable!' He continued praying for a long time, but I could only comprehend the last words, which were, 'Glory! glory!' Some time after, he turned to me and said, 'The Gospel is offered to youth, but they will not receive it, though the truth be offered *freely*.' He then said, 'Take the book and read.' I did so; after which he prayed thus: 'O thou Almighty Lord God! receive me, poor, vile, and worthless sinner as I am!' and then clasping his hands, and with a look of delight and animation, which I cannot describe, he seemed to answer himself—'I *will* receive thee, poor, vile, worthless sinner, as thou art.' Late that night, when Mr. Harris and those who were present went to prayer, he seemed to join, and looked at them with apparent pleasure. Mr. Harris repeated the hymn, 'Jesus, lover of my soul.' He repeated it also, and some passages of Scripture. He frequently mentioned the throne of grace. The last intelligible words which he uttered (except when he called the servant) were, 'Mercy! mercy! O Lord God.' During his illness, not a murmur escaped him. Every expression proved that his heart had indeed been purified by faith. I might mention many sentences which he said, but I

fear to alter the words of him whose record is now on high."

Mr. Leiper had attained his fortieth year. He appeared rather older, but his countenance was highly pleasing, and his smile quite irresistible. He had a fine eye. His whole soul would have shone out when he advocated the cause of suffering man, or spoke of the things that concern salvation. His talents were of the first order; and at times, when in health, he employed them in literary composition; but his highly-refined taste led him to reject much that was above mediocrity. A little poem in our Magazine for June, 1817, p. 252, bearing the signature L., is his: the subject is the death of Mrs. Newell. At times, also, he wrote brief reviews for the periodicals—but these were rare exercises.

The variety and extent of his information rendered his company desirable; and the milk of human kindness which his conversation distilled, made him universally beloved. No man, perhaps, was ever more so. He was the good man for whom peradventure one would even dare to die. Many admired his manners and conversation, who were strangers to the producing cause. The love of God was shed abroad in his heart, and he loved those who bore the Divine image, wherever he met them. He loved all mankind. There was hardly a harsh feeling in his nature, and though we have seen his quick eye dart a flash when he spoke of the oppressors of the human race, it was but momentary, like the lightning's glare—there was no *malus animus*. Our friend was a Timothy; he had been early taught the truth, and perhaps one cause of his occasional doubting was, the want of any remarkable epoch in his religious history. The change had been early, for he, too, was by nature a child of wrath, even as others; he also required to be born again, but it was in the morning of his days, and the

principle then infused "grew with his growth."

May we also be followers of him, as he was of Christ; then we shall meet again to unite with him in the song of the redeemed—"To Him who loved us, and washed us from our sins in his own blood, to Him be glory for ever and ever." AMEN.

THE SHOWER.

It was a fine afternoon in September, when a physician of Edinburgh left home on foot, for the purpose of visiting a patient at some distance from town. He was one of those members of the medical profession (and blessed be God, they are increasing in number) who, having tasted and felt that the Lord is gracious, are anxious, as opportunity occurs, to benefit the souls as well as the bodies of their fellow-creatures. He had not quite reached the place of his destination, when he was overtaken by a shower of rain, so heavy and unexpected, that he sought shelter under the first roof that presented itself, which was that of a little cottage by the way-side. In this abode of poverty the most perfect neatness prevailed, and the stranger received a cordial welcome. He sat down at the window to watch the termination of the shower, when one or two moans, as of a person in pain, attracted his attention to a concealed bed, which had previously escaped his notice. Humanity, mingled with a still better feeling, induced him to approach it; and he beheld on it the emaciated body of a female, apparently about fifty years of age, who had been, as he was told upon inquiry, very long under the rod of affliction.

"You are ill," said he, "very ill, I perceive, in body; but I trust you know something of the consolations of that Gospel which can make even a sick bed comfortable?"

"Yes," she replied, "I am ill; but it is the hand of the Lord, and let him do what seemeth him good. I have been sixteen years in this situation, but I can still say of my dear Saviour, that he is all my salvation and all my desire."

"Thank God, then," said the physician, "and take courage. Be assured

that your light affliction, which is but for a moment, shall, by the good and gracious aid of the Holy Spirit, work out for you a far more exceeding and eternal weight of glory. Sixteen years of confinement and suffering may indeed seem long to you now, but hereafter it will appear as nothing when absorbed in an eternity of bliss."

"Of that," replied the invalid, "I desire to feel assured; for, like the Apostle, I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

"And I have no doubt," said the physician, "that every day brings you fresh proofs that your God and Redeemer is faithfulness itself; and that every want is supplied, whether temporal or spiritual."

"O yes!" she said, and her eyes glistened as she spoke, "my God has proved himself a present help in time of trouble. Kind friends have been raised up to provide me food and medicine, and what I value more than either, to speak to me about my soul. For two or three days, indeed, I have been almost alone, and I was beginning to long for some Christian conversation when you entered the house."

"In that, too," observed her visitor, "mark the kind hand of your heavenly Father. You longed for the visit of a Christian friend, and you see how he has brought it about. Had not that shower fallen, or had it overtaken me a little earlier, or a little later than it did, I should not now have been conversing with you."

"I thank God for that shower," said the invalid, emphatically.

"And I, too," rejoined the physician, "for I rejoice to meet, even on a sick-bed, with a fellow-traveller on the way to Zion."

She pressed his hand. "A traveller to Zion," said she, after a moment's pause, "O that I could always keep in view that glorious termination of my journey!" "The spirit," she added, after another short pause, "I hope and think is willing, but the flesh is weak."

"Cling the closer, my friend, on that account, to Him, who has himself experienced the weakness of humanity; and is thus enabled the more tenderly to sympathize with those who feel the pressure of its many infirmities. Surely He hath borne our griefs and carried

our sorrows; and though now exalted above all principalities and powers, He retains our human nature in union with his own."

The conversation was now interrupted for a time by a paroxysm of her disorder. As it subsided, she remarked, "That pain is severe, but I bless God that he gives me patience and resignation to his will."

"Bless Him, too, my friend, that you can say, as a good man once said in similar circumstances, 'I have pain, but it is not everlasting; I am tormented, but not in this flame.'"

The rain had been gradually diminishing, and the bright beams of the declining sun now shot across the little apartment. The stranger rose to depart.

"You will pray with me, I hope, Sir, before you go."

"And for what blessings, my friend?"

"That my sins may be forgiven!"

"And an entrance ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ?"

She clasped his hand in her's. The physician prayed; and He, who has said that wherever two or three are met together in his name, there he will be in the midst of them, was faithful to his promise; for the invalid was comforted and refreshed, and her visitor resumed his walk with an elevation of soul and of spirit, which constrained him to say, "Blessed are the people that know the joyful sound; yea, blessed are the people whose God is the Lord."

INFANT SCHOOLS.

ABOUT the time that Sunday-Schools were first established, this nation borrowed many sentiments from the French, among the most injurious of which were those on education. Rousseau had withdrawn the master from the school, and substituted the good sense and good dispositions of the scholar. Many British authors echoed back the sentiment, and the whole nation became enamoured of it. All that was rigid in discipline, or inflexible in principle, was abandoned; all parties approximated, and minor differences were merged in a common effort to enlighten the nation. It was a moment

of infatuation. A liberality which requires the giving up of principles, is not liberality; but indifference. A whole generation has been educated on this system; and the result has been disappointment. The union of all parties in one Sunday-School has, in some cases, been abandoned; but the resolution not to teach any peculiar or sectarian principles generally remains: hence the children never become attached to any religious assembly; and, when they have learned to read, and are discharged from the school, they are presently lost sight of. A child must be trained in the way he should go; but these children are, with few exceptions, trained up by their parents in iniquity, and the merely learning to read is not a sufficient check to this baneful influence. Must we then abandon Sunday-Schools? Certainly not. As the part of a system, they are indispensable; as a whole, they are inefficient; for there exists a power stronger than that which a Sunday-School can exert—the power of the mother—the power of first impressions. This power must be gained before education can have much influence on the national character. The base and grovelling sentiments which the children of our poor are taught, and which lay the foundation of their character, cannot be removed by the principles generally taught at Sunday-Schools. But parents will yield their authority, and commit their infant children to our care, and pay for the accommodation.

It is high time we were engaged in this service. The road is open and plain before us. An Infant School may in every place be connected with the Sunday-School. The object of the former should be to direct the disposure, and lay the foundation of a character—to act the parent's part. A female, whose manners and mind are a model for the scholars, and whose station in society is, consequently, only just above theirs, will be competent to instruct seventy children, which, at two-pence each per week, (a sum the parents gladly pay,) will be a compensation. When the children have arrived at a suitable age, they may be admitted into the Sunday-School; not to learn to read, for this is already accomplished, but to receive religious instruction, on the plan of the Infant-School. A portion of Scripture, or of other

suitable books, may be read, from which the teacher will form appropriate questions; and those doctrines, and that mode of church government, which interests the teacher, he will endeavour to communicate to the children; not by making them bigots, for bigotry is destroyed by knowledge, but by forming their character—by making them as much interested in Christianity as other nations are in the religion of their country. As, by this plan, the scholars may be continued in the school till they become adults, the eye of the teacher will not be required in the place of worship for the senior class; these may be permitted to obtain accommodation for themselves, the expense of which may be regulated by their circumstances, (say 3s. or 6s. a quarter). By this means, an interest will be excited in the prosperity of the place, which, in many instances, will continue through life. Another advantage, and one that will not be disregarded, is, the diminution of expense. Upon this plan little money will be required; once a day will be sufficiently often to collect the scholars, except for Divine worship; and, as this will be done in classes, appropriate rooms for this purpose may be obtained at a very small expense.

THOS. JARROLD, M.D.

Manchester,
Oct. 20, 1826.

MORTIFYING REFLECTIONS OF A MAN OF THE WORLD.

THE late Bishop Horne, in his ingenious sermon on "Joshua's Choice," contrasting the service of the world with that of God, has the following striking passage.

"The world, under one form or other, has ever been the idol set up against God by the adversary of mankind, like the image erected by the monarch of Babylon, in the plain of Dura, before which 'the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were to fall down and worship.' The world, with its fashions and its follies, its principles and its practices,

* See Discourse XI. in the 4th vol. of the Bishop's Sermons, p. 22.

has been proposed in form to Englishmen, as the proper object of their attention and devotion.

"A late celebrated nobleman,* has avowed as much with respect to himself, and by his writings said in effect to it, 'Save me, for thou art my God!' He has tendered his assistance to act as priest upon the occasion, and conduct the ceremonial. At the close of life, however, his God, he found, was about to forsake him, and therefore was forsaken by him. You shall hear some of his last sentiments and expressions, which have not been hitherto (so far as I know) duly noticed and applied to their proper use, that of furnishing an antidote (and they do furnish a very powerful one) to the noxious positions contained in his volumes. They are well worthy your strictest attention. 'I have run,' says this man of the world, 'the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth very low; whereas those that have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which move the gawdy machines; and I have seen and smelt the tallow-candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasure of the world had any reality; but I look upon all that has passed, as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No: for I really cannot help it. I bear it, because I must bear it, whether I will or no. I think of nothing but killing time the

best I can, now that he is become mine enemy. It is my resolution to sleep in the carriage during the remainder of my journey."

Upon this mortifying confession the Bishop proceeds to make the following just reflections.

"When a Christian priest speaks slightly of the world, he is supposed to do it in the way of his profession, and to decry, through envy, the pleasures he is forbidden to taste. But here, I think, you have the testimony of a witness every way competent. No man ever knew the world better, or enjoyed more of its favours, than this nobleman. Yet you see in how poor, abject, and wretched a condition, at the time when he most wanted help and comfort, the world left him, and he left the world. The sentences above cited from him, compose, in my humble opinion, the most striking and affecting sermon upon the subject ever yet preached to mankind. My younger friends, lay them up in your minds, and write them on the tables of your hearts; take them into life with you; they will prove, an excellent preservative against temptation. When you have duly considered them, and the character of him by whom they were uttered, you shall compare them, if you please, with the words of another person, who took his leave of the world in a very different manner.—'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day.' Say, shall your lot be with the Christian, or the man of the world; with the apostle, or the libertine? You will not hesitate a moment, but, in reply to those who may attempt to seduce you into the paths of vice and error, honestly and boldly exclaim, every one of you, with Joshua, 'Choose ye this day whom ye will serve: but as for me, and my house, we will serve the Lord.'"

HOW TO FILL A PLACE OF WORSHIP.

I HAVE been particularly struck, during a late stay of some weeks in Lon-

* Lord Chesterfield.

don, with the smallness of the attendance in some dissenting places of worship; and I am informed by persons resident in that city, that this thinness of attendance is far from being confined to the few instances which came under my own observation.

The regret I felt at this circumstance has led me to devote some thought to the question, **HOW THE ATTENDANCE ON PUBLIC WORSHIP MAY BE INCREASED**; and I am anxious to suggest, for the consideration of others, the plan I have devised, in the hope that some congregation will try the experiment, and that, in case of its failure, attention may be turned towards the formation of a more feasible plan.

The first point to be considered is, **WHOM CAN WE INDUCE TO ATTEND?** And I would say, in reply, I think you must begin with the lower classes of society—mechanics, small shopkeepers, &c.; for they are not only the most easy of access, but it is to them that an invitation to attend could best be given, without the danger of that offence which might in some cases be taken by individuals in a higher sphere. Numbers are to be found in the crowded alleys of the city, who confess that they seldom or ever enter a place of worship, and who are almost as destitute of religious instruction as though it were entirely beyond their reach. I had an opportunity of witnessing the deplorable situation, both physical and moral, of a large number of the poor, in a short circuit I took with one of those benevolent individuals who have lately made such characters the particular object of their attention, and who are exerting themselves to ameliorate their condition, by an attention to their outward wants, and by the circulation of religious tracts.

With regard to the **MEANS TO BE USED TO INDUCE THE ATTENDANCE OF SUCH PEOPLE**, I would recommend personal invitation as likely to be one of the most effectual. There is a circumstance narrated by Luke, which is somewhat parallel to our case:—A certain man had made a great feast, but was disappointed of the company of those whom he had invited; and perceiving that his preparations would be all in vain, if there were no guests to partake of his bounty, commissioned his servants to go out into the highways and hedges, and to give

a general invitation to every one they met; and it seems we must do the same. The doors of our meeting-houses have been thrown open—an invitation has been given, and been neglected—and the preaching of the Gospel will in a great measure be lost, unless we consider the commission as addressed to us, and go into the lanes and alleys to exhort and invite others to come and hear it.

Perhaps it might be desirable that a paper should be printed for distribution among the classes we have mentioned, announcing that (on Sabbath evening, for example) a sermon would be preached at such a place, and particularly inviting their attendance. This paper, instead of being miscellaneously distributed, or thrown away, as many handbills of the same kind, should be left at the houses in the vicinity of the meeting by respectable individuals, who would also exert themselves by personal invitation to induce as large an attendance as possible.

THE INDIVIDUALS WHO SHOULD CARRY THIS PLAN INTO EXECUTION, are undoubtedly the members of the congregation and church; but it seems to be more particularly the duty of the latter. Every church should, I think, consider itself as a sort of missionary society for the furtherance of the cause of Christ,—as an associate band of Christians for the dissemination of religious truth; and surely there can be no sphere more proper for the exertions of such bodies, than their own immediate neighbourhood; for however important it may be to spread religion any where, it is certainly no where more immediately *our* province, than round about our own doors. Those within the reach of our personal exertions, whether they are members of our families, or stand in the more remote relation of neighbours, appear to have a peculiar claim upon us. *DUTY begins at home*; and care should be taken that our extended plans of usefulness in various parts of our own and foreign lands, do not divert our minds from objects which have a prior, at least equal claim on our attention.

It may at first seem rather an arduous task to visit all the habitations (or the greater part of them) in the vicinity of a place of worship; but if several individuals would join and divide it into districts, (each taking one), the

object would be accomplished with comparatively little labour.

It would be well that a proposal of this sort should emanate from the minister, or at least bear his sanction. He might inquire at the church-meeting if any persons were willing to join in such a work, and invite them to concert with him as to the precise mode of carrying it into execution. Such an invitation, coming from the minister, would be useful, as it would bring at once together those who were ready to take up the suggestion; but more particularly so, as tending to remove the objection which some might feel to being foremost in the undertaking, and thereby exposing themselves to the charge of officiousness.

To render such a plan successful, the effort must be made *repeatedly*. It will not be enough to attract a good congregation once. Every effort must be employed to render the attendance regular, by the repetition of the district visits, and by the employment of the most forcible arguments respecting the benefit of constant attendance on public worship.

But I wish to observe, as a conclusion to a letter already too long, that I am not proposing a new scheme, nor recommending the adoption of a plan which has never undergone the test of trial. It has, under different modifications, been frequently adopted; but perhaps by no sect so constantly and so successfully, as by the members of the Society of Friends. It is frequently the case that individuals belonging to this body of Christians, are induced to leave their homes and visit other congregations of their denomination, under the influence of an impression which they are accustomed to attribute to the more immediate direction of the Holy Spirit. When an individual in this way visits a congregation, it is not unfrequently the case that a meeting is convened at his request, and the public invited to attend. Notices of this description are frequently too short to admit of any method of public advertisement, and the circumstance is generally made known by the members of the Society going round to their friends and acquaintances, and I believe to strangers also. I have frequently (though in no way connected with the Society) received such invitations, and how frequently, when I have attended their

meetings, been surprised that so large a portion of the assembly has consisted of those who were not within the pale of their Society, but who were probably induced to attend by the circumstance of their having been invited; and the success of their exertions in this way, has made me the more anxious to see the same method of invitation adopted by other denominations.

I intended to have appealed to a motive of economy, and to have shown at how much less expense good might be done among the dense population of a city, than in villages and the more thinly-peopled districts of the country, but the length of this letter without such allusions will be a sufficient reason for their omission. J. F.

THE OCCASION OF MR. BOSTON'S ACCURATE KNOWLEDGE OF THE GOSPEL.

THE Rev. Thomas Boston is well known and highly prized for his savoury evangelical views of Divine truth. He, as well as other good ministers of that period, had not these views always. He tells us the *occasion* of this:—"The Lord was pleased to give my heart a set toward the preaching of Christ. I had heard Mr. Mair, of Culross, speak of being divorced from the law, dead to it, and the like, but I understood very little of the matter; however, my thoughts being, after my settlement at Simprin, turned that way, that I might understand something of these things, some light new to me seemed to break up from the doctrine, but then I could not see how to reconcile the same with other things which seemed to be truth too; meanwhile, being still on the scent, as I was sitting one day in a house at Simprin, I espied, above the window-head, two little old books, which, when I had taken down, I found entitled the one *The Marrow of Modern Divinity*; the other, *Christ's blood flowing freely to Sinners*. These, I reckon, had been brought from England by the master of the house, a soldier, in the time of the civil wars; finding them to point to the subject I was in particular concern about, I brought them both away. The latter I relished not, and I think I returned it without reading it quite

through. The other, being the first part only of the Marrow, I relished greatly, and purchased it. I found it to come close to the points I was in quest of, and to show the consistency of those which I could not reconcile before; so that I rejoiced in it, as a light which the Lord had seasonably struck up to me in my darkness." He says elsewhere, "I have been acquainted with that book near eighteen years, and many times have admired the gracious conduct of a holy Providence, which brought it to my hand; it was blessed of God to my soul, for as to any distinct uptakings of the doctrine of the Gospel I have, such as they are, I owe it to that book." In Wood's *Athenæ Oxoniensis*, we have the following account of the author of this book. "Edward Fisher, the eldest son of a knight, became a gentleman commoner of Brazen-nose College, August 25, 1627, took on his degree in arts, and soon after left that house; and afterwards he improved that learning which he had obtained in the University so much, that he became a noted person among the learned." It was recommended by some of the best Divines of that age, Caryl, Burroughs, and Strong, all members of the assembly which met at Westminster. It underwent ten editions between 1646 and 1717, when hardly known in Scotland, so highly was it valued in England. Professor Osburn, of Aberdeen, in the end of the 17th Century, used to recommend it to his students as eminently fitted to form their minds

on evangelical views. Messrs. Boston, Ralph, and Ebenezer Erskine, with many other judicious Divines in Scotland, reckoned it a book of no ordinary excellence, distinguishing with accuracy the things which differ, and pouring much light on many of the most important peculiarities of the evangelical system. Messrs. Hervey and Whitefield highly esteemed it, especially with Mr. Boston's judicious notes. An excellent minister in Scotland, in 1722, says, in his own name, and in that of Messrs. Boston, Ralph, and Ebenezer Erskine, that they found in it law and gospel clearly explained and distinguished; Christ highly exalted; free grace strenuously pleaded, and divine justice in God's way of displaying that grace evidently manifested; *precious faith* (which, as the author expresseth it) is a coming to Christ, a believing in him, apprehending him in the promise, &c., evidently explained and pathetically expressed; the law as a covenant of works, and in the case of justification, discarded, and yet, *as a rule of life*, in the case of sanctification; *highly honoured* and magnified, and holiness of life inculcated from the strongest motives; and in a word, they found it a book full of precious truth, regularly methodized, plainly expressed, warmly enforced, and through the whole sweetly confirmed by such a strain of piety, as declares the author to have had much experimental feeling of the truth on his own soul." J. B.

Whitburn.

POETRY.

CHRISTMAS HYMN.

THE night is fair, the planets glorious,
In silent pomp, their rule maintain,
The shepherds on the hills of Judah,
Behold with awe the starry train;
And worship, bending low the head,
Him who thro' heaven such wonders spread.
What voice is that?—symphonious numbers,
Which through the air are faintly heard!
And now it nearer draws, and nearer!
Cherubs are seen! and lo! the word
Steals softly as the zephyrs birth,
Good will to man! and peace on earth!

The hour draws on for hell to suffer,
Too long below a sovereign king,
The Son of God, from heaven descending,
Comes borne upon the seraph's wing,
While countless guards, in concord sweet,
"Glory to God!" aloud repeat.

Love undeserved, our thoughts surpassing,
(How full the fount from which it flows!)
The Prince of Peace assumes our nature,
To rescue man from endless woes!
He comes, with mercy full and free,
To sound the sinner's Jubilee!

The Hope of Earth, so long predicted,

In all his Father's might appears!

Ye righteous, rich in consolation,

Glad tidings now salute your ears!

See Prophecy her page unfold!

The Vision of the Lamb behold!

What royal birth-place *him* must welcome?

What sumptuous palace? garb of state?

What monarchs, proud of their obeisance,

Must bend around a guest so great?

All sapphire robes of Tyrian dye,

Before the Lord of Life must lie!

Ah, no! his palace was a stable!

No guards obsequious homage pay!

His royal birth-place was a manger,

And straw the couch on which he lay!

Humility for ever crown'd,

Here was the Heir of all things found!

Well might the breasts of happy spirits,

Experience high and strange delight,

Well might such spectacle of mercy,

From heaven angelic hosts invite,

To witness, 'till that hour unknown,

Such grace to man rebellious shown.

What, Friend of Sinners! shall we render,

That thou to earth didst cast thine eye;

That thou *thyself* didst freely offer,

That we, in hope, might live and die!

We would before thee prostrate fall,

Accept our love, our hearts, our all!

Bristol.

CITELTO.

LINES

Occasioned by the death of the Rev. John Cooke, Oct. 19, 1826, for upwards of forty years Pastor of the Independent Church, at Maidenhead.

AGAIN it tolls!—"Our Fathers! where are they?"

"And do the prophets live for ever?"—say;

"No!"—from the tomb, a father's voice replies,

"No!"—says the tear-drop in his children's eyes.

Alas! they do not;—witness we, his flock—Bereav'd, and trembling still beneath the shock.

But live he did, and *living* to the last, The shepherd mourn'd not that his strength was past.

So Moses led the host with force unchang'd, Till all the tribes on Jordan's banks were rang'd,

Then kindling, as advancing to the close Of weary wand'rings, and the blest repose; He mounts the summit, whence, below expand

The beauteous scenes of Canaan's favour'd land.

Far as his sight, still unobscur'd, can roam, The land is lovely and 'tis Israel's home!

He drinks in bliss—with holy rapture cries, "Oh, Israel! blessed of the Lord!"—and dies.

Hail, happy Spirit! more than Moses, blest! Thy warmest hopes accomplish'd—*gain'd* thy rest!

Departed—but thy mem'ry shall survive, Gone—but thy precepts, thine example, live. And thou too livest where, forgone the strife, The faithful Pastor wears "the crown of life."

We mourn, yet follow on, for Joshua leads—(Blest balm of healing for each heart that bleeds!)

Still guide us, "Captain of Salvation!" guide, Thou art our strength, on Thee our hopes abide.

The fire that cheers us on our nightly way! The cloud that sobers, sanctifies our day!

Bid Thou the tumult of our sorrow cease, And, in the same kind accents, whisper—"Peace!"

E. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Christian contemplated, in a course of Lectures, delivered in Argyle Chapel, Bath. By WILLIAM JAY. 8vo. p. 432. Hamilton and Co. 12s. 1826.

THE writer of these Lectures has engaged a large portion of the public esteem for considerably more than thirty years; and, both from the pulpit and the press, has shown himself to be "a scribe well instructed in the mysteries of the kingdom." To do good to the immortal souls of his fellow-creatures, seems to have been his steady, and, we rejoice to say, successful aim. And now, in the full maturity of years and experience, he lays before his numerous friends, a portrait of the Christian character equally

striking and correct; from which it will be seen that he has looked on human nature (*especially redeemed human nature*) with the eye of a deeply-interested, enlightened, and pious observer. The plan of these Lectures is distinguished by its simplicity and ingenuity. It partakes, in a high degree, of the interesting peculiarities of Mr. Jay's mind, and will perpetuate, very distinctly, the recollection of him when he is gathered to his fathers. There is an adaptation of TEXTS and SUBJECTS all his own; which may be discovered by our readers, if they will examine the following List of Contents. I. The Christian in Christ. 2 Cor. xiv. 2. II. The Christian in the Closet. Matt. iv. 6. III. The Christian in the Family. 2 Sam. vi.

20. IV. The Christian in the Church. 1 Tim. iii. 15. V. The Christian in the World. John xxvii. 11. VI. The Christian in Prosperity. Jer. xxii. 21. VII. The Christian in Adversity. Eccles. vii. 14. VIII. The Christian in his Spiritual Sorrows. Psalm cxxxvii. 2. IX. The Christian in his Spiritual Joys. Neh. viii. 10. X. The Christian in Death. Psalm xxxvii. 37. XI. The Christian in the Grave. Job. xvii. 13. XII. The Christian in Heaven. 2 Tim. i. 10.

Deep and chastened devotion will be found to pervade the whole of these admirably-selected discourses. They possess, in an eminent degree, that kind of *purgency*, which, whilst it penetrates, captivates the heart. Of these Lectures, it cannot with truth be said, that they are wanting in fidelity; by many, perhaps, though we are not of that number, they will be charged with a more than ordinary measure of severity. To use the language of our pious forefathers, they are *heart-searching* appeals. We know not where, in a volume distinguished by so many excellences, to fix a preference; but we may be permitted to state that we greatly admire Mr. Jay's *Christian in the Family*. Would that there were thousands of such domestic Christians! How would religion then be perpetuated in the families of the righteous! And what incalculable aid would the public administration of the word derive from such instruction, such example, such government, and such devotion! The Preface, which occupies thirty-two pages, ought to be read by all ministers and by all private Christians. It is indeed "a word in season." To those who have adopted the sickening extravagances of antinomianism it will prove very offensive; for they rarely are wise enough to attempt any thing like improvement; but to all other classes it is fitted to be extremely useful.

Such is our estimate of the volume before us, that if Mr. Jay had only lived to produce it, he would have deserved well of posterity.

Memoirs of the Life and Writings of Lindley Murray: in a series of Letters, WRITTEN BY HIMSELF. With a Preface, and a continuation of the Memoirs. By ELIZABETH FRANK. Longman and Co.; and Harvey and Darton. 8vo. p. 294. 9s. 1826. A fine PORTRAIT.

THE literary distinction acquired by the subject of these Memoirs, in connexion with weight of character, sweetness of disposition, and urbanity of manners, rendered him an object of interest during a long and unusually happy life. He was born in the year 1745, at Swetara, near Lancaster, in the State of Pennsylvania. He received his early education at Philadelphia and New York. At the latter city, when but a boy, he was deeply

and religiously impressed while writing a school-piece, the margin of which was decorated by a representation of the visit and salutation of the angels to the shepherds at Bethlehem. After many vicissitudes, some of a painful, and others of a pleasing character, he entered upon the study of the law, and in the space of four years was called to the bar, where he evinced talents and attainments above mediocrity. By the loss of health, he was induced, in 1784, to repair to England, where he spent the residue of his days, the subject, indeed, of great weakness and infirmity; but, at the same time, the partaker of an unusual share of peace and happiness. His writings are an invaluable boon to posterity, and they have not been suffered to sink into an unjust oblivion. He was the author of sixteen separate pieces, some of which have reached their *ninety-second edition*. The instructors of youth are peculiarly indebted to this great and good man, and our children will never fail to pronounce his name with the reverence due to a real benefactor. The volume before us is most entertaining and instructive, and as it was chiefly written by Mr. Murray himself, it gives an insight into his life and character, which no stranger could have furnished. We thank the fair editor for a document so valuable, and would not be unmindful of our additional obligations for the important matter which she herself has supplied.

An Extensive Inquiry into the Important Questions, What is it to Preach Christ? and, What is the best Mode of preaching Him? By RICHARD LLOYD, M.A. Rector of St. Dunstan's in the West, London; and of Midhurst, Sussex. Seeley. 9s.

As this Inquiry professes to be "extensive," and as it extends only through 372 pages, it might be supposed that the whole volume was "part and parcel" of Mr. Lloyd's answer to the all-important Questions in the title page. Under this impression we took up his book, and, for a time, read with unmixed pleasure his manly statements of "the truth as it is in Jesus." He is not ashamed of the Gospel of Christ, nor slow of heart to maintain that it alone is the power of God unto salvation. Judge then, gentle reader, of our surprise, when we found, under the question, "*What is it to preach Christ?*" sixteen pages, with eight more in the Appendix, devoted to the elucidation of the *principles of the BRITISH CONSTITUTION*, and the *prerogatives*, civil and ecclesiastical, of the *MONARCHY*; then, *twelve* pages explain the duties and requisite qualifications of a *MEMBER OF PARLIAMENT*; then *ten* pages attack *SCHISM*, and advocate the *UNION OF CHURCH AND STATE*! Nor are these topics introduced as specimens of what

it is—not to preach Christ: in that case, their bearings upon the grand point, although very remote, might have been discoverable; but, for any thing that appears to the contrary, they are given as specimens of *what it is* to preach Christ. Unless, therefore, they illustrate what he means by preaching Christ “CONSEQUENTIALLY,” or “for the Mitre as well as the Cross,” we cannot perceive their connexion.

We owe it to our readers (because they are prompt in welcoming the works of evangelical clergymen) to apprise them, that this book is but in *part* an answer to the questions in its title page. Its title is *catching*; but its contents, although often good, are not uniformly sacred to its avowed design. Even when its pages are not absolutely political, and thus not utterly foreign to the question, they are disfigured by intolerant and intemperate invectives against Dissenters and Methodists.

At times, however, Mr. Lloyd's politics are irresistably amusing; and, although we have little room, and less relish, for any thing of this kind, we must furnish one specimen. After professing and inculcating the utmost *deference* and *submission* to “the powers that be,” Mr. L. turns round and boldly tells “the LEGISLATURE, that, while it sanctions, as well as tolerates, the spread of sectarianism, by its grant of licences to preach, without discrimination or restriction, such false liberality tends to *demoralize* the public manners, and to give a tremendous impulse to that fanaticism which *confounds* the order of things, by merging all intellectual and moral attainments into a wild and dangerous piety.”

He has also a happy art of proving *too much*. When he attempts to prove, that “the elements of schism are no other than those of sedition,” he sagely remarks,

“That the precept which requires us to submit ‘to the powers that be,’ includes in those powers ECCLESIASTICAL as well as civil governors.”

Well, Mr. Lloyd, if the precept include them *now*, it must have included ecclesiastical governors when it was *first* given, and at all times since: but you know well, that the primitive churches did not *submit* to the Jewish or the Heathen ecclesiastical governors; and you know farther, that your own church did not submit to Popish governors. Now, the sectaries claim the same right, in regard to the prelacy which you submit to.

But enough of this: we must characterize the answer to the *second* question, “*What is the best mode of preaching Christ?*” Under this head, as on the former, there is much foreign matter.

“It is incumbent upon Government to consider well the nature and tendency of those excitements that are produced by

these ignorant and sectarian preachers, whom it not only tolerates, but even encourages; and especially so, as of such crude materials is composed that anomalous assembly, called, THE HOME MISSIONARY SOCIETY; a society that insults this Christian nation and its accredited clergy by its *title*, no less than by its irregular and offensive practices.”

Agreeably to this tirade, he designates it, in the Appendix, a “NEEDLESS INSTITUTION.” Now we have given Mr. Lloyd credit for both understanding and loving the Gospel; and this acknowledgment we dare not retract; but if our readers expect us to *reconcile* the title “Christian nation,” or the term “needless,” with either the *knowledge* or the *love* of the Gospel, we frankly confess that we must disappoint them for once.

“The upshot,” as the Scotch say, of the Inquiry into the best mode of preaching, is, that *reading written sermons* in an impressive manner, is decidedly the best plan. We do not think so.

An Essay on Craniology. By RICHARD WINTER HAMILTON. pp. 104. 3s. 6d.

WE are entirely unacquainted with the configuration of the author's cranium, but judging from this specimen of his disposition towards Craniology, we should conclude that he is not wanting in the organ of destructiveness. We apprehend that Messrs. Gall and Spurzheim find it desirable to treat many of the subjects which pass under their examination, far more tenderly than he has treated their favourite science. Without any attempt at caricature, he has placed them and their system, with its thirty-three organs, and three times thirty-three pretensions, in a very comic light. And it only requires the prescience of common sense to perceive that the science is destined for that “Limbo large and broad,” where, since it was first originated (for its history can be traced centuries back), a thousand similar theories have found an appropriate station.

In a scientific point of view, he exposes it. Before it can play a single feat, you must allow it to take for granted what probably will never be proved, that the brain is the instrument of mind. Question the truth of this assumption—and it looks like a guilty thing? but allow it this indulgence, and contemplate the brain in this light. A large portion of the brain may be destroyed without impairing the operation of the intellect. That protuberance in the forehead might lead you to suppose that wit resided there. Could you look on the brain beneath, you might find it perfectly smooth, and guiltless of the deception; and yet that prominence is called the development of an internal organ. Those convexities without,

so far from having corresponding concavities within, are oftentimes only additional thicknesses of the skull—indications not of more brain, but of more bone. We should feel gratified in quoting the author, but our limits forbid. His argument is wit, and his wit argument. He has shown the system to be so entirely destitute of those data essential to every conclusion of sound philosophy, that we think even its disciples, those we mean who are not prejudiced in its favour, will confess that it looks “a head shorter.”

In a moral point of view, he deprecates it. His concessions indeed, as an anti-cranialologist, are unusually liberal. And with him we freely admit that the science is not necessarily connected either with materialism or fatalism.* But we are confident that in numberless instances it has originated in the one, and has ended in the other. And we give a shrewd guess that the author has not unfrequently marked the same fact. There may not be many of the friends of the science who might dare to exhibit the inhumanity and impiety of a Lawrence—who would whine over “the dark varieties of man,” condemned to an eternal ignorance of our religion by “the retreating forehead and the depressed vertex”—who would express, with a smile scarcely suppressed, a pretended fear that these would “prove obstacles too powerful for Missionaries and Bible Societies.” And have they? Alas! if foreheads are to be involved in the question, there is reason to fear that the projecting forehead is too often quite as incapable of religion as the depressed front. But when we are reminded that “our expectations in this, as in other cases, must be limited by the natural capabilities of the subject,” our indignation at such sceptical cant becomes modified. Let not the friends of religion, however, who may have looked on Craniology with a favourable eye, suppose that the gulf between it and the most debasing materialism is impassable. They may disavow the most remote connexion between the two; but they should remember that the depraved impetuosity of youth can, and does, easily bound across the fearful chasm, and exult in a fancied escape from the salutary restraints of religion. With a view to counteract this

evil, we recommend the production before us as a powerful antidote. It appears that the substance of this Essay was submitted to the “Philosophical and Literary Society” at Leeds, of which the author is a Vice-President. But wherever it has been, or may be read, it is certainly well worth hearing. Another publication on the same subject, and quite as fatal to all humbugological reveries, has recently made its appearance, entitled, “Phrenological Illustrations,” by George Cruickshank. We might recommend it as an apposite and humorous accompaniment.

Sermons for the Use of Families. By WILLIAM BROWN, Minister of Baker-street Meeting, Enfield. Vol. ii. pp. 431. 10s. 6d. bds.

We are happy to find that the sale of the first volume has been such as to encourage the author to publish a second. From this circumstance we may presume, that the public regarded it, as we did, in a favourable light. The volume before us contains twenty Sermons on interesting and well-diversified subjects. Without being rendered tedious by their length, they are all sufficiently discussed, and suitably enforced on the practice. The style of composition is perspicuous, and the type excellent. Those who possess the former volume will, doubtless, consider the present a desideratum. And to those who possess neither, we feel a pleasure in cordially recommending both, as adapted to promote the great object for which they are designed—religion in the family.

History of the Commonwealth of England, from its commencement to the Restoration of Charles the Second. By WILLIAM GODWIN. Two vols. 8vo. Colburn, New Burlington Street, £1 10s.

THE very mention, in certain quarters, of the Commonwealth, is sufficient to awaken sentiments of deepest horror and disgust; and it is not a little to be lamented that this vulgar excitement, for such it must be called, has been encouraged, in no small degree, by Hume and others, who ought to have confined themselves to a more rigid induction of facts and authorities. We value Mr. Godwin's history because of the research, deliberation, and enlightened caution which it uniformly evinces. If the author has any predilections for a republican form of government, it is but justice to say of him that his political tastes have in no respect vitiated his love of truth, or his sense of justice. According to the motto of his work, the great object of his undertaking has been—“TO ATTEND TO THE NEGLECTED, AND TO REMEMBER THE FORGOTTEN;” and assuredly

* This is another point on which we must beg leave to dispute the infallibility of the Romish church. In one of the newspapers we lately read that in a sitting of the Academy of the Catholic Religion at Rome, this system was severely censured, as “contrary to morality, and to the Catholic religion; being founded on the most absurd fatalism, and the erroneous doctrine of predestination.” Is not this conclusive?

he has demonstrated, beyond all possibility of contradiction, that many of the principal characters of the Protectorate were men of high intellectual and moral endowments, and altogether incapable of those mercenary views, and perfidious intentions, which, either from ignorance or design, have been charged upon them. "The opponents of Charles the First," observes Mr. G. "fought for liberty, and they had no other alternative. I proceed upon these two positions. Let them be granted me; and I fear no charge of false colouring in what follows." The principal sources from which Mr. G. has drawn his very interesting materials, have been the Journals of the two Houses of Parliament and Mr. Brodie's History of the British Empire, from the accession of Charles I. to the Restoration.* But his diligence in availing himself of many other historical lights, has been very exemplary; and the work at large will be found pre-eminently rich in the delineation of character, and in those biographical notices which impart to history its most powerful charm. With the religion of the Commonwealth Mr. G. very slightly interferes; and this, perhaps, unless he had been more of a religionist himself, is a recommendation to his labours; at the same time it will be impossible carefully to peruse these volumes without acquiring a very correct idea of the state of religious purity during that eventful period of English history. We decidedly prefer the style of the *second* to that of the *first* volume, and hope, in a future edition, to see many parts of both either retouched or recomposed. But while we drop this hint, we would at the same time say—let the spirit and plan of the work be preserved inviolate.

The Amulet; or, Christian and Literary Remembrancer. W. Baynes and Son; and Wightman and Cramp. 12s.

We felt much pleasure, last year, in recommending the predecessor of this elegant little volume to our readers; and we can very conscientiously assure them that the satisfaction we now feel is by no means of a diminished character. Much taste, and talent, and religious feeling, will be found scattered throughout these pages. The authors, whose compositions have been introduced, are, with few exceptions, well known and greatly approved; while the subjects upon which they have treated are eminently fitted to instruct and please the minds of intelligent youth. The *variety* of this volume is very delightful; and the engravings, twelve in number, do equal honour to the artists

who produced them, and to that spirit of enterprise which did not shrink from the immense expense attendant upon such an undertaking.

Each Reviewer will fix on his own favourite specimen, and we are frank to confess that a SONNET, by Mrs. JOSIAH CONDER, page 99, has extremely delighted us by its truthness to nature, and by the beautifully touching manner in which it refers to the Friend of Sinners.

"Foxes have holes, and birds of the air have nests: but the Son of Man hath not where to lay his head."

"THE last bright glance of sun-set sheds below

Its glory; and the roseate beams that spring From the recess of light, in splendour bring The sun's farewell; such messengers as throw

Open the gates of morn, and shut the skies When shifting radiance of a thousand dyes Is settling into gloom. All creatures know This hour. The rook's dark phalanx homeward flies;

The bee her cell hath found, or closed her wing

On scabious wild. Yea, every breathing thing,

Cradled in down, or silken web, or bed Of woven leaf, or sheltered covert, lies:

All, save THE ONE who each warm covering spread:

HE only had not where to lay HIS head."

BIBLE SOCIETY. *Remarks upon the recent Accusations against the Committee of the British and Foreign Bible Society. In a Letter to a Clergyman in the Country from a Lay-Member of that Institution.* London: Duncan, Hatchard, Seeley, Nisbet, and Arch. p. 48.

THIS is a seasonable, judicious, and highly temperate defence of the Bible Society and its Committee; eminently calculated to remove misconceptions, to subdue prejudices, to correct misstatements, and to infuse into the public mind (of late too much agitated by rancorous controversies) a spirit of moderation and benevolence. It treats of the circulation of the Apocrypha—the character of foreign institutions and individuals connected with the Society—the addition of notes to copies of the Scriptures published with the aid of the Society—the encouragement of adulterated editions of the Scriptures—the concealment of part of the expenses of management—exaggerated representations of the religious state of the Continent—the expenditure generally—and the circumstance of many members of the Committee having been kept in ignorance of a part of the proceedings. On all these topics, interesting, and, we believe, correct information may be obtained in this valuable pamphlet.

* A work of prodigious merit, though by no means well written.

Missionary Prospects. A Sermon, the substance of which was delivered in Hoxton Chapel, on Tuesday evening, October 10, 1826, at the opening of Hoxton College as a Missionary Academy. By JOHN ANGEL JAMES. Westley and Davis; Hamilton, Adams and Co.; and Baynes and Son.

BOTH Mr. Griffin and Mr. James were eminently qualified for the task which the Directors of the Missionary Society devolved upon them, of publicly commemorating the entrance of the Mission Academy upon the premises at Hoxton. We hope, ere long, to see the Discourse of the former gentleman, that the friends of Missions may profit by the united wisdom and experience of two such able champions of the great and holy cause. The Sermon before us is founded on John iii. 30. HE MUST INCREASE; and we have seldom perused a discourse more truly animating in sentiment or appeal. If the RETROSPECT of the London Missionary Society was ably sketched by Mr. Griffin in the morning, the inviting PROSPECTS of the Institution were presented in no less glowing colours by Mr. James in the evening. A mere outline of such a Sermon as this would convey no adequate idea of its real merit, and a single extract would be equally unavailing. The performance at large is indicative of a mind intensely set upon the promotion of missionary designs, and thoroughly versed in the methods most calculated to ensure them success. We are greatly pleased with Mr. James's masterly survey of the state of the Society's Missions; but peculiarly so with the knowledge he has evinced of their respective claims, and relative magnitude and importance. We hope that all the Directors and friends of Missions will ponder well some of his doctrines relative to the *qualifications of Mission-Committees, Missionary Education, and Concentrated Efforts*. We are happy Mr. James has spoken out with so much honesty and boldness: it will be the fault of the public if his strictures are not useful. Such is the value we put upon this Discourse, that we think every lover of Missions throughout the whole world ought to possess it. Its arguments, its illustrations, its display of practical wisdom, its eloquence, its pathos and piety, are all equally deserving of notice and sincere commendation. What Mr. James has advanced on the subject of purging all Missionary Societies from *secularity, fleshly wisdom, earthly pomp, self-importance, and self-dependence*, is most weighty; and the best regulated institutions will do well to listen to his counsel, and to remember that their affairs are regulated by feeble and fallible men.

An Address delivered on laying the foundation stone of Highbury College, by the Rev. G. CLAYTON; and also Addresses delivered on the opening of the College, by the Rev. H. F. BURDER, M. A., and by the Rev. W. HARRIS, LL.D. Westley and Davis; and R. Baynes, p. 56. 1s. 6d.

WE congratulate the cause of Protestant Dissent, and with it the cause of Christianity, upon the event to which these orations bear an immediate reference. It is surely highly desirable that a denomination so numerous and respectable as the Independents, or Congregationalists of England now are, should possess Academic Institutions fitted to supply a succession of well-instructed as well as devoted teachers. And, if it be conceded that such Institutions are really required, it must, we think, follow, that their external appearance and local appendages should be such as to correspond with the wealth, influence, and numerical importance of the denomination. There is no reason why Dissenting Colleges or Dissenting Chapels should bespeak either excessive poverty or extreme bad taste. At the same time, we will not conceal our impression, that Theological seminaries are mainly dependent for success on able Tutors, well selected Libraries, and a strict, yet Paternal Discipline. In one word, with more elegant buildings; we hope never to have the mortification of witnessing less wisdom in our Tutors, less circumspection in our Committees, or less solidity and Christian zeal in our Students. In the present instance, we are thoroughly satisfied the reverse will be the case; for the Addresses before us contain many invaluable hints on those topics which, after all, are infinitely superior to the mere decorations of a building. We cannot but commend the zeal and liberality of Thomas Wilson, Esq., the treasurer of Highbury College, for the part which he has acted in this important undertaking. We believe the public will second his views, and realize the desires of his heart. May he see his labours crowned with the Divine blessing! We hope our readers will gratify themselves by the perusal of the three very able discourses before us. They do great honour to the understandings and hearts of their respective authors.

BRIEF SKETCHES OF BOOKS.

1. *The Life of our Saviour Jesus Christ*, by Question and Answer; adapted to the comprehension of young persons, and intended as a reading book for Schools and Families. By a LAYMAN. Thomas Lovell, Huntingdon; and Baldwin and Co., London. 1826. 4s. We have always considered Catechisms as a valuable mode of conveying instruction to the youthful mind, particularly on religious subjects. The little work before us is of this character, and gives a general view of the Life and Actions of the Redeemer,

as well as his Miracles, and an abstract of the substance of his Discourses. His Parables are omitted, and we think judiciously, as they would not only have increased the size of the volume to an unnecessary bulk, but have been in many cases above the comprehension of the class of readers for whom the work is intended. We consider the work will be useful to those Parents and Teachers who adopt the laudable practice of examining their pupils in the contents of the chapter read, as the answers are generally in the words of Scripture; and where this could not be done, the language employed is brief, but fully explanatory.

2. *The Christian and Civic Economy of Large Towns.* By THOS. CHALMERS, D.D., Professor of Moral Philosophy in the University of St. Andrew's. Collins, Glasgow; and G. B. Whittaker, London, 1826. Vol. III. 9s. This is the last volume of a work expressive alike of the author's genius and practical wisdom. With the two preceding volumes, it will be found an important addition to any library on the subject to which it relates. It treats on the Wages of Labour; the Effect of Poor-rates, when applied in aid of Defective Wages; Saving-Banks; the Combinations of Workmen for the purpose of raising Wages; certain prevalent Errors and Misconceptions, which are fostered by Economic Theories, and which are fitted to mislead the Legislature in regard to Labour and the Labouring Classes; the Effect which the High Price of Labour in a Country has upon its Foreign Trade; Mechanic Schools, and Political Economy, as a branch of Popular Education.

3. *The Pilgrim's Progress.* By JOHN BUNYAN. To which are added, brief Illustrations. By JAMES GAWTHORN. Derby, W. Pike. 2s. 6d. We thank Mr. Gawthorn for his labours, and believe they will be very useful, by the Divine blessing, to the younger readers of the Pilgrim.

4. *The History of Scotland, from the Roman Invasion till the Suppression of the Rebellion in 1745; with Exercises, for the Use of Schools, or private Students.* By the Rev. ALEX. STEWART, Minister of Douglas, Author of a Continuation of Goldsmith's England to the Commencement of the present Reign; Editor of an improved edition of Cornelius Nepos, &c. &c. Whittaker. 4s. bound in sheep. This is a work of great labour and merit, and well deserves the patronage of all enlightened instructors of the rising generation. The Exercises are at once copious and judiciously arranged. To Scottish families this history will prove a desideratum.

5. *The Eldest Son.* By the Rev. CESAR MALAN, D.D. of Geneva. Translated from the French. Nisbet. 18mo. p. 245. 4s. This is one of the best conceived and most truly entertaining of Dr. Malan's little productions. It breathes a fervent piety, and cannot fail to be read with pleasure unmixed. It is divided into five letters.—I. The Repose. II. The Alarm. III. The Contest. IV. The Victory. V. The Triumph. We could say much, and scarcely too much, of this delightfully improving volume.

6. *A Visit to my Birth-place.* By the Author of "Barly Recollections;" and "The Pastor's Tales." Dublin. Curry, jun., and Westley and Tyrrrell. The tendency of this Book is decidedly religious, and its execution, though partaking too much of the sentimental, is by no means below mediocrity.

7. *The Protestant Vindicator; or a refutation of the calumnies contained in Cobbett's History of the Reformation; including Remarks on the principal topics of the Popish Controversy.* By ROBERT OXLEY. Wightman and Cramp. 4s. 6d. p. 244. This is really a very able and competent defence of the Reformation, and a work likely to be read with distinguished advantage by the labouring and other classes of the community. We give it our hearty welcome, and thank the Author for the service which he has rendered to mankind.

8. *A System of Geography, for the Use of Schools and Private Families, including the Elements of Astronomy.* By THOMAS EWING. Whittaker. 6s. 6d. with Maps, and 4s. 6d. without. We have examined this work with care, for the sake of our children, and can speak with decision both as to its plan and execu-

tion. It has reached a seventh Edition, and we doubt not it will always remain a standard work.

9. *The Beauties of Eminent Writers: selected and arranged for the Instruction of Youth in the proper reading of the English language.* 2 vols. By WILLIAM SCOTT, late teacher of Elocution and Geography in Edinburgh. A new Edition, with great improvements. Oliver and Boyd, Edinburgh; and Whittaker, London. This is an old acquaintance very greatly improved, which we should like to see introduced into all our English Academies.

10. *The Life of GEORGE WHITFIELD, A. M.* Oliphant, Edinburgh; and Nisbet, London. 3s. 6d. This is a portrait so correct, as not to be mistaken by any who know the real character of Whitfield. It is indeed, in miniature, but the resemblance is strikingly preserved. This is one of the many interesting books which have lately issued from the Edinburgh press.

11. *A Practical Treatise on the Lord's Supper:* in several addresses: By the Rev. W. DUNN, A. M. Author of the "Morning of Life," and "Children's Hosannas Illustrated," &c. Nisbet. 3s. 6d. Except Mr. Orme's larger work on the same subject, which we had occasion lately to introduce to our readers, we have seen nothing of late from the press equal to this valuable, though small Treatise. It contains seven addresses and an appendix, all bearing with clearness and force on the great and important topic of shewing forth the death of the Lord Jesus.

12. *Scripture Questions, explained and Illustrated for the Instruction of the Young.* By the Rev. B. H. DRAPER, of Southampton. Wightman and Cramp. We like all that has fallen from the pen of Mr. Draper to the Young, and we venture to add, this more than all. A child will read this little volume through without being goaded on to it, and yet every page, every line, contains much spiritual instruction.

13. *Old English and Hebrew Proverbs,* explained and illustrated. By WM. CARPENTER. Booth, Dukerstreet. 11s. 6d. This is a very amusing, correct, and elegant little volume, well adapted to beguile a tedious hour to young or old.

LITERARY NOTICES.

The friends of Anti-Slavery will be glad to hear that a work from the pen of the author of "Consistency," "Osric," &c. &c. is in the Press, entitled, "The System, a Tale of the West Indies."

In the Press.—Original Tales for Infant Minds, designed as a companion to "Original Poems."

A Sister's Gift: consisting of Conversations on Sacred Subjects, intended for the Instruction of the younger branches of her Family on Sundays. Dedicated, by permission, to H. R. H. the Duchess of Kent.

A Guide to the Study of History. By Isaac Taylor, jun., Author of "Elements of Thought; or, First Lessons in the Knowledge of the Mind."

Selections from the Works of Bishop Hopkins, in 1 vol. By the Rev. Dr. Wilson, Editor of "Selections from the Works of Owen and Leighton."

The Child's Scripture Examiner and Assistant, Part IV.; or, Questions on the Acts of the Apostles: with practical and explanatory Observations suited to the capacities of Children.

A New Edition (materially improved, and with additions) of Allbut's Elements of Useful Knowledge.

SELECT LIST.

The Heart, with Odes and other Poems. By Percy Rolfe. Foolslop 8vo. 4s. bds.—Lectures on the Pleasures of Religion, addressed to the Young. By Rev. H. F. BURDER, A. M. Second Edition. 18mo. 4s. bds. On the General Structure of the Apocalypse, being a brief introduction to its Interpretation. By J. H. FRERE, Esq.—A Popular introduction to the Study of the Holy Scriptures, designed for the use of English readers. In Two Parts. Part I.—Rules for reading the Bible. Part II.—Helps towards a right understanding thereof; comprising Introductions to the several Books, a Summary of Biblical Antiquities, Geography, Natural History, &c. By WILLIAM CARPENTER, Editor of the "Critica Biblica," the "Scripture Magazine," "Calendarium Palestinæ," &c. One large vol. 8vo., with maps and plates. 16s.—Remains of the Rev. A. FULLER. 8vo. 7s.

RELIGIOUS INTELLIGENCE.

THE ASSOCIATE FUND,

A SOCIETY ESTABLISHED IN THE YEAR 1823,

For assisting and encouraging Protestant Dissenting Congregations in supporting their Ministers.

The Third Anniversary of this important and benevolent Institution, was held in Barbican Chapel, on Tuesday Evening, the 31st of October, when a most appropriate and impressive discourse, was delivered by the Rev. Joseph Fletcher, who kindly undertook to advocate the interests of this excellent Society. After the Sermon, an abstract of the proceedings of the Society was read, which detailed many affecting cases of privation endured by active, holy, and zealous ministers of the Gospel. Several powerful appeals were then made on behalf of the

objects of this benevolent Institution by the ministers and laymen, who severally moved and seconded the Resolutions which were adopted, and as we understand the Report is to be printed and published, we earnestly invite the attention of ministers and their congregations to this particular object of Christian beneficence, and to those affecting details which the proceedings of the Committee have developed, as a powerful stimulus to their liberal countenance and support of this labour of love.

The following are the Officers of the Society:

Treasurer. JOSEPH PROCTER, ESQ.

Secretaries (Gratis).

REV. THOMAS LEWIS. — REV. JOHN YOCKNEY.

Committee.

REV. HENRY F. BURDER.
— JOHN BLACKBURN.
— JOHN CAMPBELL.
— JOHN CLAYTON, JUN.
— SPEDDING CURWEN.
— JOSEPH FLETCHER.
— WILLIAM HARRIS, D.D.
— THOMAS JACKSON.

REV. JOHN MORISON.
— WILLIAM ORME.
— EDWARD PARSONS.
— JAMES STRATEN.
— WILLIAM BATEMAN, ESQ.
— JOSEPH BLOWER, ESQ.
— THOMAS CHALLIS, ESQ.
— SAMUEL DAVENPORT, ESQ.

WILLIAM FOX, ESQ.
THOMAS FISHER, ESQ.
WM. ALERS HANKEY, ESQ.
FREDERICK SMITH, ESQ.
E. TAYLOR, ESQ.
WILLIAM TOWNSEND, ESQ.
THOMAS WALKER, ESQ.
THOMAS WILSON, ESQ.

By whom Donations and Subscriptions will be received, and also at No. 18, Cheapside.

SETTLEMENT OF DR. HARRIS.

On Wednesday, Oct. 4th, the pastoral relation of Dr. Harris to the church at Stoke Newington, was publicly recognized. Prayer and reading the Scriptures, Rev. J. Campbell; Introductory discourses and questions, Rev. H. F. Burder; Prayer, Rev. T. Lewis; charge to the Pastor and church, Dr. J. P. Smith; concluding prayer, Rev. R. Phillips; psalms and hymns given out by Rev. H. Evison.

PROVINCIAL.

SURREY MISSION.

This important Institution, composed of Christians of various denominations, for the purpose of preaching the Gospel, distributing Religious Tracts, and instructing the rising generation, held its Twenty-ninth Annual Meeting at the Rev. W. Orme's Chapel,

Camberwell, on Wednesday, April 12, 1826, when the Rev. Joseph Fletcher, of Stepney, preached in the morning; the Society met again in the evening, when the Report was read, from which it appeared that the Society has introduced the Gospel into about a hundred villages, has built eight chapels, and has at this time four Missionaries labouring among a population of nearly twenty thousand souls, besides other labourers partly supported from its funds; at no former period has the Society been in so flourishing a state as at the present time; last year it laboured under a debt of 300*l.*; this debt has been liquidated by the united liberality of congregations and individuals in the county, who have, in this instance, set a noble example to other counties.

On Tuesday, September 26, the Society held its General Autumnal Meeting at the Rev. J. Knight's Chapel, Kingston, when the Rev. E. Parsons, of London, preached in the morning, and the Rev. J. Blackburn,

of Claremont Chapel, in the evening. The services of the day were peculiarly solemn, and the details of the proceedings of the Society since the Annual Meeting, were truly encouraging. The Rev. J. Knight, J. Upton, J. Birt, sen., of Birmingham, and several other ministers were engaged in the devotional parts of the services.

As the Society has more scenes of usefulness opening before it, it needs the continued support of the friends of the Redeemer in the county. Subscriptions or donations will be very thankfully received by Thomas Hayter, Esq., and Mr. Foster, Treasurers, or by the Rev. Thomas Jackson, and the Rev. S. Percy, Secretaries.

CHESHUNT COLLEGE.

On Friday, the 20th of October, the Theological examination of the students of Cheshunt College, took place at Spa-fields Chapel, before the Trustees and a considerable number of ministers and friends of the Institution. The Rev. Dr. Waugh was in the Chair, and the students were examined on the Covenant of Grace. The knowledge which was displayed on this important subject, in extracts from a course of lectures which were read, and in the answers given to questions arising out of these readings, was such as to delight all present, and to inspire confidence, that the Church of Christ will be furnished with some valuable ministers from this School of the Prophets. In the evening, a discourse was delivered to a numerous audience in the chapel, by Mr. Moore, one of the students, on Repentance. There were in this address a clearness of Evangelical statement, a force of reasoning, and a neatness of diction highly promising. After this, the Rev. J. K. Foster, of Rochdale, who at present conducts the classical department, preached from Acts ii. 3, 4; from which the importance of education for the Christian ministry was argued from the fact, that God himself miraculously furnished the Apostles for their work; and the necessity of all intellectual furniture being sanctified to render it a blessing to the church, from the agent employed in bestowing these gifts—the Holy Ghost.

Many retired deeply impressed, that it is the duty of the church to provide every means of education for the Christian ministry in her power; and, having done this, to implore a large communication of that gracious influence which only can render students, however taught, workmen that need not to be ashamed.

MARLBOROUGH CHAPEL,

Old Kent-road, near the Canal Bridge.

We rejoice to learn that the foundation

stone of this chapel was laid on Tuesday, Nov. 14, by Thomas Wilson, Esq., when an address was delivered by the Rev. Dr. Collyer. As the neighbourhood is very populous, we hope great good may be communicated to many, and that the promoters of an object so laudable will receive the greatest possible encouragement.

ASSOCIATION.

On Thursday, October the 5th, the Hants Association held their Half-yearly Meeting at Christchurch, when the Rev. T. Mann preached on the given subject—"The power of Christ in the administration of the affairs of his kingdom," from Dan. vii. 13, 14. The Rev. J. Griffin afterwards presided at the celebration of the Lord's Supper; and addresses were delivered by the Rev. D. E. Ford, R. Adams, and J. Reynolds; and the devotional exercises were conducted by the Rev. A. Bishop, T. Adkins, T. Durant, and R. Ayliffe. The Rev. J. Binney preached in the evening from 1 John iii. 2. Rev. Mr. Carruthers and Durant, commenced and closed with prayer.

The next meeting of the Association is appointed to be held at Petersfield, in April next, (of which due notice will be given,) when the Rev. J. Binney is appointed to preach on "the ultimate object of the Christian Ministry," from Col. i. 28.

ORDINATIONS.

Aug. 31. REV. D. CALVERT, late of Idle Academy, at Sandy Syke, Yorkshire. Introductory discourse, Rev. J. Wadsworth, of Clithero; ordination prayer, Rev. T. Sharp, of Skipton; charge, Rev. J. Calvert, of Colne; address to the people, Rev. D. Jones, of Kendal; devotional services, Rev. S. Ellis.

Sept. 6. REV. J. P. DOBSON, late of Workham, at New Broad-street Meeting, London. Service was commenced by the Rev. T. Binney, of Newport; introductory discourse, Rev. Dr. J. P. Smith; ordination prayer, Rev. T. Morell, theological tutor of Wymondley College; charge, Rev. J. Dobson, of Chishill; general prayer, Rev. J. Clayton, jun.; address to the people, Rev. Dr. Collyer; devotional parts by the Rev. Messrs. Snelgar and Deering.

12. REV. J. PARRY, at Broadway, Worcestershire. Service opened by the Rev. Mr. West, of Long Compton; introductory discourse, Rev. T. Coles, of Bourton; ordination prayer, Rev. Mr. Helmore, of Stratford-on-Avon; charge, Rev. Mr. Mann, of Morton in Marsh; discourse to the church, Rev. G. Redford, of Worcester; conclusion, Rev. Mr. Bearcroft.

Sept. 26. Rev. C. STOVEL, late of Stepney Academy, over the particular Baptist church, at Swanwick, Derbyshire. Description of a Christian church, Rev. Mr. Jones of Chesterfield; ordination prayer, Rev. J. Jarman, of Nottingham; charge, by the same; exhortation to the church, Rev. Caleb Birt, of Derby; devotions, the Rev. Messrs. Roane, Binclif, Nott, and Fletcher. The latter minister is the senior Pastor, and has been much blessed in his work.

27. Rev. J. HOLKER, at Clayton, Yorkshire. Opening prayer, Rev. Mr. Potter, of Honley; account of a Gospel church, Rev. Mr. Cockin, of Holmfirth; ordination prayer, Rev. Mr. Lees, of High-bourton; charge, Rev. Mr. Hutton, of Sowerby; address to the people, Rev. Mr. Waterhouse, of Dewsbury; conclusion, Rev. Mr. Flockton.

27. Rev. LEMON HALL, late of Dorchester, at Colnbrook, Middlesex. Commencement, Rev. J. Harrison, of Woburn; nature of a Gospel church, Rev. John Hall, of Chesham; ordination prayer, Rev. A. Redford, of Windsor; charge, Rev. J. Cooke, of Maidenhead; sermon to the church, in the absence of the Rev. J. Stratten, of Paddington chapel, the Rev. J. Cooke; devotions, Rev. Messrs. Fryer, Redford, Porter, Bailey, and Colman.

Oct. 24. Rev. A. DAWSON, late of Grantham, Lincolnshire, at Dorking, Surrey. Opening prayer, Rev. Mr. Johnson, of Farnham; introductory discourse and questions (Psa. xlviii. 12, 13.) Rev. J. Morison, of Chelsea; general prayer, Rev. W. Henry, of Tooting; charge, Rev. Geo. Clayton; (Joshua, i. 5, 6); address to the people, Rev. J. Stratten, of Paddington chapel, (Isa. lv. 10—13).

Nov. 9. Rev. Mr. ROSE, late of the Dublin Evangelical Academy, at the late Rev. John Townsend's Meeting-house, Bermondsey. First prayer, Rev. B. Jeula, of Greenwich; account of a gospel church, Rev. H. F. Burder; questions, Rev. J. Arundel; ordination prayer, Rev. Joseph Fletcher; charge, Rev. Dr. Collyer; exhortation to the people, Rev. Geo. Clayton; concluding prayer, Rev. J. Morison, of Chelsea.

FOREIGN.

CORRESPONDENCE BETWEEN DR. SMITH, AND A. HALDANE, Esq. IN REFERENCE TO PROFESSOR HAFNER, OF STRASBURGH.

MR. HALDANE'S REPLY TO DR. SMITH'S FORMER LETTER.

SIR, WHEN I first addressed you on the subject

of an article which appeared in your September Number, in reference to the State of Religion at Strasburgh, I little expected to incur the wrath of a *Theological* tutor, for the sentiments I then expressed. Unfortunately, however, my attack on the semi-deistical Preface of Dr. Haffner, has brought me into collision with no less renowned a writer in the Evangelical Magazine, than the Rev. Dr. Pye Smith, of Homerton. I am unwilling to enter into controversy, more especially in a religious periodical, but challenged as I have been by the Doctor, and by him almost authoritatively summoned to your bar, I must once more, and once more only, trespass on your indulgence, by requesting the insertion in your Magazine of this brief reply. [A]

It may seem almost cruel to damp the joy which the Doctor takes no pains to conceal, at what he conceives to be an inaccuracy in my signature; he has however enjoyed his ovation, for I can scarcely dignify it by the appellation of a *triumph*, for a whole month, and I must at length, however reluctantly, proceed to strip my learned opponent of his boasted laurels. There is now-a-days, Mr. Editor, no monopoly of learning, and however strange it may sound at Homerton, yet true it is and of verity, that a man may understand both Greek and German, the ancient and modern languages, as well as your respected correspondent, Dr. Smith. He is pleased to treat *Alethia* as a lady, because he conceives it to be a feminine signature. Now, supposing for a moment that his reasoning and supposition were alike correct, I confess he does not appear to have treated the anonymous lady with that gallantry which might have been anticipated from the learned Doctor. Had he been sincere in his belief that *Alethia* was a lady, he would not have made a useless, and as it might appear to her, an ostentatious parade of the words "ignorance" and "learning," and would not have been content with the obviously implied boast of his own superior attainments. But unhappily the Doctor's learning or his memory have, for once at least, proved treacherous—for as every Tyro knows who ever opened a Greek grammar, or can construe e. g. John i. 17. in his Greek Testament, ἀλήθεια or *Alethia* is an abstract noun signifying *veritas*, or *truth*, and although feminine in its gender, is as appropriate a signature for a man as *Veritas* or *Truth*, which are both so hacknied. This seems, by some strange and unaccountable fatality, to have escaped the Doctor's recollection. In this instance, like another celebrated personage, he has been "oblivious;" for I am sure he has too much candour to seek for a temporary victory over an opponent, by imposing the authority of his name on the credulity of the ignorant. [B]

It would ill become me to enter into a lengthened controversy with the theological tutor of Homerton College, on the sentiments of the German Rationalists in general, or of that worthy member of their body, Dr. Haffner, in particular. I may lament as an individual, the language he adopts in regard to the former, as calculated to palliate their guilt and encourage the study of their works; [C] I may lament also that such a man as Haffner should be spoken of by Dr. Smith, as a "distinguished Lutheran Divine" [D], and his blasphemous Preface as "valuable and interesting." But it is not the object of my letter to comment on the sentiments of Dr. Smith, nor to inquire how far in this respect they comport with the injunctions of the inspired apostle of love, as contained in ii. John 10. [E] I mean in a few words to examine his assertions as far as they affect the accuracy of my previous letter.

In reference to Dr. Haffner, it is enough for me to know that Dr. Smith admits that he belongs to that class of religionists, known in Germany under the imposing title of *Rationalists*. After this admission, his eulogiums and panegyrics on Haffner, are like "sounding brass or a tinkling cymbal." I am well aware that the appellation of *Rationalist* includes various shades of sentiment, but after all no one who is acquainted with the state of religion in Germany, will deny that the term decidedly implies a rejection of all the mysteries of revelation, reduces the word of God to the level of the works of Plato or Herodotus, and degrades the uncreated "brightness of the Father's glory" to the rank of frail and erring humanity. Let us on this subject hear a writer of the greatest impartiality and the very highest authority—I mean the Rev. Mr. Rose, of Cambridge. "They (the *Rationalists*) are bound by no law but their own fancies; some are more and some less extravagant; but I do them no injustice, after this declaration, in saying that the general inclination and tendency of their opinions is this, that in the New Testament we shall find only the *opinions* of Christ and their apostles adapted to the age in which they lived, and not *eternal truths*; that CHRIST HIMSELF HAD NEITHER THE DESIGN NOR POWER of teaching any system that was to endure; that the apostles understood still less of real religion; THAT CHRIST HIMSELF ERRED, AND HIS APOSTLES SPREAD HIS ERRORS." * [F]

Now, Sir, if these be the sentiments of Dr. Haffner, as it is well known they are; and as he himself has owned them to the world in his Preface to the Strasburgh Bible, I maintain that he is not only an *unbeliever*,

but in some respects worse, inasmuch as his sentiments render him more dangerous than those who with undisguised honesty avow themselves *infidels*. I am not to be frightened by the cry of illiberality or want of charity, nor am I to be told that un-sound as were Paley and Locke, that they were as bad as Professor Haffner. I trust, I also with humility recollect who it is who "maketh us to differ," and that it is sovereign grace, alone which raises the most glorified saint in heaven above the most abandoned sinner on earth. But we are not on this account "to put evil for good" or "bitter for sweet" and "sweet for bitter;" we are commanded, on the contrary, "to try the spirits whether they be of God." One thing however, I will concede to Dr. Smith, and that is, that PRIESTLEY was probably in doctrinal sentiment little better than HAFFNER. Let me also remind the learned Doctor of Dr. Priestley's celebrated letter to Mr. Belshan, dated Northumberland, 23 April 1813, when speaking of Mr. President Jefferson, he says "that he is generally considered an unbeliever, i. e. an infidel," "If so," adds Dr. Priestley, "he cannot be far from us!!" [G]

I might produce other evidence to prove that Dr. Haffner is decidedly "a scoffer at vital Christianity," and I have not lightly made the assertion; [H] but I prefer, both for the sake of brevity and other causes, at present to adhere to the fact of his being a *Rationalist*, and to that of his having published a preface, abounding in heretical and infidel sentiments.

This preface it is true, Dr. Smith attempts to defend. But how does he defend it? By evading without daring to contradict the evidence that is brought forward as to its character. If the extracts that have been given from that Preface be incorrectly translated, or direct misrepresentations, let Dr. Smith prove the fact and give his own translation. [I] Let him tell us if Haffner does not deny the inspiration of the sacred volume, [K]—if in his Preface he does not treat the word of God in a way that no commentator would treat Thucydides or Aristotle, [L]—if he does not degrade for example the Psalms of David, by describing them as bearing, "in some parts the impression of the yet imperfect sentiments of early times"—if that Preface does not blasphemously contrast David as cursing his enemies and Christ as praying for his murderers—if it does not describe the prophets as having no title to the character of inspiration, but merely possessing a certain degree of clear-sightedness, which gave them a presentiment of distant future events. In short, I would once more ask if this "distinguished Lutheran Divine" does not degrade the Saviour to the rank of a mere man, and inculcate that "he had neither

* Rose, on the State of Religion in Germany, p. 71.

the design nor power of teaching any system that was to endure?" [M]

Now, Sir, does Dr. Smith imagine that, while he is unable to deny these broad assertions, he can blind the eyes of any intelligent reader by asking a string of questions which simply amount to this. Has *Alethia* read the Preface in the original?—Without gratifying idle curiosity as to the extent of my knowledge of German, I will frankly avow that I have not read the Preface in the original, and that the Doctor does me gross injustice, in saying that I wished this to be understood by my readers. But, Sir, I speak to the character of that Preface on no light authority, and I have read a translation of the principal parts of it by an eminent minister on the continent, whom I know to be a most faithful and devoted servant of Christ, and of whom Dr. Smith himself thus speaks, "I have reason to be assured of his Christian character; he had the college education of Geneva; and his book shows him to be a man of good sense, of research, and of capacity for sound reasoning." The authority of such a man, more especially when it refers merely to his translation of an author from a language, which he speaks and understands like a native, into French, ought surely to be of sufficient weight. But I have not derived my knowledge of this Preface from M. Bost alone. I can appeal to other authorities. Among others, let me name Dr. Pinkerton, a man who is certainly not likely to exaggerate the evils of this Preface. I may appeal also to the admission of Dr. Steinkopf, in his letter to Mr. Haldane, or to the Pamphlet which was originally drawn up by Mr. Brandram, Dr. Pinkerton, and another gentleman, and which not having been accepted by the Bible Society Committee, has been, with some alterations, circulated in a different form. It is there said (and be it remarked Dr. Pinkerton has read the Preface in the original, and does not attempt to conceal its heretical character) the Preface is deserving "of the severest censure!" But if Dr. Smith's doctrine were to be received, no one will henceforth be able to pronounce an opinion of a book, the original language of which he does not understand. The Bible, for example, will be a sealed book to all who are not familiar with Greek and Hebrew, and the Doctor himself must never, in his lectures, venture to pronounce an opinion on the systems of Confucius, or of Mahomet, lest he should be stopped by the unlucky inquiry—Do you understand Chinese or Arabic?

Dr. Smith has made one more contradiction of my statements—I had asserted that the Strasburgh Committee persisted for more than two years in circulating this impious document. Dr. Smith, with an air

of almost magisterial authority, assures me that my statement on this point is "the downright reverse of truth." Infallibility does not belong to man, and here I believe the Doctor will himself allow that he has been mistaken, and that his contradiction of *Alethia* was rash and imprudent. I shall hazard no assertions of my own on this point: I will merely refer your readers to the minutes of the Bible Society, relative to the Strasburgh Preface, in corroboration of my own assertions, in their broadest and most unqualified acceptance. It appears from these minutes, that intelligence of the addition of this Preface to the Bible, reached the Bible Society on the 9th of August, 1819. It appears also, by a subsequent letter from the Secretary to the Strasburgh Society, that on the same day the Strasburgh Committee adopted the resolution of no longer circulating the Preface, *directly!*—But it further appears from the voluminous correspondence which follows, that the Strasburgh Society continued *industriously and perseveringly* to circulate the Preface, notwithstanding all the remonstrances that had been made to them on their breach of faith to the London Society. In particular I would recommend Dr. Smith to peruse the Letter of Dr. Steinkopf, p. 31, where it appears he was obliged expressly to stipulate that 250 Bibles and 500 Testaments, which he purchased from the Strasburgh Society, in June 1820, should be circulated "*without the Preface*"—and also to the Letters of M. M. Kammerer and Aufschlager, p. 39, where a full, though somewhat evasive confession, is made of the guilty conduct which the Strasburgh Committee had pursued, and which has drawn down on them the severest censure of many of the most strenuous defenders of the conduct of our Society in this matter. I would finally beg to inform Dr. Smith, on the authority of these minutes, that it was not till Dr. Pinkerton arrived at Strasburgh, in October, 1821, armed with a Resolution of the London Committee, dissolving their connection with Strasburgh in the event of the failure of his negotiation, that the Preface was at length abandoned by the Society. It was not then, however, renounced by Dr. Haffner and his associates, but was purchased by M. de Turckheim, and is now circulating as a separate pamphlet. [N]

What now becomes of Dr. Smith's outcry about the "presumptions of ignorance," or of his intemperate charge against me, of "gross violations" of the "rule of common honesty?" Where now is found the *learned Doctor's* superior information, or his much vaunted regard to accuracy? I here call upon him to explain his conduct, and to prove that the minutes of the Bible Society have been falsified, or to confess that he has given "a garbled and misrepresented ac-

count of the conduct of the Strasburgh Committee." It may, perhaps, increase the necessity for such a confession, when I inform him that it is a fact which rests upon no Apocryphal authority—that the Strasburgh Committee did not adopt their Resolution of the 9th of August, 1819, till after they were informed that an account of their conduct had been sent to the Bible Society in London, and until after the most spirited remonstrances had been made to them on the subject by M. Bost. The task of defending Dr. Haffner, and eulogising his Preface, is certainly one of a most formidable character, nor would I willingly add to the labour of Dr. Smith. But something is due to *Alethia*, whose authority he has so causelessly impeached, and still more is due to those readers of the Evangelical Magazine, on whose credulity he has unintentionally imposed.

"I am, Sir, your obedient servant,

A. HALDANE.

DR. SMITH'S ANIMADVERSIONS ON MR.
HALDANE'S REPLY.

SIR, *Honerton, Nov. 15, 1826.*

ACCEPT my thanks for the concurrent courtesy of yourself and your correspondent, *Alethia*. My object is the advancement of truth and righteous dealing. If that be attained, I shall rejoice; whatever may be the censures or personal inconveniences to which it may expose me.

I respectfully and earnestly request that your readers would attentively peruse my letter in the last month's Magazine,* before they form their opinion upon those documents now submitted to them. The following remarks are connected with *Alethia*'s strictures, by letters of reference.

[A] This affectation of ironical deference is not worthy of a serious writer, who might know that the person against whom it is directed is not generally reckoned to be of a magisterial or haughty temper. Of "wrath" and a spirit or manner "quite outrageous," I was not conscious at the time of writing; and I am grossly deficient in self-knowledge, if the malevolent passions are among the sins which more easily beset me. For a judgment on the apparent temper of my letter, I appeal to any impartial reader.

[B] I can perceive no argument in this paragraph. I was not aware that it was so extremely common for anonymous writers to designate themselves by *abstract* nouns; but, common or not, it appears to me to be a great violation of propriety in reason and

taste. For that a man may assume to himself the title, not of *Alethes*, *Philalethes*, or some noun implying a person, but of an *abstract quality*, seems to be the very summit of arrogance. Such a style should be reserved for HIM alone who, to express his absolute perfection, is styled the Truth, the Life, our Hope, our Peace. He might as well call himself Religion, Faith, Virtue, Love, or the like. Yet, when a writer has chosen to take so much upon himself, he ought to accept the fair consequences. Had your correspondent written in French, and signed himself *La Vérité*, must he not have put any adjective or pronoun agreeing with that signature in the same gender? I could not reconcile myself to the glaring absurdity of putting *he* and *him* in apposition with a feminine antecedent. The writer had reduced me to this necessity, and surely no reader of common sense could suppose that I was affirming that writer to be literally a female. I can see in this no assuming of superiority, no idea of "temporary victory," nor any thing that can furnish a reasonable ground of complaint. However, to prevent further offence, I shall henceforth designate my opponent by the mere initial A.

[C] Students and ministers are little fit for their profession, if they are not qualified to make use of the kind of authors here described without danger. On the contrary, I regard the principle as to the last degree dangerous and injurious to the interests of Divine truth, that there are any theological works, full of learning and argument, but from which the devoted teachers of religion (supposing them to have the prerequisites of competent classical and theological education) ought to avert their eyes. Such a voluntary ignorance is paying the highest compliment to the enemies of truth, and is giving the strongest credit to the validity of their reasonings. Besides, the authors whom I have named, and the whole class which I have clearly enough described, are not Anti-supernaturalists, but firm defenders of a supernatural or miraculous revelation. I feel myself on firm ground when, to pious and conscientious biblical students, I recommend the use of such works.

[D] Can any Englishman need to be told, that *Divine* is the common appellation of any theological writer, whatever his sentiments may be?

[E] The evil against which we are cautioned in John ii. 10, appears to be the receiving and accrediting, as preachers of the Gospel, those who deny and would subvert it. But it cannot involve a prohibition of that which is at all times a moral duty; to "honour all men;" that is, to behave towards them with *justice and civility*, to do them *no wrong*, to avoid *calumniating* them, and to speak the *truth* always with regard to them. For the honour of the Gospel

*Also that they would correct the following errata:—p. 477, col. 1, line 8, *dele the*; line 10, for *discovered* read *discovered*. P. 467, col. 1, line 37, for *desire desires*, read *passion desires*.

and its professors, all the duties of social morality should be practised with *the most sedulous care* towards those whom we regard as erroneous in faith, or irreligious in life.

[F] I am not aware that there is any *fixed* nomenclature for the varieties of theological deviation in Protestant Germany, and I may not, therefore, be correct in my application of the term *Rationalist*. I have often used it promiscuously with Neologist and Anti-supernaturalist. But, considering the evils arising from a want of precision in the application of terms, it occurred to me that the word *Rationalist* might very properly be made the name of a genus, and the others; and with several besides which I have been told exist, so many species under that genus. Yet I cannot be surprised at the course of A.'s argument. He quotes from the valuable volume of the Rev. Hugh James Rose, a sketch of *the worst* species of this multifarious body; and he instantly, without hesitation or scruple, applies *the entire delineation* to Dr. Haffner. He omits a very important sentence of Mr. Rose, which stands in *immediate connexion* with what he has quoted, and which Mr. R. is evidently anxious to have understood as qualifying his general statement: It is this—"And I ought here distinctly to say, that the full extent of many of the opinions I have mentioned, or have still to mention in the remainder of this discourse, is not held by *all* the divines of whom I speak." How does A. know that Dr. H. holds all the unchristian and flagitious opinions, the list of which he has copied from Mr. R.? How does he know that Dr. H. might not exclaim, that both A. and I have done him wrong in denominating him a Rationalist? Indeed, A. affirms, "it is *well known* that these are the sentiments of Dr. H.," and he appeals to the Preface, which has given occasion to all this strife. The notoriety asserted cannot attach to our own country. We want some proofs of its existence. Of the Preface more must be said hereafter.

[G] I need only desire the passage in my letter to be read, in order to shew that A. completely misconceives its design and application. The anecdote of Dr. Priestley may have been learned from a book with which, it may be presumed, that I am not totally unacquainted, entitled, "*The Scripture Testimony to the Messiah*," vol. i. p. 90. But is A. really ignorant that Dr. Priestley, as well as the other writers with whom his name is grouped, rendered very important service to the cause of revelation, by his various writings upon its evidences? Or is it possible that he can have failed to perceive, from the whole tenor of the paragraph in my letter, that I was speaking of the authors referred to as persons by whom "the foundations and the pillars and the external walls of the temple of revelation have been most ably

defended?" I pity the man who can throw away the advantages to be derived from these and similar writers, however strongly our convictions lead us to reject their theological sentiments. The inspired PAUL did not act so reckless a part. He did not think it beneath the dignity of truth, or the sacredness of his apostleship, to avail himself, in a courteous manner, of truths admitted by persons the most hostile to the Gospel, even bigotted Pharisees and proud philosophers. See Acts xxiii. 6; xvii. 28, 29.

[H] Certainly the evidence ought to be stated, or the awful accusation ought not to have been made.

[I] Let the reader then compare the passages adduced by A., page 438, with the following, which are faithful translations to the best of my ability. I am obliged to include more of each passage than A. has done, for much of the unfairness which *not he, but his leader*, has shown, lies in the omissions.

"The conquest of Canaan is described to us in the book of *Joshua*; and, in the book of *Judges*, the long-protracted struggle for the possession of the country which had been conquered from the heathen tribes. The judges were extraordinary magistrates or warriors. In times of peculiar distress, even heroic women put themselves at the head of their tribe. The whole book breathes a warlike spirit, united with an unshaken and often superstitious confidence in God. What was unusual in the feats of the judges should not surprise us. Extraordinary times raise up extraordinary men. Probably their actions were first celebrated in triumphal songs and poetical ornament. These poems were probably the sources from which the later composer of the book derived his narratives and his manner of describing them."

By the word "superstitious," Dr. H. probably refers to some parts of the history of Jephtha, Samson, Micah, and the Levite of Mount Ephraim. It appears hence, that he assigns to the book an entirely human origin: a theory which, in my opinion, there is satisfactory evidence to disprove.

"The *Psalms* contain a collection of one hundred and fifty hymns, originating at different times and from different authors; but among these David holds the first rank as the founder of the Israelitish Psalmody. Many psalms refer to his own private circumstances, the history of which is to us in some cases obscure. They are an effusion of the feelings which powerfully engrossed his mind, in many of the remarkable occurrences of his life, with alternate joy and sorrow, hope and fear; sometimes in penitential and mournful strains, and sometimes expressing confidence and gratitude for deliverance and help. Others are songs of war and victory, and bear, in part, the impress of the yet imperfect moral notions

of an early age. David curses his enemies, who were at the same time the enemies of God and of his people; Christ teaches to pray for them and to bless them. Others are poems of instruction and consolation, appointed to be sung, accompanied with musical instruments, at the grand solemnities of the temple. All the psalms excite to a firm and vital faith in one only God, and to the rendering of honour to Him by righteousness of practice, and a pure and sincere love to every thing that is good. Let any one compare with our psalms, the hymns and praises which have come down to us from heathen antiquity; and he will be impressed, even in spite of himself, with the observation, how little the polytheistic belief, but how exclusively the belief in the only God, can elevate him to the sublimest thoughts, the purest feelings, and the noblest sentiments and resolutions. This Book of Psalms, from which pious minds have ever drawn so much consolation and instruction, so much confidence and hope in Divine aid, was very properly called by Luther, the [*büchlein*] pocket-book of all holy persons. Much of the spirit and energy of the original is transfused into his translation."

Here it is painful to observe, that no mention is made of prophetic Psalms, the reality and application of which Dathe has well vindicated. I find it impossible to pursue this plan of giving the whole of each article. For the following, I must be confined to only the necessary context.

"The *Prophets* were men whom God endowed with preeminent gifts of the Spirit, inflamed with a never-cooling zeal for the advancement of his will, and called for the purpose of purifying the religious ideas of his people from error, and confirming those which were just. Their [*scherblick*] prophetic glance disclosed to them the near futurity, and enabled them to anticipate that which lay in the farther distance. The prophecies which their writings contain, are sometimes threatening, and sometimes consolatory. To Christian readers, those prophecies are especially worthy of attention, which announce that better period, when the knowledge and worship of the only true God should extend through the earth, and which were to obtain their full accomplishment in Jesus."

In his introduction to the *Gospels*, after a course of observations on the character and circumstances of the Evangelists, many of which are very useful and important, and in which occurs a definite avowal of belief in the miraculous events, the author proceeds:—"This life of their Lord, the purity of his character, his devotedness to God, the sublime lessons of wisdom which flowed from his lips; this, must Christian readers ever choose as the chief object of pious contemplations, and often on this

object should their regards be fixed and dwell. Jesus had formed a plan to which none of the sages of antiquity had ever been able to rise; the plan of a divine kingdom embracing and making happy the whole race of man; a plan, by which he has become the greatest benefactor of our species. No; never enough can Christians consider how much they owe to Jesus and his doctrine; what a fountain of light and knowledge, of comfort and hope, is thereby opened to them; from what destructive errors and prejudices, from what base and degrading superstition, it has for ever delivered us!"

These, then, are the passages which may be presumed to be the worst that A. could select out of the list which M. Bost had furnished, in his French translation. I can find nothing resembling the sentence which he puts as his last citation. From these and others, it is sufficiently apparent that Dr. H. is awfully far from the acknowledgment of the great and peculiar glories of the Gospel. He plainly intimates his coincidence with the sentiment of Lardner and Farmer, on the case of the demoniacs. He appears to understand our Lord's declaration in Matt. xviii. 3, in a sense inconsistent with the doctrine of the universal depravity of mankind. He adopts the Arminian interpretation of Rom. vii. 8-24. On the subject of the Atonement, he has the following passage:—"A sacrifice of everlasting value, which the grace of God ensures to us, which awakens in the heart joyful confidence in him, which banishes all anxious fear from the mind, has been effected by the bloody propitiatory death of Christ. Thus this view of the death of Jesus is infinitely important and beneficial in its practical application and effects."

[K] I have nowhere found such a denial; yet it is pretty evident that he does not hold inspiration in the sense and to the extent that A. would require. But it is manifest that he maintains the genuineness and authority of the Bible as containing a real and supernatural revelation from God.

[L] I cannot find any such indication, but every thing the contrary.

[M] The extracts given will answer these queries! I can find nothing like the last allegation, but much quite opposite to it.

This long investigation has supplied, I conceive, sufficient evidence of all that I have asserted; namely, that Dr. Haffner is, unhappily, far from the reception of the genuine evangelical doctrines; but that it is most *absurd, unjust, and untrue*, to call him an INFIDEL.

Undoubtedly A. would have been competent to form a judgment upon the character of this Preface, if he had read it in any fair translation. But it appears very evident, under these reluctant concessions,

that he has not read or even seen the whole composition in any form; and that all his knowledge of it is derived from M. Bost's little paper of translated extracts, which I have seen; and which I again charge with being most unjustly mutilated, as well as injured by being torn from the connexion. There is no inconsistency in my having vindicated M. Bost, as I did also Mr. Haldane, from the aspersions of a Genevese Professor; and that I now vindicate a Strasburgh Professor from very injurious misrepresentations. It is the bounden duty of a Christian "to do good," and surely, therefore, to render common justice "unto all men," friends or foes; but above all, when the cause of the Gospel is dishonoured by the unjust conduct of its friends towards those whom we are compelled to regard as inimical to that Gospel in its completeness and purity.

[N] The Strasburgh Committee "resolved, in a meeting held the 9th of Aug. 1819; that it [the Preface] should be sold and distributed separately, as a work likely to be of very great use in our immediate neighbourhood; and calculated to remove, in a great degree, the prejudices entertained against the Bible; but that it should not be united with the Bibles either distributed or sold by the Bible Society."—(Minutes of the Committee, British and Foreign Bible Society, lately published, p. 25.) Now this 9th of August was the identical day on which the subject was considered by our Committee in London. I cannot perceive that I stated more than this fully bears out. A's pertinacity in charging me with inaccuracy, quite surprises me. Let the reader judge. As for the morsel of secret history, which he affirms, I could not know that.

Allow me to finish this tedious letter, by remarking that there are various suggestions and observations in my letter, of which A. has apparently taken no notice, but which appear to me to be entitled to his very serious consideration.

I am, Sir, yours very respectfully,
J. PYE SMITH.

MR. HALDANE'S SECOND REPLY.

DEAR SIR,—Your own injunctions, as well as the shortness of the time allowed me, must of course render it impossible that I should comment at length upon Dr. Smith's criticisms on my letter. Nor does it appear to me at all necessary. Before many weeks have elapsed, your readers will probably have an opportunity of seeing Dr. Haffner's Preface in English, and judging how far it deserves the encomium which Dr. Smith bestowed upon it, when he designated it as "a valuable and interesting document." They will then have an opportunity also, of judging whether the respected Doctor has satisfactorily answered any one of the questions I have ventured

to submit to him, touching the irreligious character of the Preface. It will only further remark on this head, that Dr. Smith totally misrepresents me, when he asserts that "all my knowledge of it (the preface) is derived from M. Bost's little paper of translated extracts." I have on my table M. Bost's answer to Professor Haffner, containing copious extracts from the Preface; I have examined several original letters of M. Bost's on the subject; I have conversed with individuals who knew both Dr. Haffner and his Preface; and if Dr. Smith will compare the translated extracts with Mr. Haldane's Pamphlet, he will find that that gentleman must have had other sources of information than that which he imagines.

In reference to my quotation from Mr. Rose, I beg further to remark, that I only extracted a few sentences which might give the reader an idea of what, after the most liberal allowances, for diversity of sentiment are the heresies of the Rationalists of Germany. I have not at this moment my copy of Mr. Rose's book at hand, or I believe I could convince Dr. Smith that the sentence which he complains of as being omitted, applies not to the Rationalists, but to the Anti-Supernaturalists. At all events I can positively affirm that Mr. Rose is not, in the sentences I have quoted, speaking of "the worst species of the multifarious body;" but on the contrary, of those who do not go to such lengths as the Anti-Supernaturalists, and others whom Dr. Smith confounds with the Rationalists. For my own part, I cannot perceive how the writings of such individuals can be recommended by orthodox Divines, for surely these cannot be recognized by the Great Head of the Church, as defending "the foundation and the pillars, and the external walls of the temple of Revelation," while at the same moment they are in league with the great adversary of God and man, in corrupting the doctrines of the grace of God.

"Non tali auxilio, non defensoribus istis
Tempus egit."

In reference to the conduct of the Strasburgh Committee, I have only to repeat the assertion contained in my first letter—that that Committee continued for the space of two years, industriously and perseveringly to circulate the obnoxious Preface in spite of every remonstrance. I ask Dr. Smith if he did not deny this statement? I reaffirmed and supported it by a reference to the published minutes of the Bible Society, and yet the Doctor is astonished at my "pertinacity in charging him with inaccuracy." Let the reader judge—let him observe, that in the Doctor's previous letter, he charges *Alethia* with a "gross violation" of "the rules of common honesty;" and yet, after I have established the correctness of my allegation, by evidence the most incontrovertible, the Doctor turns round and

expresses his amazement at such "pertinacity!"

I have but one further remark to make. Dr. Smith was pleased to answer *Alethia* in a tone and manner somewhat inconsistent with his wonted urbanity and mildness. On this I ventured to remark, perhaps somewhat ironically, but I never characterized the spirit of his letter, as being "quite outrageous." In this respect I am sure he will be the first to regret the injustice of his charge.

I am, Sir,

A. HALDANE.

[It is but justice to Dr. Smith to add, that he did not see the above reply previous to its publication.]—EDITOR.

BURNING OF BIBLES.

Extract of a Letter from Italy, dated 30th Sept. 1826.

"There have been two attempts to send Bibles here, (Naples) one by the Rev. L. W., and the other by the means of an English merchant. In both cases they were discovered, and ordered to be burnt by the common executioner. One parcel, however, was saved by the interference of the British Consul, and sent to Malta, not without some twitches of conscience in the Archbishop and Ministers of Police, who thought it much more righteous to have them destroyed.

The quarrels of the members of the Bible Society are copied into all the journals, and are looked upon as a great omen of good to the true church. There was always something about that Institution that frightened them terribly, and they are already singing

shouts of triumph at the prospect of its fall." May not the Church of Christ exclaim with the Prophet Micah, "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me?"

MURDER OF SIXTY-FIVE SLAVES.

THE *Sierra Leone Gazette* of Sept. 9th, on the authority of a correspondent, mentions a most atrocious act of barbarity on the part of a French slave-captain, named Giblin. This fellow had carried off from the Gallinas, about six weeks before, 250 slaves, which he intended to introduce, surreptitiously, into Guadalope. He succeeded in landing the whole, except 65, when, having observed a French government-cutter coming towards his vessel, he threw those 65 miserable beings overboard, in order to avoid a discovery of the traffic he had been carrying on. The Governor of Guadalope, it is added, gave orders to seize the murderer, when the crime he had perpetrated was discovered by the dead bodies that were drifted ashore, but he had sailed before the order could be executed.

NEW SOUTH WALES.

WE learn from a Newspaper published at Sydney, that such is the advanced state of the colony, that the Magistrates have stated to the Governor, their unanimous opinion that the privilege of trial by Jury, may now be safely allowed, an experiment having been made for one year, the effect of which appears to have been very beneficial.

OBITUARY.

REV. SAMUEL GILFILLAN.

DIED on the 15th of Oct. at Comrie, N.B., the Rev. Samuel Giffillan, author of *Essays on the Sanctification of the Lord's Day*, *Domestic Piety*, *Sermons*, &c. For a short time he had been afflicted with a bowel complaint, which had no alarming symptoms until the morning of the day on which he died. During several hours he laboured under the most excruciating pain, and prayed earnestly to be removed from this world. Towards the close of his mortal existence, he seemed to have little suffering, and died, saying, "I am saved only by grace, through the mediation of the Lord Jesus Christ."

REV. JOHN WHITRIDGE.

Died very suddenly on Wednesday the 11th of October, the Rev. John Whitridge, in the sixty-seventh year of his age, and the thirty-fifth of his pastoral connexion with the congregational church at Oswestry, Shropshire. His mortal remains were interred in the family vault underneath the chapel in Oswestry, on the following Monday. The Rev. Mr. Edwards, of Wem, the Rev. Mr.

Weaver, of Shrewsbury, and the Rev. Mr. Waterfield, the officiating minister of the place, conducted the solemnities of the mournful occasion. The Rev. Mr. Weaver preached a funeral discourse to the bereaved church and congregation on the ensuing Sabbath.

N.B. As it is intended to publish a Memoir of this worthy minister, it is earnestly requested that those of our readers who may have important and appropriate documents relative to the deceased, will kindly allow the use of them to the Rev. J. F. Whitridge, Armitage, Staffordshire.

REV. S. DEVENISH.

Nov. 2, died, the Rev. Samuel Devenish, Independent minister, Sydling, near Dorchester, Dorset. His death, occasioned by a violent attack of paralysis, was almost sudden, and has bereaved a numerous family of a father, brother, and friend. He was an excellent Christian, and much beloved by all who knew him. A brief Memoir of this faithful servant of Christ, may be expected in a future number. He was forty-three years of age.

MISSIONARY CHRONICLE

FOR DECEMBER, 1826.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London; in Edinburgh, by Mr. Geo. Yule; and in Glasgow, by Mr. William M'Gavin.

EAST INDIES.

CALCUTTA.

Letter of Rev. Samuel Trautman, Missionary, dated Kidderpore, 13th April, 1826, addressed to the Secretary.

You will, I trust, have received our communication of Oct. 27, 1825, announcing the cheering tidings of the baptism of nine Hindoos, five adults, and four children. Our hearts on that ever-memorable occasion were elated in no ordinary degree. In these dear emancipated captives, we saw, as it were, the enemy conquered; and the Prince of Peace take possession of a portion of his own inheritance.

Increase of the Native Church at Kidderpore.

Through the gracious continuance of the Divine favour on our feeble labours, we have now the pleasure of reporting things of a still more encouraging nature. Apart from the satisfaction it will give you to hear that these converts stand fast in the faith, and, amidst much opposition, quit themselves like men, you will, we doubt not, be highly delighted to hear, that, on the 3rd inst. four additional members were received into our Native Church. Three of these converts are natives of Rammakalchoke; and the fourth is a native of Bageshur, a village about a mile distant from it. These disciples dedicated themselves to God in the ordinance of baptism in the Kidderpore Chapel in the presence of a number of delighted spectators. Truly, we felt that the Lord was with us on the occasion—it was none other than the house of God and the gate of heaven.

The services of the evening were peculiarly solemn, interesting, and profitable. Mr. Gogerly gave out the hymns; Mr. Piffard offered the introductory prayer; Mr. Edmonds, from Chinsurah, addressed the congregation in a very animated and impressive manner; from John 1. 42. *And he brought him to Jesus.* The scope of this

excellent address was to show that the sole object of the Missionary Society is to bring sinners to the Saviour, and that in the prosecution of this great work, we do not design to proselyte the heathen to any particular denomination of Christians, but to make them sincere followers of Christ. Several questions were then proposed to the candidates for baptism, to which they gave appropriate answers. The ordinance was then administered to them, and they were accordingly numbered among the disciples of our common Lord. Mr. J. Hill concluded the service by prayer, in which he affectionately commended these new converts to the protection and blessing of God. One of the natives who were baptized is an aged female, nearly 80 years of age. Her son was baptized in October last. For some time after she was extremely averse to the truth. The Lord, however, has, we trust, since taught her the error of her ways, and effectually turned her heart to himself. She frequently speaks of the goodness of God in saving her in the eleventh hour. In her we see another proof of the efficacy of the Gospel to bring old idolaters from all the false hopes of a demoralizing superstition, and to induce them to trust alone to the crucified Saviour for salvation.

Rejection of the idol Seeva, at Rammakalchoke.

I believe I mentioned in my last, that, through the kindness of a lady to whom the Society is greatly indebted, a native bungalow had been built at Rammakalchoke. It was opened for public worship on the 27th of January. Since that time, the Lord has made bare his arm in a most glorious manner: and the idols of the heathen he has begun to abolish.

In the beginning of February we opened a school at Rammakalchoke, and in a few days upwards of 60 boys were collected. Some of them are now reading in the Gospel of John. On the 20th ult. the native Christians tore up their idol *Sheeb* (or *Seeva*) of that form commonly called the *Linga*.

It is a massy stone of some hundred pounds weight. The demolition of the idol has produced a wonderful effect upon the people. Ramjhee, the owner of the temple, says, that when the *Destroyer*, for that is the meaning of the idol's name, was taken out of his residence, the whole village ran together in perfect amazement, one crying one thing, and another another. Each individual seemed to say, *Great is Sheeb of the Hindoos!* The impression, observed Ramjhee, was like the shock of an earthquake.

The rumour of the demolished idol has spread through all the region round about, and we cannot but hope that much good will be the result. On the 27th of last month, the idol was brought to Kidderpore, and presented to us by its owners, who have turned away from it with utter abhorrence. Here, indeed, we stand amazed, and say, *what hath God wrought!* Never did our most sanguine expectations allow us to expect that we should live to behold this obscene idol, in any instance, abolished before our eyes. This is the first that has occurred in Bengal, and it is important to add, that the rooting out of this idol from his dwelling-place, by the hands of his owners, and consigning it to destruction, has proceeded from the principles of the Gospel.

Festival of the Churuk Pooga, held in honour of Seeva.

I should now subjoin a particular account of this idol, but, alas! like the deeds of darkness that are performed in secret by the heathen, of which it is a shame even to speak, so the history of this monstrous image is too indecent to see the light. Sheeb has more worshippers than all the other gods put together, and scarcely any merit is thought equal to that of building a temple in honour of him. It is painful to add, that, notwithstanding the dreadful obscenity that is connected with the worship of this image, the Hindoo females pay their adorations daily before it. In honour of Sheeb, also, a most abominable festival, called *churuk pooga*, is annually kept. And oh! could our friends in Europe witness, but for a few moments, the heart-rending spectacles that, on these occasions, are every where exhibited in Bengal, they would surely pray more fervently, and labour more abundantly, that the *kingdom of God* might come among the people of this benighted land. Last Saturday being the first day of this festival, thousands of the worshippers of Sheeb commenced their work of self-torture, by making beds of thorns, on which they east themselves nearly unclothed. On the Sabbath-day they cast themselves from stages of from 18 to 20 feet high upon iron spikes. On Monday morning, they proceeded to Raleghaut for the purpose of

piercing their tongues and sides. I visited this scene of horror, in company with Mr. Piffard, on Monday morning. We arrived at the spot a little after five o'clock. The roads leading to the temple were crowded for miles by multitudes from all quarters. Some of these infatuated people carried drums, and various instruments of music; others were seen with spits and swords, and the various instruments of torture which are used in the performance of these horrid rites. We entered the temple with difficulty, on account of the crowd. And here it is impossible to give an adequate idea of the various tortures which these deluded men were inflicting upon themselves, under the vain hope that God was well pleased with such sacrifices. These wretched slaves of idolatry, some with spits and living snakes run through their tongues; some with canes and cords run through their sides; and some with their foreheads, breasts, and arms stuck with pins, all danced with indecent gestures before the idol. Indeed, I almost shudder whilst I think of these sanguinary rites; at the same time, I greatly rejoice to think, that one of the images of Sheeb, in honour of whom all these acts of wickedness are performed, has been destroyed before the people of Rammakulchoko. Thus let all the remaining idols of the earth perish, O Lord!

Proposed demolition of the temple of the late idol, Seeva, at Rammakulchoko, and erection of a Chapel on its site.

The native Christians will proceed, without delay, to pull down their deserted temple, and with the materials a small chapel and an adjoining room, for the temporary residence of the Missionaries, will be built. To accomplish this desirable object, one of the native Christians has given us a suitable piece of ground, and the bricks of the temple. In addition to this grant, about 1000 *sic. rup.* will be required. This sum, I doubt not, will soon be furnished by the liberality of our friends; so that I hope, within three months, those very bricks that once enclosed the demon of impurity, will serve the purpose of screening your Missionaries from the rays of the sun, whilst preaching to the heathen *the unsearchable riches of Christ.*

On Wednesday, the 4th instant, we spent the fore part of the day in thanksgiving to God for this gracious manifestation of his favour towards us. After praising the Lord for his goodness in converting the heathen, we together partook of the Supper of our common Lord. Eleven natives sat down with us at the ordinance, and we found it a time of refreshing from the presence of the Lord. Oh, that our friends in England could have enjoyed the luxury of seeing these once-benighted heathen sitting down

at the feet of Jesus, clothed and in their right mind.

Anniversary of the Bengal Auxiliary Missionary Society.

On the 12th was held the 8th Anniversary of the Bengal Auxiliary Missionary Society. Our kind friend, Dr. Chalmers, took the chair. After Mr. J. Hill had read the Report, many interesting speeches were delivered, and at the close upwards of 900 *seca rupees* were collected. This is a larger sum than was ever before collected in Union Chapel on a similar occasion. I have now finished the outline of the late events connected with your mission here, which have filled our hearts with joy and praise. And I doubt not, when you receive this news from a far country, you will join with us in thanksgiving to God.

Description of Rammakalchoke and its vicinity.

Rammakalchoke, the residence of the native Christian, lies nearly in the centre of a vast number of villages which contain at least 20,000 inhabitants. Eight of this multitude, who were not long since literally sitting in darkness and in the valley of the shadow of death, have been brought into marvellous light; and others are coming forward to join themselves to the Lord. May we not then call upon the Churches of Britain to pray for this little flock which the good Shepherd has recently brought into the fold. The grace of God has been gloriously displayed in their conversion. Twelve months since, neither their village nor populous neighbourhood were even known to us. The poor heathen inhabitants were living in a gloomy region, where all the horrors of idolatry were maintained in full vigour; for there the sound of mercy, through the crucified Redeemer, was not heard. We rejoice to think that the banners of the cross are now displayed to these wretched slaves of superstition, to whom the Lord appears to be saying, *Behold me! behold me! to a people that was not called by his name.*

Hoping to enjoy a continued interest in your prayers, I am, honoured fathers and brethren, with respect and affection,

Your's, very sincerely,
(Signed) S. TRAWIN.

P.S. I believe I mentioned in my last, that Rammakalchoke is six miles from Kidderpore. This is a mistake, the distance is at least eight miles.

Letter of Mr. Trawin, dated Kidderpore, 29th of May, 1826, addressed to the Directors, with Extracts from his Journal.

HONOURED FATHERS AND BRETHREN,

In my last letter, I had the pleasure to inform you of the demolition of an idol of

Sheeb; at Rammakalchoke, together with other particulars relative to the work of God in that quarter. I have now the satisfaction of stating, that the temple in which the idol was placed, has since been taken down by its owners; and, with part of the materials of it, we are erecting a temple to the one only living and true God. The walls of the building are already eight feet high, and we hope soon to see it finished. I shall now add a few extracts from my Journal, from which you will perceive that the work of conversion is, we trust, still going forward.

April 13. Ramdhawn, of Sujnaberea, a village about three quarters of a mile from Rammakalchoke, invited the Christians from the latter village to dine with him, in order to show his neighbours that he despised his former ideas of caste, and that he was sincere in his desire of becoming a Christian. To the female with whom he has lived for the last ten years, and who is nominally his wife, he has never been lawfully married. Since hearing the Gospel, however, they are mutually desirous of being legally united in marriage.

14th. Mr. Piffard and I visited Rammakalchoke. In our way thither, the people came from Rammogov, a large village, to entreat us to come and open a school there; we promised to give due attention to their request. Arriving at Rammakalchoke about seven A.M. many came to hear the word. We preached and conversed with the people for a considerable length of time. On leaving the village, the native Christians, with some others, accompanied us to our canoe. Religion was the topic of conversation by the way. Two old men of the party, natives of a distant village, said to each other "Our day is almost gone, and unless we get immersed in this new subject, it will be of no avail. They who have dived into it, and they only, have understood it." They seemed thoroughly convinced, that the concerns of eternity demanded their speedy and undivided attention.

15th. Mannick, a native of Sujnaberea, came with the Christians of Rammakalchoke, to keep the Sabbath at Kidderpore. He has been an attentive inquirer after the truth for some months past, and now applies for baptism.

19th. Mannick accompanied Ramhurree, to Rammakalchoke. At night when Mannick returned to his family, they would not allow him to remain in the house; alleging that he was now become a Christian and had lost his caste. Finding no asylum in the village he returned to Rammakalchoke, where the native Christians held a prayer-meeting.

* See, under date of 9th of May, of these extracts.

About one the following morning his son, a young man about twenty, came to the house of Ramghee, of Rammakalchoke. After awaking the family, and inquiring for his father, he observed that he was come to follow the steps of his parent, in seeking his salvation.

As Ramhurree returned from Rammakalchoke, he met, at Tallygunge, the Zemindar, together with several of his wealthy relatives, who had come to the river to bathe. These Brahmins perceiving a number of copies of single Gospels in Ramhurree's* hand, and knowing who he was, respectfully invited him to sit down and explain the contents of the books unto them. After reading two chapters of John, the native teacher distributed his books, and left them apparently much pleased.

May 9th. Three natives were baptized in the Kidderpore chapel. Two from Sujnahere, Ramdhawn, and Mannick, also Tara Monee, a female of Rammakalchoke. On the morning of the same day, Ramdhawn and Soamy were united in marriage. The services of the day were interesting. In the evening our highly respected friends the Deputation were present; the Rev. D. Tyerman gave an appropriate address on the occasion. After which he poured the baptismal water upon these Hindoo converts. At the close of the service, nearly 400 rupees, or £40, were subscribed towards the chapel building at Rammakalchoke.

19th. Visited Rammakalchoke in company with Mr. Piffard. After preaching and conversing with the people, we purchased two *bigahs* of land for a burying-ground.

In the evening we visited Sujnahere, where we found Mannick under a little shed which he had put up by the side of a tree; for since his baptism, his family will not allow him to lodge in the house. This privation, which he suffers on account of his being a Christian, is a pleasing testimony that he is not only a Christian in name, but one indeed, and in truth. We had some conversation with Mannick's wife; at first she seemed much displeased, and showed considerable displeasure that her husband had embraced Christianity. She, however, appeared rather of a different temper before we left the village. At the house of Ramdhawn, we had a goodly number of people to hear us. They had come hither to shelter themselves from the rain, which was pouring down in torrents. This afforded us a pleasing opportunity of pointing out Christ to them as the refuge from the *wrath to come*. Another female in this quarter gives pleasing evidence that she has begun to think seriously of her salvation.

In returning from the village, the sights on the banks of the Nulla were appalling

beyond description; dead bodies were lying quite exposed, presenting the most ghastly appearances imaginable. Oh! when will the time come, that these dreadful effects of idolatry shall wholly disappear! We passed through a field also, which was quite a Golgotha; skulls and human bones were lying about in every direction: awful proofs these that *sin reigneth unto death*.

In closing this epistle, I must not forget to mention, that considerable dissatisfaction is manifested in regard to the work of the Lord at Rammakalchoke. Since the temple has been taken down, a man of influence in the village has prevailed upon most of the inhabitants to keep their children from attending the school. We hope, however, that this will only prove a temporary check to the good work. Opposition we must expect. We know, however, that *great is the truth, and must prevail*.

Hoping to enjoy a continued interest in your prayers, I am, honoured fathers and brethren, with much respect and affection, yours very sincerely,

(Signed) S. TRAWIN.

NATIVE FEMALE SCHOOLS NEAR CALCUTTA.

Letter of Mrs. Trawin and Miss Piffard, dated Kidderpore, 12th June, 1820, addressed to the Secretary.

REV. AND DEAR SIR,

WE have the pleasure to forward to you a brief account of the native female schools under our superintendence.

We shall, however, in the first place, copy an extract or two from the minutes of one of our last meetings, which will acquaint you with the nature of our present union with our friends of the baptist denomination in the *Bengal Christian School Society*: a union which exists in heart as much as ever, although there is now a greater distinctness of operation and funds.

This arrangement we trust will be of great advantage to both parties, more especially as it regards the funds sent from England, and which are frequently wished, by the respective donors, to be appropriated to schools superintended by individuals whom they feel particularly interested in, or of the denomination to which they belong.

To meet these views, as far as practicable, and still preserve the union of the Society, the following Resolutions were unanimously passed at a meeting held for the discussion of the subject in September last.

I. That the General Committee of the Female Department be divided into two Sub-committees, entitled "The Sub-committee of the London Missionary Society," and "The Sub-committee of the Baptist Missionary Society."

II. That each Sub-committee shall undertake the superintendence and support of

* Native Teacher.

the schools for which funds have been transmitted by their respective Parent Missionary Societies.

III. That the funds received from either Parent Society, be paid into the hands of the Treasurer, on behalf of their respective Sub-committees; and that the funds collected in India (unless contributed for either Branch specifically) be equally divided between the respective Sub-committees.

Account of the Schools.

Respecting the schools in this quarter we are thankful in being able to give an account which, as it regards the increase of schools, the number and improvement of the children under Christian instruction, and increase of labours, is truly encouraging. Hope at once animates to redoubled exertions by the fruits already presented as the reward of our toils. And whilst with grateful praise we have hitherto witnessed the hand of the Lord prospering our efforts, we would, in humble reliance on his future blessing, desire to labour with increasing activity in our delightful employment.

First Annual Examination.

The first annual examination of the female schools in this quarter was held at the Kidderpore chapel, on February the 1st, of the present year. After having commenced with prayer, the children united in singing a suitable hymn, when the lower classes were examined in the alphabet and various compounds; the middle classes in Pearson's catechism, and an interesting little work entitled "Mother and Daughter;" whilst a few who were more advanced, read in the Gospel of John and Pearce's Geography, in both which they answered the questions put to them with great propriety. They also pointed out various places on the map of the world with readiness, repeated a part of Keith's larger catechism; and several pages of the Geography.

That you may be better acquainted with the progress of the schools, we will mention each individually, and when established.

Kidderpore-School.

The first in order is the Kidderpore school, opened in June, 1822. This school has generally fluctuated in the number of its attendants more than any of the others; but we hope that, in many instances of girls who have left the school after having committed to memory Christian catechisms, and received for a length of time religious instructions, the good seed will in time spring up, although it may lie buried in the darkness of superstition for a season. At the time of the examination in February, there were thirty girls attached to this school; but at present, from a variety of causes, there are not more than sixteen; we hope, however, in the course of a short time, to see this school increased to its former number. Only two of the first class remain in it.

They can read in the Gospels, and give very appropriate answers when questioned in the Scriptures and in their catechisms; they also know a little geography, can do plain needlework tolerably well, and write neatly. The lower classes are in various states of forwardness, in the alphabet, compounds, and easy lessons.

Chittah-School.

The next school established was that at CHITLAH, about three years since. This school, it is gratifying to be able to say, has almost invariably afforded satisfaction. That sad scourge, the *cholera*, however, made havoc in the school last July, especially among the elder girls. The effects of this awful disease are again felt in that village. One very steady, attentive girl (from the second class) fell a sacrifice to it two days since; and, on visiting the school this morning, I found nine absent from illness. The number at this school averages about twenty. The first class reads in the Gospel of John and Pearce's Geography; the second in the "Mother and Daughter;" whilst some of the little ones, who have mastered the difficulties of the alphabet and the compounds, have begun to spell. They are all (except the very little ones) pretty well versed in their catechisms, and know several prayers and hymns. Our hearts have sometimes been delighted to hear their little voices join in singing the praises of the Saviour, when assembled in the adjoining chapel (or boys' school-room) of a Wednesday morning, or Saturday evening. At those seasons there are frequently large congregations assembled to hear the word of life; and we have sometimes observed the mothers of the children listening with apparent interest at the back-door and windows.

Irvine-School.

The Irvine-School at HOWALLEE (a village between Kidderpore and Chittah, and about four miles south of Calcutta) was established in October, 1824. The first class in this school read in the Gospel of John, the next learn Pearson's Catechism, spelling, and writing; whilst the lower class is employed in reading and writing the letters and compounds. The number attached to this school is about eighteen.

The Bhawanipore-School opened about two years since, has hitherto given the greatest encouragement. The first class, consisting of five, has nearly read through John's Gospel, are acquainted with a part of Pearce's Geography, and can refer to different places on the map with readiness. They have made a pleasing proficiency in arithmetic. In addition to the first, and a part of the second Catechism, they have committed to memory several prayers and hymns. We have often noticed the appropriateness of their answers when questioned on the Scriptures, and sometimes, when given

with an apparent degree of feeling, they have been peculiarly grateful to our hearts; but we fear being too sanguine.

There are also several very promising children in the middle and lower classes. The number in this school is about twenty.

A new school was opened in another part of this large village (Bhowanipore) in January last. The number of girls is about sixteen, and their improvement pleasing, considering the short time this school has been established.

Schools at Cashee Bagan, Dhopa Paran, Giral, Sonai, and Bhookailosh, opened during the past twelve months.

A school was opened at *Cashee Bagan* in the month of November last, and contains twenty-five girls; three of them have begun to read the Scriptures, ten read in the little book entitled "Mother and Daughter;" they also repeat the Catechism, hymns, &c. and write on leaves and tin slates.

Dhopa Paran-School, opened the 1st of December, contains twelve girls, five of whom read in Jethe's spelling-book; they know part of the Catechism, and likewise repeat a part of the "Mother and Daughter."

Giral-School, opened 21st of December last, contains about eighteen girls, four of whom read in Jethe's spelling-book; they also learn to read the Catechism, to write, &c.

Sonai-School was opened in March last. The girls of this school, sixteen in number, have made considerable progress; five of them know almost entirely the contents of Pearson's excellent Catechism, and they appear well to understand what they learn. One of them, who is a very interesting girl, explains with great animation and intelligence—her hand, heart, and eyes giving expression to her words, often to the delight of the women of the neighbourhood, who stand listening at the doors and openings, and exclaim, "What good words!"

Bhookailosh-School.—This school, which contains fourteen girls, has not made the same progress as the others. It is, however, pleasing to remark, that, instead of the rude behaviour they manifested at first, they are now orderly and attentive. They are still learning their single and compound characters, which, in the Bengalee language, are very numerous; they write as well as read them, and know also a part of the Catechism, and of the tract entitled "Mother and Daughter."

We remain, reverend and dear Sir,

With much respect and affection,

Your's sincerely,

(Signed) M. TRAWIN.

S. PIFFARD.

Postscript by Mrs. Trawin, written in the Envelope.

I should not do justice to my esteemed and highly-valued coadjutor, did I not express our sincere gratitude to our honoured

Directors, for sending out such a valuable fellow-labourer; and also for her indefatigable and disinterested exertions among the poor natives. The last five schools mentioned in the enclosed communication have been erected at Miss Piffard's expense: she also supports and superintends them herself, with the most zealous and benevolent activity. We hope that her amiable and pious example may be followed by many ladies from our dear native land. To the ladies we would appeal; and oh! that it may be said of them, "They have done what they could." Those whose domestic and relative duties will not permit their engaging personally in the work, can yet, by some means, aid us by their influence, their money, or their prayers. Much has been said concerning the state of women in India—but those who are actually engaged in teaching them (and cannot help witnessing some of their awful and depraved superstitions) are fully convinced that only a small part of their misery has been recorded. If ever mercy and activity were necessary to relieve the distressed and wretched, surely the moral and spiritual degradation of the Hindoo female call for the exercise of both, in the most unlimited extent. Trusting that our revered Directors will plead the cause we can but feebly advocate, and wishing that even an increased portion of the Divine blessing may rest on their directions,

I am, my dear Sir, with respect,

Your's sincerely,

(Signed) M. TRAWIN.

ARRIVAL OF MISSIONARIES, OUTWARDS.

MADAGASCAR.

*Safe arrival at the Mauritius of the Missionary and Missionary artisans who sailed in the Alexander, Captain Richardson.**

The Rev. W. Crow (late missionary at Quilon, on his return to Europe†) under date of Grand River, Mauritius, 22d July 1826, in a letter addressed to the Treasurer, writes as follows:

MY DEAR SIR,

As the *Prince Regent* is likely to leave this Port to-morrow for England, I am happy to inform you of the safe arrival on the 20th inst. of Mr. and Mrs. Johns, Mr. and Mrs. Cameron, Mr. and Mrs. Cummins, and Mr. Rolan Baloun, one of the Madagascar youths, by the *Alexander*. They have had a very quick and favourable voyage, and have arrived at the best season for obtaining a speedy passage to Madagascar, and for escaping the Malagash fever. They all appear at present to be in possession of very good health. I have as yet seen but little of them, as they are living in the town of Port Louis, and we are residing at the distance of two or three miles from it.

* See Chronicle for July, p. 391.

† See ditto, for November, p. 491.

As Mr. Hastie is now at the Mauritius, Mr. Le Brun will take the opportunity of introducing our brethren to him, as well as to his Excellency the Governor.

I understand there are on board the *Alexander*, Mr. and Mrs. Percival and Mr. and Mrs. George, Missionaries from the Wesleyan Society, and Rev. Mr. Bailey from the Church Society, all destined for Ceylon, but I have not yet had the pleasure of seeing them.

You will be happy to learn, that although I have been twice obliged to have recourse to legal means, I have at last succeeded in getting two-thirds of my original passage money refunded, which I hope will be nearly sufficient to procure us a passage from this place to England.

This being the cold season here, my health has recently much improved, though the symptoms of my complaint have not yet left me. I hope we shall be able to get away before the hot season comes on.

Mr. Le Brun is enjoying good health, but Mrs. Le Brun has for some time been much indisposed.

I hope you have received my letter of the 9th ult. by the *Elizabeth*, which would give you a full account of the cause of our putting in here.

The ship *Windsor Castle* has been condemned and sold, and her cargo is put on board the *Prince Regent*.

I have been induced to write you this letter principally, lest Mr. Le Brun and our brethren who have just arrived, should have been so busily engaged as to have overlooked the opportunity. I remain, my dear Sir, very respectfully yours,

(Signed) W. CROW.

P. S. Dr. Morrison passed our brethren on his way to China, but I am unacquainted with particulars.

The Rev. David Johns, missionary appointed to Madagascar, in a letter dated Port Louis, 26 July, 1826, addressed to the Home-Secretary, thus writes—

REVEREND AND DEAR SIR,

I have the pleasure to inform you, that we landed here on the 20th of July, in good health, and were kindly received by the Rev. Mr. Le Brun. The Lord, in whose hands are the winds and the waves, was pleased to grant us a quick and very pleasant passage. We are bound to say, that goodness and mercy have followed us during the whole of our long voyage. O that our spared lives may be devoted to him, and faithfully spent in his service!

We cannot speak too highly of *Captain Richardson*. The kindness he has manifested to us will never be forgotten. We were permitted to enjoy all our religious privileges; had preaching twice every Sabbath; prayer in the *cuddy* every morning

and evening; a prayer-meeting every Monday and had once the Lord's Supper administered. We also experienced much Christian affection and kindness from our Missionary brethren, connected with other Societies, who were on board the *Alexander*.

We were so happy as to meet Mr Hastie here. Mr. Le Brun and he have taken an active part in our affairs, and have obtained for us a free passage hence to Madagascar, in the *Wizard* brig of war.

N.B. We came up with the ship in which the Rev. Dr. Morrison was returning to China, a few days before we arrived at the Cape, and received a note informing us that he and his family were quite well.

DEATH OF ROMBOA.

It is with concern we state the decease of Romboa, one of the Madagascar youths educated in this country. This intelligence is contained in a letter, dated Tananarivou, the 12th of February last, written by his former companion, Verkey, who adds, that the melancholy event took place on "the coast of Tamatave," but does not mention the day on which it happened.

DOMESTIC MISS. INTELLIGENCE,

ANNIVERSARIES, &c.

NORMAN ISLES.

DURING the last summer, a Deputation was appointed by the Directors, consisting of Rev. John Reynolds, Romsey, and Rev. Thomas Adkins, Southampton, to visit the islands of Guernsey and Jersey, with a view to promote the interests of the Society.

Guernsey.

Their reception at Guernsey was marked by every expression of Christian hospitality. The missionary spirit was both active and ardent, as may be inferred from the amount that was collected by the Auxiliary Society during the first year. On the Lord's Day, August 19th, Messrs. Reynolds and Adkins preached each of them a Sermon at the Rev. C. Perrot's and at the Rev. W. Laxon's. On Monday, a public meeting was held at the chapel, in which the former gentleman officiates; on Tuesday, a meeting was held at St. Martin's, and on Wednesday at St. Saviour's, all of which were large in number and intense in interest.

Jersey.

The visit to Jersey was delayed by events over which the Deputation had no control, so that their stay there was necessarily short. On the Lord's Day, August 26th, Mr. Adkins preached at St. Helier's; the Rev. F. Perrot and Mr. Reynolds at St. Aubin's;

* The Agent of the British Government, at Madagascar.

and on Monday a public meeting was held at the former place. The interest produced by these meetings was considerable, and it is likely to be perpetuated by an announcement made at the time, of the intention of the Rev. F. Perrot to preach Sermons in aid of the Missionary cause in the different places situated within the immediate sphere of his stated and occasional labours. The Deputation was highly gratified with the prosperous condition of these two Auxiliary Societies.

HALIFAX.

Oct. 13. The Halifax Auxiliary Society held its Annual Meeting in the Rev. Mr. Cockin's Chapel. Prayer having been offered up, Sam. Hodgson, Esq., was unanimously requested to take the Chair. The Report was read by the Rev. I. H. Crisp, one of the Secretaries, and the Resolutions moved, and supported by Dr. Cope, of Wakefield; Rev. Mr. Hawkins, of Warley; Thomson (Baptist), of Halifax; Littler, of Darwin; Barling, of Halifax; Atkinson, (Methodist) Preston; Hatton, of Sowerby; White, of Northowram, Mr. Keever, &c. &c. The Meeting was numerous attended, and much interest appeared to be excited by the different speakers. Mr. East, of Birmingham, was engaged to advocate the cause on the following Sabbath. Liberal collections were made on the occasion.

PONTEFRAC.

Sept. 14. The Annual Meeting of this Missionary Society was held. Two sermons were preached on the occasion by Rev. Dr. Boothroyd, of Huddersfield, and Dr. Raffles, of Liverpool. George Rawson, Esq., was called to the chair; Mr. Beaumont read the Report, and addresses were delivered in support of various Resolutions, by the Rev. Drs. Boothroyd, Cope, and Raffles, Rev. Messrs. Hamilton, Millson, Mr. Beaumont, &c. Collections were made after the different services.

NORTH WALES.

The Ninth Anniversary of this Auxiliary was held at Machynlleth on the 14th and 15th of September. Eight Sermons were delivered on the occasion by different ministers. At 10 o'clock on the morning of the second day, the ordinance of the Lord's Supper was administered to a large number of communicants; the Rev. T. Phillips, Neuaddwyd, presided; the Rev. J. Roberts, of Llanbrynmair, addressed the communicants; the Rev. D. Jones, of Holywell, the numerous spectators; several of the ministers present distributed the elements; and it was truly a time of refreshing from the presence of the Lord. At the public meeting in the afternoon, which commenced and closed with prayer, not less than twenty speakers advocated the great cause of missions in general, and the claims of the London

Missionary Society in particular, on whose behalf the Meeting was convened. This very delightful and animating Meeting continued three hours, at the expiration of which all retired apparently well pleased, and, we trust, much edified.

BRISTOL.

The Fourteenth Anniversary of this Society was held in the month of September last in that city. The services commenced on Lord's Day, Sept. 17, when the Rev. E. Parsons, of Leeds, preached at Lady Huntingdon's Chapel in the morning, and at Hope Chapel, Clifton, in the evening. On the following Tuesday, the Rev. Wm. Day, M.A., preached in St. Philip's Church; and, in the evening, the Rev. Henry Townley at Bridge-street Chapel. On Wednesday morning, Sept. 20th, the Rev. James Parsons, of York, preached at Castle-Green Chapel; and, in the evening of that day, the Sacrament was administered at the same place; the Rev. E. Parsons presided. On Thursday, the Public Meeting was convened at the Great Room in Prince's-street, at which Admiral Pearson presided. Rev. Mr. Lucy read the Report; and the Meeting was most efficiently addressed by the Chairman; the Rev. Messrs. Day, Jackson, E. Parsons, jun., Thorp, Wyld, Leifchild, Roberts, Entwistle, Dr. Philip, James Parsons, R. Ash, Esq., Capt. Carpenter, and several other gentlemen; and, in the evening of the same day, the Rev. Edw. Parsons, jun., of London, delivered a discourse at the Tabernacle. The services concluded on Friday, when the claims of the Society were advocated, in the morning by the Rev. James Parsons, at Newfoundland-street Chapel; and in the evening, by the Rev. E. Parsons, jun., at Ashton Chapel.

These numerous services were attended by overflowing auditories, and a most lively interest was felt in the great work of Foreign Missions. It may be truly affirmed, that a feeling of more entire devotedness to this great cause, and of sacred joy at its growing triumphs, has never been manifested than on this occasion. The following collections were made in aid of the Society, viz.

	£.	s.	d.
Lady Huntingdon's	29	8	3
Hope Chapel	11	17	11
St. Philip's Church	62	14	0
Bridge-street Chapel	153	14	6
Castle-green Do.	191	0	2
Do. at the Sacrament	29	9	2
Public Meeting, including			
57. from the Chairman	43	12	9
Tabernacle	123	15	0
Newfoundland-street Chapel	42	0	8
Ashton Chapel	17	10	7
Dr. Bridges (Donation)	10	0	0

£715 12 0

It is with much pleasure we announce that the sum raised by this Auxiliary during the last year was 1700*l.* 15*s.* 7*d.*, an amount exceeding any former year by 475*l.* 14*s.* 5*d.* This is truly encouraging, when we consider the commercial embarrassment by which the larger part of that period has been marked; it is, however, to be attributed to the establishment of *Congregational Branch Societies*, by whose instrumentality application is made to *EVERY individual for one penny per week*. These Associations have proved most efficient, having added, in the first year of their operation in this city, 676*l.* 15*s.* 1*d.* to the funds of this Society. They are conducted by Ladies principally, and are well worthy of universal adoption.

STOCKTON ON TEES.

On Tuesday, Sept. 21, in the afternoon, a public meeting of the Stockton Branch Society was held in the Independent Chapel, West Row. The Rev. H. Pemble presided, and the Meeting was addressed by Rev. A. Creak, of Yarmouth, W. Ellis, G. Gollop, W. Leng, and W. Lord (Wesleyan), &c. The same day, in the evening, an impressive discourse was preached by the Rev. A. Creak, each of the services was well attended, and highly interesting. We are glad to state, that the collections exceeded those of last year, notwithstanding the depression which has been of late felt in commerce.

SUSSEX.

The Second Annual Meetings of the Sussex Auxiliary were held at Brighton on the 17th and 18th of October. The Rev. John Clayton, jun., and the Rev. T. Adkins preached on the occasion, and assisted at the Public Meeting, in which also the Rev. Dr. Philip, Rev. Mr. Nott, Rev. Dr. Winter, Rev. J. Yockney, Rev. J. N. Gouly, Rev. J. Dryden, Rev. W. Davis, and Mr. W. Penfold, took part. Thos. Walker, Esq. in the chair. The Rev. Dr. Winter presided at the missionary communion, in which, together with the above-mentioned ministers, the following also assisted:—Rev. J. Turnbull, Rev. J. Edwards, Rev. J. Chapman, Rev. Mr. Young, and Rev. Mr. Osborn (Wesleyan). The Report of the past year was highly satisfactory, and the collections at the Anniversary gave renewed proof of continued interest.

BRIGG.

On Friday, the 20th of October, the Ninth Anniversary of this Missionary Society was held in the Independent Chapel. In the afternoon, the Rev. J. J. Freeman, of Kidderminster (who, with the Rev. W. Ellis, attended as the Deputation from the Parent Society), delivered an impressive sermon. In the evening, the Public Meeting was held, when the Rev. W. Ellis, Mis-

sionary from the Sandwich Islands, gave very interesting details of the triumphs of the Gospel in that part of the world. Addresses were given by the Rev. Messrs. Freeman, Thonger, Winterbottom, Davidson, &c. &c. On the following Lord's Day, two excellent Sermons were preached on behalf of the Society by Rev. Messrs. Ellis and Freeman; and in the afternoon of the same day, the ordinance of the Lord's Supper was administered to stated communicants of all denominations of Christians who chose to attend. The attendance upon the whole of the services was highly respectable; and we feel a pleasure in being able to say, that it has been one of the most interesting Missionary Anniversaries that has been held at Brigg. The collections amounted to upwards of 36*l.*

DOWN, IRELAND.

The Annual Meeting of the Down Society, Auxiliary to the London Missionary Society, was held on the 9th of November, at Banbridge. The room, capable of containing several hundreds, was crowded to excess, by persons of different denominations, and of all classes. Major Reney, of Mount Panther, was called to the chair; and after the Report of the Society was read, motions on the general importance of missions, the peculiar claims of the London Missionary Society, the pleasure enjoyed in the exertions and success of other Societies, and the utility of Deputations, were moved and seconded by the Rev. Messrs. Rogers, Pater-son, Carlile, M'Mahon, Johnson, Davis, Rutherford, and Cook, and Henry Hamilton, Esq. Interesting and impressive statements on the melancholy condition of men destitute of the blessings of the Gospel, were brought before the Meeting; whilst the fixed and animated attention of the auditory indicated deep interest and general satisfaction. It is hoped that the proceedings of the day will tend, through the Divine blessing, to impress the minds of many with the importance of their *own personal salvation*, as well as with the duty incumbent on all to whom Christ is preached, to aid in sending the glorious Gospel of the blessed God to heathen and other unenlightened nations.

The following Resolution, which the Secretary was requested to transmit to the Parent Society, passed unanimously:—

“That as Deputations have been found useful in other Societies, and the last Deputations of Rev. Messrs. Reeve and Townley, Missionaries, were found peculiarly so, we recommend it to the Parent Society to send over, in the ensuing summer, another Deputation, one member of which, if possible, may have been a Missionary; and we pledge ourselves to use our exertions to promote their success.

"To the London Missionary Society we owe, in a great measure, the first impulse felt in favour of missions; and the liberality of its principles, the extent of its operations, and the eminent success with which the Lord has favoured its exertions, give it a high place in our esteem and affections."

SPA-FIELDS CHAPEL AUXILIARY MISSIONARY SOCIETY.

The Second Annual Meeting of this Society was held in Spa-Fields Chapel on the 14th ult. The Rev. Matthew Wilks took the chair. The Meeting, which was numerously attended, was addressed by the Rev. Messrs. Kirby, Arundel, H. Townley, Rook, Ellis, Smith, Blackburn, and Stevenson, and evinced, by a liberal contribution at the doors, the interest in the cause of missions, which the animated addresses of the speakers had excited.

FORMATION OF NEW SOCIETIES.

YARM—YORKSHIRE.

On the 22nd of September, a Meeting was held at Yarm (being the first ever held there in connexion with the London Missionary Society) for the purpose of forming a Missionary Association. The Rev. H. Pemble was called to the chair, and addresses were delivered by Rev. W. Ellis, C. Gollop, R. Emmett (Wesleyan), and W. Leng. The place was much crowded, and deep attention paid to the several speakers. The details which Mr. Ellis gave of the awfully degraded state of the inhabitants of the Sandwich Islands, before their reception of the Gospel, and the happy change which, under the Divine influence, has been thereby effected, was particularly affecting. Every countenance bespoke a

lively and serious feeling, and long will the season be remembered by those who had the happiness of being present on the occasion. The collection was liberal, and an interest was excited on behalf of the Missionary cause which encourages the hope of the most pleasing results.

During the months of October, Societies were formed, through the active exertions of the Rev. Henry Townley, at the following places—in the county of Cornwall and Devon, viz. At *Launceston*, Rev. J. Barlett; *Gram-pound*, Rev. Mr. Hart; *Tregony*, Rev. Mr. Hart; *Mevagissey*, Rev. T. Childs; *St. Columb*, Rev. G. Oke; *Torpoint*, Rev. J. Shepherd; and at *Beeralston*, *Devon*, Rev. J. E. Trevor; the Societies at *Truro*, *Penzance*, *Fulmouth*, *Penryn*, *St. Austell*, *Loswithiel*, *Fowey*, at *Princess-street*, *Devonport*, and at *Wellington*, *Fulwood*, and *Taunton*, have been re-organized, and in most of these places *Sunday School Associations* have been formed.

NOTICE.

SOUTH SEAS.

The relatives and friends of the Society's Missionaries in the South Sea Islands, are respectfully informed, that the Directors will be able to send out packages, intended for that destination, in a vessel which is expected to sail early in January next. From the unavoidable shortness of this notice, it will be necessary that the utmost expedition should be observed by such persons as are desirous to avail themselves of this opportunity. The packages should be addressed to the care of the Rev. John Arundel, Home-Secretary, Mission House, No. 26, Austin Friars, London.

MISSIONARY CONTRIBUTIONS.

→ The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5, or upwards, received from 18 October, to 18 November 1826.]

IN LONDON AND ITS VICINITY.

Bermondsey.—J. S. (Don.)	20	0	0
Wilberforce, W. Esq. (Don.)	5	5	0

Camberwell.—Mrs. Pirie, Old Coins sold	5	8	9
W. E.	1	1	0
Missionary Box, by Mr. J. Riddle	0	10	0
M. E.	5	0	8

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cheshire.—Heaton.—Workmen employed by the Excc. of the late Messrs. J. Brown and Son.—viz.					
Grove Mill	8	10	0		
Sheepwash	6	10	0		
			15	0	0
Macclesfield.—Ebenezer Chapel.					
Collected by Mrs. Arnold	1	11	10		
Ditto, Miss Rathbone	3	8	2		
			5	0	0
Dorsetshire.—Blandford.—A Female Wiltshire Friend, by Mr. Roe			5	0	0
Blandford Ladies' Ass.—Rev. B. Keynes.					
Contributions	38	14	11		
Northern Tour.—Collections, &c. by Rev. Messrs. Creak and Ellis.					
Durham.—Rev. J. Mathe-					
son.....	43	3	6		
Less Expenses	0	7	0		
			42	16	6
Bishop's Wearmouth.					
—Salem Chapel.....		4	2	0	
Barnard Castle.—Darlington.....		48	17	0*	
Sunderland.—Rev. D.					
Duncan	18	9	16		
Rev. T. Stratten	57	1	10		
			75	11	8
Less Expenses	3	13	6		
			71	18	2
South Shields.—Rev. R. Chamberlain		9	0	0	
North Shields.—Rev. W. H. Stowell		18	5	2	
Stockton.—Rev. Mr.					
Pemble	21	11	6		
Less Expenses	1	0	0		
			20	11	6
			215	9	10
Northumberland.—Newcastle-upon-Tyne.—Mr. T. Bonner, Treas.					
Postern New Chapel.—					
Rev. R. Devison	10	6	8		
General Meeting	9	9	0		
Zion Chapel.—Rev. R. Gibbs	3	7	0		
New Court Chapel.—					
Rev. G. Sample	1	10	6		
			24	13	2
Yorkshire.—Bridlington.—Rev. E. Morley	28	4	2		
Ayton.—Rev. W. Hinners.—Collected by Miss. Huntly	4	0	0		
North Allerton.—Rev.					
J. Benson	3	4	6		
Less Expenses	0	13	6		
			2	11	0
Hornsea.—Rev. J.					
Sykes	5	11	10		
Less Expenses	0	3	6		
			5	8	4
			7	8	10
Malton.—Rev. W. Greenwood...					
Kirby Moorside.—Rev. W. Eastmead	1	1	6		
Pickering.—Rev. G. Croft	7	18	6		
Staithes.—Rev. Mr. Hague	4	9	6		
Whitby.—Rev. G.					
Young	6	12	6		
Rev. Mr. Blackburn	11	11	0		
Public Meeting	12	0	0		
Stainsacar Sab. Sch.	1	2	4		
			31	5	10
Guisbro'—Rev. S.					
Blair	3	14	0		
Less Expenses	0	5	6		
			3	8	6
Stokesley.—Rev. W.					
Hinners	4	10	0		
Less Expenses	0	5	0		
			4	5	0

Carried forward 100 1 2 240 3 0

Brought forward	100	1	2	240	3	0
Muston.—Rev. Mr. Nicholls ..	4	8	2			
Scarbro'—Rev. S. Bot-						
tomley	28	12	6			
Missionary Boxes	1	5	7			
Baptist Chapel.....	8	4	9			
	38	2	10			
Less Expenses	0	10	0			

	37	12	10			
Skipsea.—Rev. J. Sykes	6	1	3			
	148	3	6			
	388	6	5			

Huddersfield.—Friends, for the Support of the Native Teacher Henry Venn. 6th Payment	10	0	0			
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Essex Auxiliary Society.—William Rankin, Esq. Treas. W. H. Pattisson, Esq. and Rev. Algernon Wells, Secs.						
Abbot's Roding Association.—Rev. Mr. Corbishley.—Mr. Portway, Treas.	10	2	6			
Little Baddow.—Rev. S. Morell.						
Annual Subs.	4	18	6			
Penny-a-Week Assoc.	7	11	6			
Collection	1	6	1			
	13	16	1			

Billericay.—Rev. J. Thornton.						
Collected at Miss.						
Prayer Meetings	4	11	8			
Penny-a-week Col.	5	10	4			
Annual Subscrips.	7	4	0			
	17	6	0			

Bocking.—Rev. T. Craig.						
Subscriptions	25	15	0			
Collection after Ser-						
mon by Rev. J.						
Arundel	13	11	0			
Collected by						
Misses Fordham and						
E. Jocelyne	5	7	2			
Miss Smith	1	18	2			
Mrs. Brown	1	14	8			
Miss Lake	1	12	7			
— M. Ralling	1	9	7			
Mrs. Betts	1	8	8			
Miss Craig	1	6	9			
— Reeve	1	6	0			
Mrs. Dixon	1	3	0			
Miss Lambert	1	2	1			
— Suckling	0	17	2			
Mrs. Sealey	0	14	5			
Miss Uarwin	0	14	0			
— Pasfield	0	9	6			
— G.	0	4	6			
Mr. Betts	1	5	4			
— Cousins	0	18	0			
— Clarke	0	11	6			
— T. Shearcroft ..	0	8	8			
Donation	0	2	0			
Sun. School Teachers						
for the Support of						
a Native Preacher	10	0	0			
Collection after Pub-						
lic Meeting	18	15	5			
	92	15	2			

Braintree.—Rev. J. Carter.						
Miss. Association ..	34	19	5			
Miss. Prayer Meeting	1	9	5			
Sabbath School Girls	1	0	8			
Boys.	0	10	2			
Collection after Ser-						
mon by Rev. J.						
Arundel	4	10	6			
Donations	2	10	0			
Annual Subscrips. ..	6	6	0			
	51	6	2			

Carried forward 185 5 11

* The Separate Amounts not having been furnished, particulars will appear in the next Chronicle.

Brought forward 1:5 5 11	
Brentwood.—Rev. D. Smith.	
Missionary Prayer	
Meetings	4 14 0
Annual Subscrips...	1 10 0
	6 4 0
Chelmsford.—Rev. J. Hunt.	
Annual Subscrips ..	7 11 0
Weekly ditto	19 14 2
Mrs. Burrow's School ..	1 2 6
Rev. W. Podmore's	
Missionary Box ..	0 15 0
Sundry Donations ..	0 17 6
	30 0 2
Rev. J. Grey.	
Ann. Subscrips., &c.	6 8 6
Collection	2 7 0
Collected by	
Mr. Abrey	0 10 0
— G. Elliston	1 16 4
— W. King	0 17 4
Miss H. Harrison ..	5 10 8
Sundries	0 10 2
	18 0 0
Clavering Juvenile Association.	
Rev. J. B. Pearce.	
Collected by	
Miss Mumford	1 2 19 0
— M. Pavitt	2 1 3
— Elgood	1 10 0
— Pavitt	0 8 4
Mr. Medcalf	1 15 0
— Player	1 11 6
— Phipps	0 14 3
A Friend	1 11 8
Collection	5 0 0
	20 11 0
Coggeshall.—Rev. A. Wells.	
Missionary Association	47 10 0
Colchester.—Rev. J. Savill.	
Ladies' Association ..	15 10 2
Annual Subscrips ..	14 12 6
Donations	2 0 6
Legacy by the late	
Mr. Thomas King ..	10 0 0
Girls' Sun. School ..	0 10 10
	42 14 0
Delham.—Rev. R. Ashton.	
Collections after Public Meeting	
and Sermon by Rev. H.	
Townley	13 0 0
Dunmow Association.—Rev. R.	
Frost.—Mr. W. Portway, Treas.	
Contributions, &c. ..	10 9 0
Annual Subscrips ..	5 15 0
	16 4 6
Flushingfield.—Rev. J. Bunter.	
Collected by	
Mrs. Choate	1 19 0
Miss Portway	2 7 5
Mrs. Gurson	2 3 6
Miss Jarvis	6 1 3
— Messent	3 15 11
— M. A. Smith	0 15 0
— Burder	0 15 0
— Hart	0 14 0
Master J. Catward ..	1 0 6
A Friend, by Mr.	
Choate	5 0 0
	24 11 7
Fordham.—Rev. J. Harris and	
Friends	5 0 0
Halsted.—Rev. J. Bass.	
Ann. Subscrips. &c.	15 13 6
Collection after Ser-	
mon by Rev. J.	
Arundel	1 8 3 0
Collected by Messrs.	
R. Sewell, S.	
White, and T.	
Cooper	4 6 6
	28 3 0
Carried forward 437 4 2	

Brought forward 437 4 2	
Harwich.—Rev. W. Hordle.	
Contributions	14 0 0
Collection after Ser-	
mon by Rev. H.	
Townley	11 6 0
	25 0 0
Hatfield Heath.—Rev. C. Berry	
Male Branch.—Mr. J. Pavitt,	
Treas.	
Collected by	
Mr. Cockitt	3 18 0
— J. Hutchin	3 15 6
— J. Pavitt	3 7 4
— D. Adams	1 15 8
— Dewberry	1 2 6
	13 19 0
Female Branch.—Mrs.	
J. Pavitt, Treas.	
Collected by	
Miss Lord	3 17 4
Mrs. P. Pavitt	3 15 8
Miss Pavitt	2 14 6
Mrs. John Pavitt ..	3 0 2
Miss Dixon	1 14 8
A Friend	0 4 0
A poor Widow and	
her Neighbours ..	0 8 0
Sabbath School ..	1 5 8
	17 0 0
Hedingham.—Rev. S. Steer.	
Penny-a-Week As-	
sociation	7 19 0
Annual Subscrips ..	3 11 0
	11 10 0
Henham Association.—Rev. J.	
Dorrington	
Collected by Miss	
R. Dorrington ..	4 3 10
A Missionary Box ..	0 16 2
	5 0 0
Ingatestone and Stock.—Rev. B.	
Hayter.	
Collected at the Missionary	
Prayer Meetings ..	7 10 0
Kelvedon.—Rev. F. Hunwick.	
Miss. Association ..	2 5 9
Annual Subscription ..	1 1 0
	3 6 9
Maldon.—Rev. R. Burls.	
Collection at General	
Meeting	64 9 0
Annual Subscrips ..	15 3 6
Ladies' Association ..	10 16 9
Ladies for the Edu-	
cation of three	
Native Girls, at	
Mrs. Moul's Sch.	
Nagercoil.—2nd.	
Payment	7 10 0
Female Children in	
Day School	0 13 3
	98 12 6
Mersea.—Rev. J. C. Chubbill and	
Friends	3 2 6
Newport Association.—Rev. J.	
H. Hopkins.—Mr. Gurson,	
Treas.	
Collected by	
Mrs. Gurson	2 17 0
Miss Chipperfield ..	2 18 5
Mr. Debnam	2 11 6
Mr. Coot	3 14 6
Miss Hopkins	6 2 0
Miss. Boxes of	
Miss Cornell	0 6 0
— Hopkins	0 11 0
Annual Subscription ..	1 1 0
	20 2 2
Ongar.—Rev. I. Taylor.	
Missionary Association ..	5 2 0
Rochford.—Rev. G. Harris and	
Friends	8 13 1
Carried forward 656 2 2	

Brought forward 656 2 2

Stebbing.—Miss. Association
 Rev. J. Morison... 10 18 4
 Annual Subscribers. 4 4 0
 Stebbing Mill Miss.
 Box ... 0 17 8

16 0 0

Stanford Rivers.—Rev. W. Temple.
 Missionary Association ... 9 3 5

Stansted.—Rev. R. E. May.
 Annual Subscriptions. 4 10 0
 Collection ... 1 3 1
 Miss. Association ... 3 1 0
 Produce of Miss.
 Box ... 0 19 5

9 13 6

Takeley.—Collected by Rev. J.
 Hanson ... 4 6 6

Terling.—Rev. W. Kemp.
 Miss. Association ... 7 0 0
 Annual Subscription ... 1 1 0

8 1 0

Thaxted Association.—Late Rev.
 J. Jennings.

Collected by
 Mrs. A. Barnard ... 3 16 1
 — T. Franklin ... 1 19 4
 Mr. W. Franklin ... 2 19 8
 — Alders ... 4 14 11
 Mrs. Jennings ... 2 13 4
 Annual Subscrips. ... 3 0 0

19 3 4

Weathersfield Association.—

Rev. P. Sibree.
 Collected by
 Miss Barron ... 2 18 5
 — M. Bowtle ... 0 19 2
 — R. Church ... 2 10 10
 — Fitch ... 0 19 0
 — Howe ... 0 8 6
 — Slade ... 1 17 10
 — E. Owers ... 2 11 5
 Mrs. Sibree ... 7 17 0
 Mr. Cornell ... 1 3 5
 — J. Fitch ... 0 7 0
 — Husler ... 2 3 10
 — Jackson ... 0 15 2
 — T. Mark ... 1 3 6

25 15 2

Wickford.—Collected by Rev. J.
 Mercer ... 2 4 9

Witham.—Rev. R. Robinson.
 Ladies' Association. 8 18 6
 Annual Subscrips. ... 10 9 0

19 7 6

769 17 4

Less Expenses 30 9 9

739 7 7

Hampshire.—Forton.—Legacy by the late Mr.
 T. B. Barrow.—Less Duty.—Messrs. J.

Lainson, J. Meredith, and E. Jackson, Execs. 30 0 0

Kent Auxiliary Miss. Society.—Mr. W. Shep-
 herd, Treas.—On Account ... 21 0 0

Lancashire.—Colne.—By Mr. J. Bell
 Balance, &c. ... 1 1 0

Friends, by Rev. H. Driver ... 2 2 0

Collected by

Miss Thimber ... 3 11 0

— Wilkinson ... 3 1 6

— A ... 0 4 6

10 0 0

Lancashire.—West Auxiliary So-
 ciety.—J. Job, Esq. Treas.

Liverpool.—A Friend, by Mr.

T. B. Hayward ... 10 0 0

North Meols Branch Society.—By
 Messrs. Linaker and Great-

bach, Treas. ... 25 0 0

Bethesda Chapel.—

Colls. after Sermons

by Rev. Messrs.

James, and Wid-

dows ... 83 4 10

Brought forward 83 4 10 35 0 0

Ditto. After Sermon
 and Sacramental
 occasion, by Rev.

J. A. James ... 33 3 2

Ditto Ladies' Branch,

by Mrs. O. Hay.

worth, Treas. ... 41 6 9

157 14 9

Russel-street Chapel.—

Collections after

Sermons by Rev.

Messrs. Ellis and

Widdows ... 13 7 8

Ditto at Public

Prayer Meeting ... 8 7 5

21 15 1

Newington Chapel.—

Collection after Sermon by Rev.

W. Ellis ... 19 0 0

Great George-street

Chapel.—Colls. after

Sermons by Rev.

Messrs. James and

Dr. Raffles ... 92 10 0

Ditto at Public Meet-

ing ... 33 11 0

Ladies' Branch.—Mrs.

Raffles, Treas. ... 78 13 8

Sabbath School Girls,

by Miss A. Hurry ... 5 10 0

Boys, towards the

Support of a

School in China,

as per Chron.

Nov. 1825, by S.

Job ... 4 10 9

The Teachers, to-

wards the same

object, by T. Dick-

inson ... 10 16 5

230 11 10

Missionary Box in a Private

Family ... 5 0 0

Contribution by a Servant ... 1 0 0

Samuel Hope, Esq. (Don.) ... 20 0 0

Misses Wilson and Higgins'

Seminary ... 1 15 0

Subscriptions ... 6 10 0

Great Crosshall-street

Chapel, by Mr. J.

James.—Penny-a-

Week Subscrip. ... 31 4 2

Annual Subscrip. ... 0 10 6

Sunday School Boys ... 0 12 0

Miss. Boxes in a

small Family ... 0 5 0

Collection after Ser-

mon by the Rev.

Mr. Williams ... 8 7 8

40 19 4

Wigan.—Collec. after

Sermon by Rev.

Wm. Ellis ... 15 16 1

Penny-a-week Sub. ... 8 14 2

24 10 3

Orrell.—Coll. after Pub. Meeting

Rainford.—Ditto after Sermon by

Rev. J. Whitridge ... 4 0 3

Hindley.—Rev. M.

Turner.—Collection

after Sermon

by Rev. Dr. Raffles ... 3 15 2

Sabbath School Miss.

Boxes ... 1 16 0

Master S. Ormerod's

Miss. Box ... 1 10 6

Miss E. H. T. ... 0 4 4

7 6 0

Interest, &c. allowed.—By J.

Job, Esq. ... 8 16 3

589 18 9

Less Expenses 21 1 11

568 16 10

Carried forward 83 4 10 35 0 0

Lincolnshire.—Brigg Aux. Miss. Society for 1825.

Collections at General Meetings	43	2	1
— by Young Ladies	7	16	9
Sunday School Children	1	16	1
Female Juvenile Repository	5	17	3
Mrs. Lang (Don.)	7	0	0
	65	12	2
Less Expenses	5	12	0
	60	0	2

Ditto for 1826.

Collections at General Meetings	36	16	7
— by Young Ladies	17	7	6
Sunday School Children	4	3	2
Female Juvenile Repository	6	14	11
	65	2	2
Less Expenses	5	2	2
	60	0	0

Lincoln Aux. Miss. Society.—By Mr. R. Coupland, Treas. On Account 40 0 0
 Middlesex.—Whetstone and Totteridge Auxiliary.—By Mr. F. Lines, Treas. 3 18 9
 Norwich.—A Friend, by Mr. Sykes 10 0 0
 Northamptonshire Association of Independent Ministers.—Rev. B. L. Edwards, Sec.

Daventry.—Rev. J. Whittenbury.			
Collection	9	4	6
Subscriptions	1	1	0
Long Buckby.—Rev. D. Griffiths.	8	0	0
Welford.—Rev. B. Hobson.	10	0	0
Weoston.—Rev. J. Pinkerton.	4	10	0
Northampton.—Rev. B. L. Edwards	7	16	0
Ditto.—Rev. J. Horsey, (1825)	7	0	0
Yelvertoft.—Collection	8	5	2
Harborough.—Rev. W. Gear	30	0	0
Kettering.—Rev. T. Toller	20	0	0
Rowell.—Rev. Walter Scott	14	0	0
Brigstock.—Rev. R. Pickering	8	0	0
Wellingtonborough.—Rev. R. Jacomb	8	11	2
Ditto.—Rev. C. Seviere	24	5	0
Old.—Rev. J. Gravestead	6	0	0
Ashley and Wilbarston	11	0	0
	177	12	10
Less Expenses	4	9	0
	173	3	10

Northumberland.—Berwick and Tweedmouth Miss. Society.—By Rev. R. Balmer 17 0 0
 Juvenile ditto 6 0 0

Berwickshire Miss. Society.—By Mr. D. Ainslie, Treas. 10 0 0
 Salop.—Ludlow.—Miss. Box by the Rev. James Bidlake 1 17 6
 Shrewsbury Aux. Society.—Rev. T. Weaver. Hadnall.—Collected by Mr. Jones 4 7 9
 Subscription 1 1 0
 Miss. Box at the School 0 9 2

Wiltshire.—North Wilts and East Somerset.—On Account 105 0 0
 Somersetshire.—Bristol Aux. Society.—W. Skinner, Esq. Treas. 934 13 3
 Somersetshire Aux. Miss. Society.—J. Spencer, Esq. Treas.
 Bishop's Hull.—Rev. J. Winton. Subscriptions 4 4 0
 Collection after Sermon by Rev. H. Townley 14 16 0

Bridgewater.—Rev. J. Corp. A Friend, by Mr. Colhns 0 10 0
 Miss. Box on board the ship "Fame". 0 18 0
 Collection after Sermon by Rev. H. Townley 4 4 2

Carried forward 24 12 2

Brought forward 24 12 2
 Broadway.—Collection after Sermon by Rev. H. Townley 3 4 0
 Barton St. David.—Rev. W. Reynolds and Congregation 1 0 0
 Castle Cary.—Rev. W. Paul. Mr. Paul's Academy 2 0 0
 Miss Paul's Miss. Box 1 0 0
 Collection after Sermon by Rev. H. Townley 13 15 0

Chelwood and Clutton.—Collection after Sermon by Rev. H. Townley 3 10 6
 Fulwood.—Rev. T. Golding. Subscriptions 11 7 0
 Penny-a-week Soc. by Hon. Mrs. Welman 3 14 4
 Collection after Sermon by Rev. H. Townley 11 11 8
 Hon. Mrs. Welman, for Education of Native Females in India 2 0 0

Martock.—Rev. W. Smith. Penny-a-week Subs. 1 17 8
 Collection after Sermon by Rev. H. Townley 4 7 6

South Petherton.—Rev. E. Paltridge. Subscriptions 4 4 0
 Penny-a-week Subs. by Miss Horsey 5 4 7
 Stratten District, Do. by Miss Vile 3 6 0
 Lopen District, Do. by Miss A. Hebditch 3 0 8
 Collection after Sermon by Rev. H. Townley 4 6 0

Somerton.—Rev. S. Pittard 1 0 0
 Shepton Mallett.—Rev. W. B. Leach. Subscription 1 1 0
 Collection after Sermon by Rev. H. Townley 8 5 2

Taunton.—Rev. T. Luke.—Male Branch. Collected by Mr. W. Crouch 0 12 6
 G. Norman 1 2 7
 Stevens 0 13 0
 R. Whitty 3 11 4
 Annual Subscrips. 6 11 6
 Collection after Sermon by Rev. R. Hill 12 15 2

Female Branch. Collected by Miss Bailly 2 2 3
 Heudebourck 7 0 1
 H. Horsey 10 0 0
 Spiller 0 13 0
 Wryford 2 16 4
 Annual Subscrips. 3 7 0

Wellington.—Rev. J. H. Cuff. Subscriptions 13 17 6

Carried forward 13 17 6 183 11 6

Brought forward	13	17	6	183	11	6
Penny-a-week Soc. and Collection after Sermon by Rev. R. Hill	16	2	6			
				39	0	0
Wiveliscombe.—Rev. J. Buck.						
Penny-a-week Soc.	5	11	6			
Mrs. Buck, for the Education of Native Females in India	9	10	0			
Collection after Sermon by Rev. H. Townley	3	10	4			
				9	11	10
Wells.—Penny-a-week Soc. and Col. after Sermon by Rev. H. Townley	10	0	0			
Subscription	1	0	0			
				11	0	0
Yeovil.—Rev. J. Jukes.						
Subscriptions	10	10	0			
Collection after Sermon by Rev. H. Townley	8	0	0			
				18	10	0
				226	15	11
Less Expenses				8	1	6
				218	14	5
Warwickshire, Staffordshire, and Worcestershire Aux. Society.						
T. Lowe, Esq. Treas.						
Alton Chapel.—Rev. J. Tallis.						
Missionary Box	1	3	0			
Collected by lending Tracts	0	17	0			
				2	0	0
Bedworth.—Rev. T. Dix.						
Monthly Collections	5	13	1			
Annual Do	8	13	9			
Sun. Sch. Children	0	11	2			
Miss. Boxes of						
Mrs. C.	1	6	3			
Mr. Gibberd	1	4	3			
R. Smith	0	6	6			
D. Drakeford	0	5	0			
Mrs. Brown	0	19	0			
Donation from a Female Friend	1	0	0			
				19	10	0
Bilston.—Rev. A. Shawyer.						
Weekly Subscriptions	6	4	0			
Birmingham.—Carr's Lane.—Rev. J. A. James.						
Juvenile Collectors	150	9	7			
Miss. Boxes, &c.	63	13	5			
Sab. Sch. Children	18	1	6			
Smethwick Branch Society	27	9	3			
Collection after Pub. Meeting	112	15	10			
G. Bacchus, Esq. (Don.)	20	0	0			
A Donation	1	1	0			
				393	10	7
Less Expenses	5	13	2			
				387	17	5*
* £50 for the Calcutta School Society.						
Ebenezer Chapel.—Rev. T. East.						
Juvenile Miss Society.						
Collected by The late Mrs. Jaques's Seminary	1	0	0			
Miss Phillips' do.	4	10	0			
Angear	2	10	9			
Allen	2	11	9			
				415	11	5
Carried forward	19	12	6			

Brought forward	19	12	6	415	11	5
H. Blount	5	14	0			
E. T. Butler	5	7	0			
Buckton	5	8	10			
Caddick	1	10	6			
Carter	1	2	6			
Collins	6	0	2			
Clive	3	10	0			
Day	4	0	0			
Misses M. and E. Davis	1	5	2			
Miss Downes	1	15	6			
Mrs. East, for the Education of Native Females in India	21	7	0			
Miss Field	3	15	0			
Mrs. Fulwood	3	12	0			
Miss Glover	6	0	0			
Misses Hunt and Raby	9	8	8			
Mrs. Gough	1	8	0			
Miss Greatley	1	13	6			
Misses Hardy and Lowe	27	2	6			
Mrs. Hunt	6	4	1			
Miss B. Y. Jones	7	10	1			
Joseph	2	14	0			
Lord	2	0	0			
Mrs. Loveday	0	18	1			
Miss Mosely	4	8	1			
Misses S. and A. Munslow	5	5	0			
Miss M. Phillips	10	0	0			
Rowlinson	7	3	8			
Misses Smart and James	4	10	8			
Miss Skynner	3	4	0			
Mrs. Somerville	0	5	0			
Taylor	1	10	4			
Misses Tayler and Yates	3	18	9			
M. and S. Taylor	8	5	0			
Mrs. Warner	6	2	4			
Miss Williams	1	1	10			
Witheridge	2	0	10			
Mr. Beasley	4	16	0			
Rhodes	1	2	0			
T. P. Salts	3	0	0			
Mr. Sexty, at the Manufactory of Messrs. T. Ledsam and Sons	14	0	0			
Master Allen	1	18	0			
T. Gibson	2	9	7			
T. Walker	2	10	5			
H. Woodward	1	6	2			
By sale of Net Fringe	0	10	0			
First Fruits	0	10	10			
A Friend, towards making up the deficiency occasioned by the reduced circumstances of many of our poor but generous Contributors	10	10	0			
* Mrs. Glover, for the Widows' Fund	50	0	0			
* Miss Mansfield, do.	10	0	0			
* Acknowledged in September Chronicle.						
Mrs. Glover, for Support of the Native Teacher, Charles Glover. 2nd Pay.	10	0	0			
Ebenezer Congregation, for the Support of the Native Teacher Jehoida Brewer. 3rd. Payment	10	0	0			
Carried forward	320	8	1	415	11	5

Brought forward	320	8	1	415	11	5
Ditto for the Support of a Native School under the Rev M. Hill, called Ebenezer Chapel School. 3rd.						
Payment	12	9	0			
Sunday School Girls	6	13	7			
Boys	7	5	0			
Fisher-street Girls	1	3	0			
Boys	1	1	0			
Miss. Boxes of						
Miss Beadle	0	13	6			
Master R. East	6	0	0			
Mrs. Grimley	3	0	0			
Miss S. A. Hill	1	0	0			
Master E. Morris	0	17	0			
Miss A. Phillips	0	8	9			
Master E. U. Salts	5	1	3			
Mrs. Smith	5	10	2			
Taylor	0	6	0			
Miss Walker	0	9	0			
Collection after Sermon by Rev. Dr. Styles						
	151	3	0			

522 19 4

King-street Chapel.—Rev. John Jones.—Juvenile Miss. Soc.

Collected by						
Mrs. Andrews	2	12	0			
Miss Barnett	3	12	0			
Mrs. Brittle	0	7	0			
Miss Cope	6	3	0			
E. D.	1	14	7			
Miss Hawthorne	3	9	8			
Hinton	1	11	0			
Jew	6	5	11			
J. J.	2	12	10			
M. A. P.	6	16	0			
Miss Phillips	14	7	6			
Steasman	12	17	11			
Woodward	0	9	2			
Donation	0	19	0			
Donations	0	5	6			
Mrs. Smith's Miss.						
Box	2	4	0			
Miss Truman's do.	1	1	10			
Sab. School Teachers and Children	8	8	2			
Collection after the Sermon						
	31	3	0			

101 0 10

Livery-street Meeting.—Rev. J. Eagleton.

Collection after Sermon

Brewood.—Rev. J. Fernie.

Collected by

Miss Simpson	3	9	0
Pearson	1	2	0
J. Anslow	1	19	0

6 10 0

Bulkington.—Rev. Mr. Sheffield.

Collection

Burton-upon-Trent.—Rev. E. W. Bromley.

Subs. and Colls.

Bransdon.—By Miss Shenton

Royle Mill Miss.

Box

16 0 8

Cannock.—Rev. Mr. Richards.

Subscriptions

Chapel End.—Rev. J. Dagley.

Collection, &c.

Coventry Branch Society.—Vicar-lane Chapel.—Rev. J. Sibree.

Collections after Public Meeting and

Sermon

27 3 2

Carried forward 27 3 2 1121 11 9

Brought forward 27 3 2 1121 11 9

Collected by

Miss Emerton	1	7	0
Mrs. Eaves	1	16	6
Mr. J. Dann	1	14	0
T. Hiron	1	10	2
Miss Barton	0	10	0
Miss. Boxes of			
Miss E. Bainard	0	6	6
Mrs. H.	0	5	0
Mr. J. Smith	0	6	7
Miss Fosbrook	0	7	7
Mrs. Elliman	0	6	0
T.	0	5	0
Mr. Burbidge	0	7	8
Mrs. T. Pickard	0	6	0
Mr. T. Sansom	0	12	10

37 4 0

West Orchard Chapel.—Rev. J. Jerard.

Coll. after Sermon

Miss. Boxes of

Mrs. Jerard

While

A. B.

Sundries

25 0 8

Foleshill Chapel.—Rev. D. A. Jones.

Monthly Prayer

Meetings

Miss. Boxes

Collections after Sermon and Public

Meeting

Sunday School

25 10 9

Kenilworth.—Collee.

Bablake Hospital.

By Rev. N. Row-

ten

Subscription

7 15 7

Total 95 10 5

Less Expenses 12 5 11

83 4 6

Dudley.—Rev. J. Dawson.

Penny-a-week Subscriptions

Erdington, Saltley, and Ward

End.—Rev. Messrs. Mogridge

and T. Aston

Hales Owen.—Rev. C. H. Evans.

Collected by

Miss E. Harris

E. Darby

E. Brettell

M. Granger

Sunday-School Girls

Cottagers, by Miss

England

9 1 3

Handsworth.—Rev. J. Hammond.

Collection, &c.

Kidderminster.—Old Meeting.

Rev. J. J. Freeman.

Collection, &c.

Leamington.—Rev. C. Bassano.

Sub. and Donations

Mrs. Barnett's Sem.

9 11 10

Lichfield.—Rev. W. Salt.

Collected by

Miss Gorton

White

Mrs. Salt & Rowley

Mr. S. Meighway

Carried forward 39 14 6 1334 15 0

Brought forward	39 14 6	1334 15 0
W. Andrews...	1 14 9	
J. Palmer....	1 2 0	
Sun. School Children	2 17 3	
K. Cook.....	1 9 0	
M. Bushell.....	0 4 11	
A. Barlow.....	0 7 0	
Mrs. Salt's Miss. Box	0 12 4	
Chapel Box.....	0 3 9	
Donations.....	2 10 0	
Public Collection..	10 17 6	
Sale of Gold Ends..	0 4 6	
Monthly Collections	4 0 2	
in the Vestry....		
	65 17 8	
Less Expenses	3 13 5	
	61 19 3	
Nuneaton.—Rev. S. R. Hartnell.		
Collection and Donations..	22 0 0	
Boud End.—Independent Chapel.		
Rev. J. Woods.		
Collected by Young	16 8 3	
Ladies.....	3 11 11	
Missionary Boxes...	3 11 11	
Collection at Public	13 9 10	
Meeting.....		
	33 10 0	
Atherstone.—Rev. R.		
M. Miller.		
Collection and Dons.	9 4 2	
	42 14 2	
Less Expenses	1 1 5	
	41 12 9	
Stourbridge.—Rev. Mr. Davis.		
Auxiliary Society...	7 6 0	
Juvenile do.....	17 16 10	
Collection at the		
Anniversary....	9 12 0	
	34 14 10	
Less Expenses	2 8 0	
	32 6 10	
Stratford-upon-Avon.—Rev. T.		
Helmore.		
Collection, &c.....	8 14 6	
Tutbury Branch Society.—Rev.		
B. Brook.		
Missionary Box....	4 8 1	
Ditto.....	2 19 9	
Ditto.....	15 3 8	
Collections and Subs.	27 19 10	
	50 11 4	
Team.—Collections		
at Public Meeting.	6 5 2	
Missionary Box....	0 12 4	
	6 17 6	
Total Tutbury Branch	57 8 10	
Less Expenses	9 10 0	
	47 18 10	
Uttoxeter Branch Society.—Rev.		
J. Cooke.		
Coll. after Sermon...	3 17 10	
Do. at Pub. Meeting	6 0 6	
Sun. Sch. Miss. Box.	0 4 6	
The Misses' Saund-		
ers' do.....	1 0 0	
Streamshall and Beam-		
hurst Subscrips.	12 11 8	
Weekly Subscrips.		
by Miss Willson...	10 0 0	
Annual do. by Mr.		
Vernon.....	19 5 6	
	42 10 0	
Walsall.—Rev. R. Allott.		
Subscriptions, &c.....	38 15 0	
Carried forward	1630 12 2	

Brought forward	1630 12 2
Warwick.—Rev. J. W. Percy.	
Penny Society....	5 5 0
Missionary Boxes..	0 0 6
Sab. Sch. Children..	0 3 10
Donations.....	1 10 6
A few Villagers....	2 7 6
	9 16 4
Less Expenses	0 4 9
	9 11 7
West Bromwich.—Rev. J. Hudson.	
Subscriptions, &c....	66 7 3
Do. Old Meeting.—Rev. J.	
Cooper.	
Coll. by the Ladies.	18 3 4
Mr. J. Horton's Miss.	
Box.....	6 6 0
—J. Fishers' do.	3 0 0
Miss Penn's Pupils	0 6 6
Sun. Sch. Children	1 5 3
Collection after Ann.	
Sermon.....	24 8 11
Miss —'s Sub-	
scrip. for Widows'	
Fund.....	1 1 0
Anonymous.....	0 7 0
	54 12 0
Wolverhampton.—Rev. J. Roaf.	
Subscriptions, &c....	50 0 0
Young Ladies at Sch.	0 11 0
	50 11 0
Worcester.—Angel-street Chapel.	
Subscriptions, &c.....	60 0 0
	1871 14 0
Less Expenses	39 7 0
	1832 7 0
Sussex Auxiliary Society.—Thomas Walker,	
Esq. Treas. Rev. J. N. Goulty, Sec.	
Horsham.—Mr. Honeywood.....	2 0 0
Grinstead.—Rev. J. Trego and Mr.	
Burt.....	6 13 0
Worthing.—Rev. L. Winchester.	
Donations.....	2 5 0
Collected by	
Mrs. Ashton, &c....	9 6 1
Miss. Box in Vestry	0 6 0
Subscriptions.....	0 11 6
	12 8 7
Less Expenses	0 16 6
	11 12 1
Rye.—Collection.....	4 15 8
Chichester.—Rev. W. Malden.	
Donations.....	0 10 0
Subscriptions.....	14 2 7
Sunday Schools....	0 4 10
	14 17 5
Less Expenses	1 17 6
	12 19 11
Bodle-street, Heathfield, and Hurst-	
monceux Branch Society.—	
Rev. J. Press & Rev. J. Chapman.	
Collection.....	3 12 0
Subscriptions...	13 5 0
	16 17 0
Arundel.—Rev. W. Banister.—	
Donations.....	15 0 0
Collections.....	6 10 0
	21 10 0
Alfriston.—Rev. G. Betts.—	
Collections.....	10 11 6
Subscriptions.....	14 8 7
Juvenile Society...	5 0 0
	30 0 0
Mastings.—Rev. W. Davies, Sec.	
Subscriptions.....	9 12 0
Collection.....	21 8 0
	31 0 0
Carried forward	31 0 0
	1668 8 2

Brought forward	31 0 0	106 8 2
Sun. School Society	22 0 0	
For the Education of		
Native Females		
in India	4 12 0	
	57 12 0	
Less Expenses	1 2 6	
	56 9 6	

Lewes.—Cliff Chapel.—Rev. J. Kirby.....	5 0 0	
Tabernacle Male Branch.—Mr. Hilton, Treasurer.—Female Branch.—Mrs. A. Morris, Treas.		
Annual Subscription	1 1 0	
Collection.....	14 3 7	
Weekly Subscrips..	47 2 4	
Sunday Schools, &c.	0 17 7	
	63 4 6	
Less Expenses	3 17 3	
	59 7 3	

Brighton.—Hanover Chapel.—Rev. J. Edwards.		
Collection	18 11 10	
Annual Subscrips.	2 12 6	
Weekly Subscrips.	5 4 8	
Donations	2 18 6	
Sunday School.	4 3 0	
Missionary Boxes..	1 2 7	
	34 13 1	
Less Expenses	2 5 0	
	32 8 1	

Countess of Huntingdon's Chapel.—By Mr. J. F. Ward, Treas.		
Donations.....	1 18 3	
Annual Subscrips..	4 14 6	
Weekly ditto	29 0 11	
Collection.....	14 11 9	
Sunday School	5 0 2	
Sunday Schools, by Mr. Sims.....	16 3 6	
Missionary Boxes ..	3 10 0	
	74 19 1	

Union-street, Chapel.—Rev. J. N. Goulty.		
Donation (being Interest upon £100)	5 0 0	
Annual Subscrips ..	19 19 0	
Weekly ditto	31 18 11	
Collection	23 11 2	
Sunday School	2 10 8	
Missionary Boxes..	22 9 7	
	105 9 4	

Auxiliary unconnected with the Congregation.		
Annual Subscrips ..	13 0 6	
Donations	17 0 0	
Collection	60 0 0	
	60 0 6	
	500 1 11	
Less Expenses	27 6 3	
	462 15 8	

York City Missionary Society.—Mr. T. Watkinson, Treas.	100 0 0	
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Wales, South, Aux. Miss. Society.—Rev. D. Peter. Treas.		
Carmarthen.—Rev. D. Peter.—Collections	5 16 6	
Subscriptions.....	10 10 0	
	16 6 6	

Tenby.—Collections at Annual Meeting.....	72 16 5	
Sardis.—Rev. Mr. Thomas	1 15 3	

Carried forward 90 18 2

Brought forward	90 18 2	
Haverfordwest.—Green Meeting.		
Rev. Mr. Bulmer ..	8 0 0	
Aux. Contributions.	3 9 6	
Subscriptions.....	5 3 0	
	16 12 6	

Tabernacle.—Colls.	18 17 3	
By cards	23 5 2	
Mrs. Lloyd's Miss. Box	1 13 6	
A Gold Ring	0 1 6	
Sunday School	0 9 7	
	43 7 0	

Milford.—Rev. Mr. Warlow, Colls.	15 10 0	
Collected by Mrs. Howells	4 5 4	
Small Sums	0 18 9	
Miss. Boxes of Miss Warlow	1 12 8	
J. Lewis	0 6 8	
At the Tabernacle Door	0 4 1	
Subscriptions	3 2 6	
	26 0 0	

Pembroke.—Rev. Mr. Harries.—Collections.....	26 8 5	
Collected by Mr. Thomas ..	0 15 1	
Pembroke Dock.—Rev. Mr. Williams.—Collections	5 15 0	
Bwlch.—Do. Rev. Mr. Bowen ..	3 2 6	
	212 18	

Collections by the Calvinistic Methodists.—Rev. D. Charles.—Breconshire.—Brecon Chapel.....	10 1 7	
Collected by Mrs. Walters.....	2 2 1	
Miss Dunn.....	3 4 0	
	15 7 8	

Gorwydd Chapel.	9 0 9	
Talgarth do.	8 3 1	
Pontrhydyfer do.....	7 9 0	
Trecastle do.	6 1 7	
Crickhowell do.	6 1 3	
Merthyr Cynog do.	5 0 0	
Builth do.	4 17 1	
Hangamarch do.	4 16 8	
Hangorse do.	4 2 6	
Llanirhangel Nantyhane do. .	3 12 7	
Devynock do.	2 13 0	
Pontneathvaughan do.....	2 11 6	
Pentrefelin do.	2 3 1	
Bwlch do.	2 0 1	
Llandilofaen do.	2 0 0	
Crai do.	2 0 0	
Ystradfellte do.	1 19 2	
Llanspyddyd do.....	1 9 0	
Penkelly do.	1 3 9	
Forest do.	1 4 8	
Trallum do.	1 3 6	
Capelisa do.....	1 0 0	
Cwmwi do.	0 14 7	
Grwynefechan do.....	0 6 4	
Crickhadarn do.	0 11 0	
	97 11 11	

Cardiganshire.—Aberystwith Public Collection....	5 2 4	
Monthly do.		
Male Branch	10 19 6	
Female do.....	10 6 1	
	26 7 11	

Abermeirig.....	3 19 10	
Aberfrwd.....	1 5 6	
Aberaeron Sunday School	2 13 5	
Bethania	3 10 4	
Bethel Sun School	4 6 2	
Blaenannerch	9 2 2	

Carried forward 51 5 4 97 11 1

Brought forward		51	5	4	97	11	10
Blaencfen		0	15	2			
Blaenpenal		7	2	2			
Blaenplwyf		2	16	0			
Bonterwd		2	13	4			
Boutrhydfendigaid		7	2	2			
Borth		2	8	6			
Subscription		1	0	0			
		3	8	6			
Blaencarwg Sun. School		0	19	7			
Bwlchyrrhandir do.		2	5	2			
Cardigan Public Col.		4	17	1			
— Male Branch		2	14	9			
— Female do.		8	4	10			
		15	16	8			
Capeldewi		0	12	4			
Cynon		4	12	11			
Ffostlin		5	10	9			
Graig		0	14	7			
Lampeter		4	17	9			
Llanerth		1	11	7			
Llanddewiabarth		2	8	7			
Llangwryfon		4	10	0			
Llangaetho		16	5	9			
Llanilar		1	14	1			
Llaniofawr Sunday School		1	1	0			
Llanon		4	8	8			
Llanrhystyd		6	5	5			
Llechryd		2	6	6			
Lledwd		9	15	6			
Llwynpiod		1	13	19			
Carrwg—J. M. Esq.		1	1	0			
Llanddeiniol, by J. Morris, Esq.		2	11	5			
		3	12	5			
Llanafan		0	18	7			
New Quay Pub. Col.		6	12	8			
Capt. John Owen's							
Sloop "Diligence"		1	0	0			
		7	12	8			
Pantglas Sunday School		1	0	9			
Penllwyn		3	11	2			
Penmorfa		6	14	6			
Penygarn		2	16	0			
Pensarn		2	10	0			
Pennant		4	3	7			
Pwllclai		0	17	6			
Rhydyfelin		2	0	0			
Sion		1	15	0			
Salem		2	15	0			
Swyddflynnon		4	1	3			
Tre'rddol		2	15	2			
Tregaron		9	18	10			
Trinity Chapel		6	8	0			
Twrwyn		11	17	0			
Trisant		1	2	6			
Yspytty		1	0	1			
Waunifor, Subscription		1	0	0			
		241	2	10			
Less Expenses		4	2	0			
		237	0	10			
Carmarthenshire. — Car-							
marthen.—Water-							
street Collection.							
Do, Sunday School		19	9	5			
Pensarn do.		0	8	6			
Bwlch do.		0	5	6			
Glangwilly do.		0	2	0			
Collected by							
Charles, Miss M.		3	7	10			
Llewellyn, Miss		1	6	6			
M——, Mr.		0	3	2			
		39	11	3			
Nantgaredig		8	14	3			
Pantgwyn		2	4	8			
Capeldewi		1	5	0			
Llanwinio		1	8	6			
Llanlly		1	9	0			
Llanawel		6	0	0			

Carried forward 60 12 8 334 12 8

Brought forward		60	12	8	334	12	8
Llandiveilog		1	9	1			
Llanddarog		2	16	7			
Llanartiney		1	13	2			
Brechfa		1	1	8			
Pontynyswen		1	0	0			
Clynymeirch		0	10	0			
Pannau		2	7	6			
Llandovery		4	10	0			
Llandowror		0	9	0			
Talley		5	12	2			
Caio		2	8	0			
Llanddausaint		7	15	2			
Muddve		2	10	2			
Rhydcymerau		1	8	0			
Llanadwrn		1	19	0			
Hendre		2	4	0			
Llanfynydd		3	12	0			
Llanedy		0	15	0			
Bettws		0	13	4			
Cross Inn		1	9	6			
Capel Ivan		0	10	6			
Llansaint		0	15	0			
Kidwelly		1	5	0			
Rhydycaean		2	0	9			
Newcastle Coll.		1	10	4			
Sunday School		3	1	4			
		4	11	8			
Llanpumsaint		2	12	9			
Cwmndwyfran		1	8	0			
Courtycadno		1	0	0			
Convil		1	16	0			
Do, Sunday School		2	13	10			
		4	9	10			
Llandilo		10	0	0			
Lewes, Mr. D. jun.'s							
Miss, Box		0	14	0			
		10	14	0			
Closeygrai		1	0	0			
Meidrim		1	3	0			
Cilycwm		3	5	6			
Llangadock		5	18	0			
Cefnbyrrach		1	0	0			
Llanlluan		0	7	6			
New Inn		1	15	0			
Bankyfelin		7	2	0			
Llanstephan		1	9	3			
College		1	0	0			
Bwlch		0	10	2			
		160	13	11			
Glamorganshire.							
Aberthaw		3	5	0			
Aberdare		1	0	0			
Burthin		4	0	0			
Brintirion		1	0	0			
Cadoxton		0	6	0			
Dinaspowis		3	2	0			
Duffryn		4	15	6			
Ewenny		0	2	0			
Hirwain		0	10	0			
Langyfelach		0	8	6			
Lansamlet		3	3	6			
Laleston		0	10	0			
Lantwit Major		1	7	1			
Lantrissant		3	11	7			
Lanfabon		0	10	0			
Landyfodog		0	10	0			
Merthyr, viz. Mer-							
thyr Tydvil Public							
Collection		1	15	2			
Ditto and Dowlais							
Children's Soc.		3	4	5			
		4	19	7			
Collected after Prayer Meetings		1	18	1			
Coedycummer—Col.							
after Prayer Meet.		1	10	8			
Children's Society		1	1	0			
		2	12	8			

Carried forward 37 11 6 495 6 7

Brought forward	37	11	6	495	5	7
Dowlais.—Coll. after Prayer						
Meetings	1	15	0			
Neath	1	0	0			
Newbridge	8	3	6			
Oldcastle	4	4	0			
Pyle	3	0	0			
Penttyrch	0	10	0			
Pendoylon	1	0	0			
Swansea	6	12	0			
Salem	1	4	0			
St. Fagan's	2	16	0			
St. Bride's, Major	0	1	6			
Tretril	5	12	7			
Ton yr Efall	3	9	2			
Ynysfach	0	14	0			
Morrison	0	17	11			
Subscriptions	3	16	9			
Col. by Misses Mary Lewellyn and A. H. Irvin	2	11	11			
	7	5	7			
				84	19	10
Monmouthshire.—Runney	1	6	0			
Tredeggar	1	4	0			
Blaenavon	2	10	0			
Risca	1	0	0			
Gaitra and Tump	1	11	0			
Pontypool	0	10	0			
St. Mellons	2	10	6			
Castletown	0	15	0			
Newport	1	11	6			
Mores	0	8	6			
Rock	0	12	6			
Caunt	0	16	0			
Llanmartin	4	40	0			
				19	5	0
Pembrokeshire.—Fish- guard Collection	9	0	0			
Subscriptions	1	1	0			
	10	1	0			
Carried forward	10	1	0	599	11	5

Brought forward	10	1	0	599	11	5
St. David's	6	5	0			
Newchapel	4	5	6			
Woodstock	4	0	0			
Bwlch y groes	3	14	6			
Hall	1	7	0			
Sunday School	0	10	6			
Subscriptions	1	1	0			
	2	18	6			
Kilgerran	2	4	6			
Glanrhyd	2	0	0			
Pontgarreg	1	18	0			
Whiston	1	10	0			
Newport	1	0	0			
Dinas	1	0	0			
Caerfarchell and Solva	4	13	0			
Ebenezer Chapel, H. West	2	1	1			
Coll. by a Friend	6	18	11			
	9	0	0			
Trevine	1	18	6			
Subscriptions, &c.	12	5	6			
	14	4	0			
				66	15	6
				666	6	11
Less Expenses				0	7	11
				665	19	0
Scotland.—Huntley Miss. Society.—Rev. J. Hill.—By Mr. J. M'Donald.						
Male Branch	10	0	0			
Female Do.	12	0	0			
	22	0	0			
Buchan Bible and Miss. Society.— By Mr. W. Mitchell	10	0	0			
Rev. J. Bowyer, towards the New Chapel at Malacca	1	0	0			
	11	0	0			
Old Meldram Craigdam Female Miss. Society.—Rev. P. Robert- son	3	0	0			

Donations in aid of the Fund for the Widows' and Orphans' of Missionaries.

Mr. G. Slack 5 0 0



JOHN R. B. BENTLEY

Engraved by J. B. B.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1826.

MEMOIR OF MARTHA, THE LATE WIFE OF THE REV. T. L. LAMB,
OF WELLINGTON, SALOP.

MRS. LAMB was born May 5th 1798, of parents who being themselves brought to the knowledge of the truth when she was a mere child, endeavoured thenceforward to train "her up in the nurture and admonition of the Lord." During her childhood, she was, like most children, childish. Two things, however, may here be remarked. The *first*, That from the time that she came to know what *truth* was, she scrupulously paid it the most sacred regard. A lie was her abhorrence: nothing pained her more than the bare supposition that she could have uttered an *untruth*; and so extremely *guarded* was she in this respect, when but a child, that whenever she was appealed to for an answer on any, even the most common subjects, she would only reply—"I believe," "I think," "I hope," so and so; so cautious was she of uttering a decided "Yes" or "No," lest her reply might not be religiously right. And this extreme fear of thus "offending in word," characterized her till her reason was lost in delirium. The *second*: When she was about eight years old, her father died. Seeing her

mother disconsolate after her father was "given over," she artlessly enquired, "Mother why do you cry?" "Because your father is dying," was the reply, "and the doctor can do no more for him." "Do no more for him," she reiterated, "but I can do something for him;" and immediately left the room. Her mother, struck by her remark, and her retreat, followed her *unobserved*, when she saw her kneel down, and heard her supplicate God to restore her expiring father. These things may not indeed appear striking to general readers, but pious parents will at once take an interest in them, and augur favourably from them. We shall now consider her character, as it appeared when she was about sixteen; observing, however, that during the interim, she was often remarked for her attention when hearing sermons, and that she appeared to take much pleasure in the company and conversation of pious ministers. When she had attained the age just mentioned, sixteen or thereabout, *religion*—the religion of Christ, began to engage her thoughts in *good earnest*. Dissatis-

fied with taking upon mere report, and receiving on the bare authority of parental education, that with which she knew, if it were *real*, her eternal interests must either stand or fall, she brought all the powers of her mind to bear on the important question—"Is the religion of Jesus divine in its origin and character?" Various were the works on the Evidences of Christianity to which she had recourse; and many and severe were the conflicts with Satan and innate corruption which, in this pursuit, she had to maintain. But she at last triumphed in the truth. The promise, "If any man will do the will of God, he shall know of the doctrine whether it be of God," was amply verified in her experience. She found the religion of Christ to be a *reality*; and she rested her hopes on that rock; and now, seeing that of all the people in the world, "the Lord's people" alone had *reason* as well as *religion* on their side, she virtually and decidedly said to them, "I will go with you, for I know that God is with you." Thus satisfied, both from *reason* and *faith*, that the Bible was what it claimed to be considered, "the Word of God," she unhesitatingly made it "the man of her counsel and the guide of her youth;" and she habitually endeavoured at once to understand, receive, and act upon its instructions. These instructions were now her delight, and her attendance on the public means of grace, not only on Lord's Days, but on other stated occasions, proved her relish for that "bread," of which, "if a man eat, he shall never die." Week-evening sermons and prayer-meetings were interesting services to her, and her regular attendance on these occasions evinced that, "as a new-born babe, she desired the sincere milk of the word." And the instruction that she received she was eager to communicate, as appeared in her regularly walking four miles every Sabbath-day, whether

the weather was fair or rainy, to fulfil the humble but honourable duties of a Sunday-School teacher.

When she was about nineteen, she first became acquainted with Mr. Lamb, whose attachment to her has been uniformly increasing by a knowledge of her worth up to the period when she left him to bewail her loss. With respect to this acquaintance, the following fact is characteristic of her humility and diffidence of herself. Mr. L., when he first knew her, had not directed his thoughts towards the engagements of the ministry. When, however, their acquaintance had been comparatively matured by upwards of two years' continuance, he was in prospect of immediately entering on a course of study at Hoxton Academy, whither he soon after went. On knowing this, she appeared feelingly alive to a sense of the importance of the situation to which she might one day be introduced. From the anticipated responsibilities of this situation she tremblingly shrunk; and she declared that, had not their acquaintance been advanced, as has been mentioned, the apprehension that she was likely to become a minister's wife, would have compelled her to request Mr. L. to discontinue his visits.

From this time she continued to go on adding to her stock of religious knowledge. And the habitual diligence with which she now read the *Scriptures*; the interesting and important passages marked in her *Bible* for repeated consideration; the constant references which she made to Commentaries and other books calculated to throw light upon divine truth; her *conversations on religious subjects* with her relative (the Rev. D. W. Aston, of Buckingham), and her *letters*, many of which are in existence, and which consist principally of enquiries and reasonings on sacred subjects; these things speak at once, her thirst for truth, and

her exertions to attain it. She would take nothing upon *trust* but what she knew was supported by the word of God; and in order to *know* this, she would "search the Scriptures to see whether these things were so." In this pursuit she persevered till her marriage, in January last; since which she has, in this respect, continued unaltered; although she has frequently lamented that her new and necessary employments left her so little time for reading and reflection. It has, however, for some time past, been her usual practice regularly to retire alone to her room, in the evening, for purposes to which none but herself were privy; though she has often, on such occasions, been overheard engaging in prayer. Soon after her arrival at Wellington, whither she went on her marriage, she was eager to resume her accustomed delightful employment of Sunday-School instruction. With this view she exerted herself to raise such an institution, under the sanction of the Independent interest, with which she was connected, in that town. And this she did, amidst such difficulties as might naturally be expected to present themselves in a place where the principles of Non-conformity are but sparingly acted upon, even admitting that they are there generally known. Having, however, partially succeeded in her object, she spared no pains to superintend the female department of the school, to the duties of which she perseveringly attended, till increasing inability obliged her gradually to relinquish her charge.

Her conscience was extremely and uniformly tender. Some allusion to this circumstance has already been made, in the mention of that scrupulous regard to *truth* which she evinced from her earliest childhood. Another fact to the point, however, presents itself, and the mention of which, at this time, may not prove

either unseasonable or useless. A short time before her marriage, some pamphlets, relative to the abolition of slavery, were put into her hands. This led her to consider the subject: on which she became *fully convinced* of the *criminality* of her encouraging the use of slave-grown produce. Consequently, she has carefully abstained from having, if she knew it, any sugar, or other articles, but such as were produced by free labour, in her own house; and whenever she may have been anywhere, where she was not assured that such produce was preferred, she conscientiously altogether declined the use of every thing that might, as far as she knew, have been the produce of slave-labour. This fact will not fail to have its due weight on the minds of many readers.

Since her death, her *Diary* has been found. The fact, however, of her having kept such a memento of her feelings was, during her life, a secret even to her husband. From these occasional memorandums, the following extracts are made. And these extracts may be regarded as a fair specimen of her habitual feelings relative to the question of her own personal religion. She could always *trust*; but it was not known to any besides herself whether she ever *triumphed*. But, alas! how many are there who habitually *triumph*, who have never yet been truly taught aright to trust. What numbers rejoice (*falsely*) in the "*full assurance of hope*," who are living proofs that they are still utter strangers to "*the assurance of faith*."

Most of the remarks appear to have been made on Lord's-days. The first which we shall notice is dated

"*Lord's-day, Oct. 6, 1822.* Again am I permitted to enter on another Lord's-day; but how little is my mind impressed with its solemnities. May my heart be more devout, and may I this day hold communion with the King of Kings in his house of prayer. Surely our minds should be filled with rever-

ence when addressing Him who has power both to create and to destroy. It is strange that this is not the case; and were He to deal with us as we have deserved, he would long ago have cut me down as a cumberer of the ground. But

‘Jesus lives to intercede,
Before his Father’s face;
Give Him, my soul, thy cause to plead,
Nor doubt the Father’s grace.’

“Once last week I seemed to enjoy greater liberty in prayer; oh that this were more frequently the case with me!”

“*Sabbath-day, Nov. 17.* As the natural sun has this morning arisen over the face of the earth, and enlivens all nature by its cheering beams, so, O ‘Sun of Righteousness,’ arise on my soul with thy quickening influence, and that will dispel the mist of ignorance and carnality which now surrounds it. It is from God that all my mercies spring, even those temporal comforts that flow from friendship and affection; for He has the hearts of all men in his hand. O, how good is God! for we see, in all his works, that He designed the happiness of man.”

“*Sabbath-day, Feb. 2.* Still in a dead state of mind; But why is this the case? Surely it is because God hides his face from me; and how little am I affected by it, if at all; while the frowns or slights of any earthly being whom I love, affect me so much! Surely this ought not to be the case. O that my soul were filled with the love of Christ!”

But one more extract shall be made; and that one that will not be uninteresting to those Christians who, amidst similar experiences, have found that “when the enemy has come in like a flood, the Spirit of the Lord, &c.”

“*Sabbath-day, May 12.* Again do I record the dealings of God with my soul. Since I last did this, I have, indeed, had reason to speak of judgment and mercy; for during these six weeks past, I have been so racked with blasphemous and wicked thoughts, that, I have frequently felt as if I should go out of my mind. But I am still preserved. May it be to please the Lord!”

But we now come to notice the closing scenes of her life. And here, with respect to every thing estimable in herself, she renounced it *all*, except to deplore its *deficiencies*. On the morning of Saturday, October 14, 1826, she considered herself to be, as indeed she was, *alarmingly* ill. This consideration

appeared to urge her to the utmost seriousness. To her afflicted husband, who stood weeping near her, she exclaimed—“This is indeed a solemn hour. Nothing but real religion will do now. O that I had lived nearer and walked more closely with God; that I had thought less of the body, and more of the soul; that I had lived more abstracted from earth, and devoted to heaven!” On her now being reminded that she had habitually retired to her room, as has been noticed, she replied, “I did, it is true, but that was more from a sense of *duty* than a feeling of *love*.” “I have not,” said she, “I have not loved God as I ought.” “You,” addressing herself to her husband, she exclaimed, “you have been my idol; I have idolized you; and God has said, ‘Thou hast loved idols, and after them thou shalt go.’” She was then told that such a denunciation was never applicable to those who, like herself, whatever might have been their sins, hated those sins, and deplored them; and she was reminded of an all-sufficient Saviour. “Look unto me, and be ye saved,” &c. “For God so loved the world,” &c. “The blood of Jesus Christ his Son, cleanseth,” &c., and “He is able to save to the uttermost,” &c. These were some of the texts mentioned to her about this time. To which, however, she replied, “I know he *can* save me, but *will* he do so? No, he will not save *me*; I have not *served* him as I *ought*,” and then she added, “And as the tree falls, so it lies.” She was now told, that nothing more dishonoured the Redeemer, than for any to doubt either his *willingness* or *power* to save *all* who go to him in faith; she was told that her sin was no ground why she should despair of salvation by Christ. “For the whole need not,” &c. and “Christ came not to call the righteous,” &c. Moreover, it was argued with her, that, by looking on any thing in herself on which to rest, she was, in the

same proportion, looking away from her Redeemer; whereas, He says, "*Look unto me, and be ye saved,*" &c. This, though it did not dispel her darkness, urged her to pray: "Lord lift thou upon me the light of thy reconciled countenance. Manifest thyself to me, as thou dost not," &c. These, and similar requests, were seconded by the tearful cries of her agonized partner, who offered up for her a number of petitions, the substance of which was, that God would shine upon her mind, and sensibly "say unto her soul, I am thy salvation." To his petitions, as he closed sentence after sentence, she added her hearty and repeated "*Amen.*" About this time she was left a little to herself, and it was hoped with a mind in some degree composed; and for this hope there appeared the more reason, as she was shortly afterwards overheard, when nobody was present, either to see or be seen by her, praying that her *offspring* might be "brought up in the nurture and admonition," &c. Only four days previous, she had become the mother of a son and daughter, now left to *feel*, though not yet to *know*, their loss. Soon after what has been mentioned had passed, the physician attended her, when his visit and its consequences engaged for some time both her attention and that of those about her. Towards the close of this day, and through the following night, a high fever and delirium precluded any further discovery of the exact state of her mind. On the following morning, Lord's-day, the 15th, her delirium was unabated, although several things escaped her lips which convinced those about her that she was sensible that day was the Sabbath. Among other things she said, "This is the day to worship God—

'Our Lord invites us to his feast,
And calls it living bread.'"

With the advance of this day,

however, every dreadful symptom increased; and towards night, the means employed by her medical attendant too plainly bespoke his forebodings. By the Divine blessing on these means, she became, about midnight, more calm; and while her husband was anxiously watching on one side of the bed, and the nurse attending on the other, the expiring believer broke out into the exclamation, "He was wounded for our transgressions," &c. (*repeating the whole verse*). This circumstance was hailed with gratitude and delight by her afflicted partner, who deemed it an answer to his repeated supplications, that, "If she *must* be taken from him, she might be allowed an interval of returning reason before her departure." He now endeavoured to direct her thoughts to those sentiments which he had long known to be the solace of her soul; viz. such as expressed and implied the grand doctrine of *salvation by Christ alone*. Keeping, therefore, in view her own quotation from the evangelical prophet, he reminded her of some of those hymns and Scripture passages which prominently exhibited the doctrine of *free grace*. Here to mention all the citations that were then introduced is not necessary. Some, however, shall be stated, with the remark, that it was not requisite to repeat more than a few words of any passage of Scripture, or stanza of a hymn, in order to bring the exact connexion, which she would then continue to repeat at some length, fully before her mind. This may be accounted for from the fact, that she had a ready acquaintance with a great part of "the oracles of God," and with Watts's, Hart's, the Olney, and Rippon's Selection of Hymns. One passage of Scripture now mentioned to her was, "*By grace ye are saved;*" on which she promptly added, "*through faith, and that,*" &c.—Ephes. ii. 8, 9. Also, "*It is a faithful saying and worthy*

of all acceptation;" she continued, "that Jesus Christ came into the world to save sinners." Also, "For the Son of Man came not to be ministered unto;" she rejoined, "but to minister and to give his life," &c. Also, "For I am come that ye might have life;" she added, "and that ye might have it more abundantly." Also, "Come unto me all ye that labour and are heavy laden;" she continued, "and I will give you rest." Then the first line of Watts's Hymn on this passage was mentioned to her, "Come hither all ye weary souls," when she repeated it to the end of the second verse. In connexion with this, she was reminded of "Come ye sinners poor and wretched;" on which she continued to repeat, with scarce any assistance, the first, third, and fourth verses, spiritedly concluding with, "Not the righteous, sinners, Jesus came to call." Now it was remarked to her, "He hath made him who knew no sin, to be sin for us;" to which she promptly replied, "that we might be made the righteousness," &c. Here it is but justice to her, and to the religion of Jesus, to remark, that this was her darling theme, "The Lord our righteousness;" a theme that she probably had learned the more clearly to understand, and the more ardently to love, from the perusal of that admirable work, Hervey's "Theron and Aspasio," a work which she had carefully read, and which she highly esteemed. In accordance with the prominent feature of that work, was a remark that she had made a few weeks before her death, on having heard a sermon from Ps. lxxi. 16—"I will go in the strength of the Lord God; I will make mention," &c. "This," she said, "this is the preaching that I love! it is this that wins souls and glorifies God." And she had repeatedly mentioned, as a text which she desired to hear treated on from the pulpit, Hosea xiii. 9—"O Israel, thou hast destroyed thyself, but in me

is thine help." But, to return to the closing scenes of her life. About the time when what has already been mentioned had passed, she said to her husband and the nurse, who were with her, "Let me go—I'm going to heaven—I want to go." When she was reminded of that hymn that so fervently breathes the feelings of the pious soul, "At anchor laid, remote from home," she unfalteringly went on adding, "Toiling I cry, sweet spirits come," &c. (throughout both the verses). Soon after this, however, she felt fatigued, and said, "That will do now; I am tired." She was, therefore, urged no farther; and she soon appeared to be dozing; neither did she, from this time, seem to hold any intercourse with this world. Before long, laborious breathing, convulsive throes about the regions of the heart, and utter insensibility to surrounding objects, indicated the near approach of "the last enemy." Still, however, though the power of distinct utterance was lost, there seemed something like an attempt at articulation mingled with her breathing. Her disconsolate partner, anxious to catch, if possible, her last accents upon earth, held his ear near her parched and quivering lips, and distinguished, or thought he distinguished the words "Jesus Christ, Christ Jesus, Jesus Christ," successively repeated, escaping from them. Presently, however, a convulsive struggle, and the gentle noise occasioned by the escape of the last breath, terminated the painful scene, and her bodily eyes were now finally closed on earthly shadows, that the eyes of her soul might at once open on the cloudless splendors of heavenly realities; thus blessing her with the fullest answer to her prayer, not long before presented, "Lord, manifest thyself unto me, as thou dost not unto," &c. "Blessed are the dead that die in the Lord; yea," &c.

Wellington, Salop,

T. U.

Oct. 31, 1826.

ON MILTON'S TREATISE ON CHRISTIAN DOCTRINE.

ESSAY VI.

ON VERACITY AND FALSEHOOD.

A VALUABLE lesson which we may learn from the perusal of this extraordinary and interesting volume, is, that inconsistency and paradox have some advantage for the intruding of themselves into those minds which are gifted with the highest and most exquisite *genius*. A soul less qualified to soar in its own splendid creations, less tuned to thrill to the finest notes of beauty and majesty, a mind of humbler and more plodding order than that of England's immortal poet, would have been more ready to perceive incoherencies and more careful to expurgate them. We conceive, also, that other causes, in addition to this and those which have been mentioned in former papers, are reasonably to be assigned as having exercised a noxious influence over the mind of this great man, and given an unconscious bias to his deductions; and they were such as could not fail to operate with peculiar strength on a mind of such exquisite sensibility and uncompromising frankness. One was the state of religious parties during the whole period of his active life. It scarcely required his eagle eye to see the blemishes which, in one respect or other, deformed them all. He could find none with whom he could unite, with the full satisfaction of his too susceptible mind. Another very active cause of aberration from the fair dictates of evidence, we conceive to have been that occasional weakness of extraordinary minds which prompts them to take pity, so to speak, upon a forlorn cause—to become enamoured of arguments possessing plausibility, indeed, but whose tried insufficiency had caused them to drop into oblivion. Of this chivalrous logic, the literary world has seen other examples. Johnson, Burke, Windham, and Byron, are familiar and recent instances. But the soul of Milton far transcended those men in tenderness and sincerity. While, therefore, it was likely to receive the impulse of this unsuspected principle with a greater effect, it would adopt

and push the results with an heroism of conviction which men of lower moral principle could not feel. Hence it is that, throughout these pages, we are delightfully carried on by evangelical doctrines, sweet charity, and prescriptions of virtue the most elevated, and morality the most magnanimous: yet ever and anon, in all these respects, dark blots and defacements break upon us. Upon what we conceive to be the principal of them, we have, according to the best lights and convictions that we can attain, exercised that freedom of examination which any liberal man would have employed upon himself, and which no man would have welcomed more than the illustrious author into whose sanctuary we have thus adventured to look. A variety of minor points we have passed over. In this, our last Essay, we shall principally animadvert upon a sad obliquity of our author with respect to the Obligation of Veracity.

"Not only the dissimulation," says he, "or concealment of truth, but even direct untruth with the intention of deceiving, may, in many instances, be beneficial to our neighbour. No rational person will deny that there are some individuals whom we are fully justified in deceiving. Who would scruple to dissemble with a child, with a madman, with a sick person [to induce him to submit to medical treatment], with one in a state of intoxication, with an enemy, with one who has himself a design of deceiving us, with a robber (unless, indeed, we dispute the trite maxim, *Cui nullum est jus, ei nulla, fit injuria*)? When, instead of injuring a person by a false statement, we either confer on him a positive benefit, or prevent him from inflicting or suffering injury, we are so far from being guilty of deceit towards him, however often the fiction may be repeated, that we ought rather to be considered as doing him a service against his will. [There are cases in which] by an honest and beneficial kind of falsehood, we may be enabled to avert injury or danger from ourselves or our neighbour." On these principles he vindicates the feints and fictions which were resorted to on some occasions, recorded in the Scriptures, by Abraham, Rebecca and Jacob, Joseph, the Hebrew midwives in Egypt, Rahab, Ehud, Jael, Jona-

than, David, and others. In reply to all this, we offer the following remarks;—

I. The thought seems not to have occurred to Milton's mind, or at least not with its proper strength and permanency, that there is an original and natural excellency in TRUTH, and proportionably an intrinsic baseness in *falsehood*, irrespectively of the consequences of either the one or the other. He, and others who have taken up a similar opinion on this point, among whom we must place Leclerc and Paley, continually reason as if truth were a species of private property, and that those who are possessed of it are invested with an option either to give it or withhold it, as they see occasion. Hence they often bottom their arguments upon what they call *the right* of a person, in a given case, to have the truth told to him: and they are betrayed into the conclusion that, to any one whom we judge not to enjoy that right, we are allowed, not only to refuse the declaration of the truth, but to deceive him by giving to him a declaration that is false, but which we wish him to believe and accept as if it were true. We conceive that all these arguings proceed from the original fallacy of not acknowledging the INTRINSIC EXCELLENCY of TRUTH. We refuse acquiescence in "the trite maxim" which Milton imagined to be indisputable. The *JUS, the right*, of requiring truth, may or may not reside in a fellow-creature: but it has a seat, eternal and immutable, in the Supreme Moral Ruler, "the LORD GOD of truth." To HIM we owe the duty of speaking and acting the truth, and no circumstances can discharge us from the obligation. That reason teaches this, has been shown to a demonstration, by Mr. Wollaston in his *Religion of Nature Delineated*: and that it is among the first principles of Revelation is abundantly plain. It is remarkable that Milton adduces the ninth commandment, and triumphs in the literality of interpretation, "*against thy neighbour.*" He pleads that "it is evident that we are not forbidden to utter what is false, if requisite, to such as do not deserve that name." Had he then forgotten the opinions which he had so earnestly supported concerning the Decalogue? [See our third Essay, p. 137, of this volume.] What could

have made him insensible to the force of many other scripture passages, some of which he actually quotes, declaring, or implying, the unchangeable obligation of veracity, and that lying is morally evil in itself, and of its own nature? Alas, how tremendous is the power of prejudice! What humility and modesty—what self-distrust and dependance on God should we learn from this lamented example!

As a specimen of the principles inculcated by revelation on this great branch of morality, let the reader peruse the following passages:—Psalm xv. 1, 2: cxix. 163. Prov. vi. 16, 17; xii. 19. Matt. xv. 19. Eph. iv. 25. Col. iii. 9. Rev. xxi. 8.; xxii. 15. In these passages, *lying* is represented as emanating from the wickedness of the heart, as a part of "the old man" which is to be mortified, as in its own nature most odious in the sight of God; and, with respect to its guilt and punishment, it is classed with the greatest of crimes. On the other hand, *veracity* is described as in itself lovely, holy, and essential to the character of a true servant of God and member of the Church of Christ.

These topics appear to us sufficient, upon the highest ground, and most decisively to annihilate whatever plausibility might attach to our author's argumentation; but we shall add some brief hints to show the fallacy of his reasonings from human expediency, interest, and example.

II. VERACITY is the bond of honour, peace, and happiness in society. If it were not held to be of paramount obligation; if a man were at liberty to dispense with it towards those whom he may consider as unfriendly to himself, or on any other account, not possessed of a title to be told the truth; if it might be observed or laid aside according to our apprehension of present convenience, and selfish or even social interest, all mutual confidence would be destroyed. In no case could a man make himself sure that a person, with whom he had intercourse, did not look upon him as one who had no right to be told the truth. In no case could it be certainly known that our associate did not suppose that, by any particular act of deception, he would acquire to himself some desirable object, while, according to his *own estimation*, he would be doing us

no injury. Moral obligation would thus be made dependant on *expected* or *presumed* consequences! The boundless field of speculation would be thrown open, and a man would have to calculate contingencies and consequences, before he could determine whether he should speak the truth or tell a lie! Dreadful must be the state of that family, of that society, on any scale, into which such a principle gains admittance.

III. In maintaining the indispensable obligation of veracity, we do not suppose that, in every case, a person is bound to tell all that he knows. The idea of a minor *right* to receive information, or the absence of such right, is a subject of just, though limited, consideration. Many things we may reserve in our own breasts; many things we ought so to reserve. "A prudent man concealeth knowledge:—a fool uttereth all his mind, but a wise man keepeth it in till afterwards," till the proper occasion. (Prov. xii. 23, xxix. 11.) But there is an immense difference between *declining* to tell to any person what he has no right or business to know, and *pretending* to tell him, while we are really abusing his confidence or credulity. See Matt. xxvi. 63.

IV. With respect to the plea that falsehoods are lawful when they may be beneficial, to make infants or lunatics tractable, to prevent robbery, assassination, or some other great crime, or to elude the designs of an enemy, or the like, or to compass some great benefit to ourselves, our country, or our religion; we remark:—

1. That there is much fallacy in the assumptions. The best writers on education, even apart from religion (for instance, Miss Edgeworth) have demonstrated the folly and mischief of deceiving children; and those who exercise the most judicious and successful treatment of mental disorders, make it a principle never to impose upon a patient.

2. No good object is really and ultimately benefited by deception; but it is deeply injured in the end. Witness the whole history of what has been pleaded for under the contradictory term of *Pious Frauds*; the basis of Jesuitical morality.

3. God needs not, demands not, accepts not our sinning, under the

pretence of doing him service. (See Job. xiii. 7. Rom. iii. 7, 8.)

4. Beneficence is to be exercised only within the limits which other principles of moral goodness prescribe. (See 1 Cor. xiii. 6. Eph. iv. 15.)

5. If it were lawful to lie, in order to avoid a minor evil, or to obtain a minor good, much more would it become proper in cases of the highest importance: for instance, to save a most eminent, holy, and useful servant of Christ from being tortured to death, which would deprive the church of his invaluable services in the prime of his life, and when his services are most greatly needed. Thousands of martyrs might have preserved their lives by a word or two, or a very small degree of accommodation, at the expense of veracity. Had they done so, what would have become of the honour of Christianity?

V. The arguments brought from the examples of eminent persons and saints, recorded in the Old Testament, give us no difficulty. Under the obscure and shadowy dispensations of the early ages, it is evident that not only the doctrines of religion, but the rules of piety, virtue, and morality, were very imperfectly understood. The Historical Scriptures, with a noble impartiality, record the sins of the most favourite characters. Not for our approval or imitation, but for our censure, warning, and avoidance. Our readers will be well rewarded if they will consult Henry, Scott, or the Cottage Bible; on the instances which Milton adduces so very injudiciously, and with so dangerous a tendency.

VI. Cases may be imagined, or may even have occurred, though very rarely, of extreme difficulty and distressful hardship. But it is always our duty to adhere to the principles of RECTITUDE, leaving consequences with God. He can never be taken by surprise: he cannot err; he will do all things, not only well, but in the *best* manner, and to the *best* end. His providential, equally with his moral, government, stands in no need of our officious lying, to serve him, or advance his glory. In the most distressing circumstances that can be conceived, if we adhered to the principles of holiness, if we acted in the trial from integrity of heart towards HIM, *it admits not of the smallest doubt*, that either

he would interpose by his providential wisdom and power, and work out a wonderful deliverance, as very often he has done; or he would render the catastrophe, painful as it might appear to the eye of sense, an infinite blessing to ourselves, and probably instrumental of some great and glorious good to the whole world.

It is a reflection worthy of being made, that the obliquities which unhappily had forced their way, or insinuated themselves into the religious and moral theories of JOHN MILTON, appear to have had so little influence on his practice and his character. He never manifested the inclination to commit polygamy. To his recreant but repenting wife, he showed himself instantaneously and generously pliable. His purity and chastity of life bid defiance to the tongue of calumny. He believed that it is, in some cases, a religious duty to *hate* the enemies of God or the Church, yet he was a man of generous soul; and though he expressed himself with a majestic vehemence against the betrayers of their country and the foes of liberty and religion, rancour and malevolence lodged not in his breast. In spite of his bad theory on the obligation of veracity, the history of his life shows him to have maintained the loftiest integrity in circumstances of peculiar trial and temptation. And our Antipædo-baptist brethren will pardon us for indulging the remark, that though he maintained so strenuously their doctrine on the subject and mode of baptism, he did not think proper, so far as we have any reason to believe, to abjure his own infant-sprinkling, and submit, in his adult years, to an immersion "in the profluent stream."

J. P. S.

HINTS TO CHURCHES UPON THE CHOICE OF A MINISTER.

Being the outline of an Address delivered by the Deacons of — to the Members of —.

CHRISTIAN friends;—In calling you together this day, the Deacons have nothing new to lay before you, nor do they now look for a decision of that which was notified to you upon a former occasion, viz. the choice of a new minister, but merely to remind you, that, at our next Church Meeting, that inte-

resting and important business will be brought forward; one connected not only with the spiritual prosperity of individuals united in church-fellowship here, but with the welfare and harmony of the Church itself. This is an affair of the highest order, to go through which will require the exercise of every Christian grace, and the exhibition of that mind which was in Christ Jesus, which looks not only at the things belonging to itself, but also at the things pertaining to others. The Deacons consider themselves justified in calling your attention to this particular subject prior to the final decision, and also in offering some observations upon it. You have had the services of the Rev. — for some time past as a probationer for the stated duties connected with the pastoral charge of this Church. His engagement was for three months, which will terminate at the close of the present month; after which time, he will look for your decision, which, as a Church, we are bound to come to, and to furnish him with. Upon this subject the Deacons could make many observations; and the few they offer are not so much to afford information, for they believe you are acquainted with the whole, but to express their own views and feelings. They do not now ask, nor do they wish to know your opinion of the gentleman in question, as it will be enough if that opinion is given at the appointed time. They desire also that you will keep in mind that they disclaim all right or pretension whatever to press any individual upon you as a minister to fill the vacant pulpit: the right of choice belongs to the whole body united in church-fellowship, each member having a voice, and but one voice in the election. It is the duty of the Deacons to take the lead in the business, for if they should be backward, it would be a reflection upon their office, and an injury to the cause they profess to serve. They leave it for you to decide. Nor does it necessarily follow, that because a gentleman has been supplying for a given time, that he must be chosen—this would be contrary to the supposed principles implied in probation.

It is therefore hoped, that every person will exercise his own judgment, and meet the question in the spirit and under the influence of the Gospel of peace: and whilst we act from the conviction of our own minds in approving

or disapproving of a person, we should have regard to the good of the Church at large; for one man's preaching may be satisfactory to many, yet not to all; and this arising from the constitution of the human mind; all do not see and feel alike:—therefore, whilst we expect much from a minister, we should guard against expecting too much. And, with respect to our profiting under the preaching of the Gospel, it is not improbable that we lose sight of one thing, viz. that more devolves on hearers than they are usually aware of; for the success connected with preaching does not depend solely on the preacher—very much rests with ourselves—the frame of the mind, the feeling of the heart, the desire of the soul, the hungering and thirsting after righteousness that we may be satisfied. It is therefore very desirable that we should cherish in our own bosoms a holy love, a lively zeal, a devotional feeling toward the best interests of the Church. “Pray for the peace of Jerusalem—they shall prosper that love her.” Nothing is more needful on the present occasion than earnest prayer to God for his blessing, guidance, and direction, that we may do the work of him that “hath called us to glory and virtue.” This is desirable, so that we may all be of one mind, and of one heart. It is lamentable indeed when there is division and strife amongst brethren—when the seamless robe of the Church is torn asunder, and when its members are standing up one for “Paul, another for Cephas, and another for Apollos.” To a pious mind, such a state of things is connected with inward grief, in as much as the Church is distracted and the world triumphs. “Behold how good and how pleasant it is for brethren to dwell together in unity. It is as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore.” The Deacons cannot close these remarks without stating their conviction of the necessity of your giving your votes *without comment*. To enter into discussion upon the merit or demerit of the candidate, would not only prolong the meeting to an undue length, but might occasion some disorder in our proceedings—not only so; discussion would be taking an unwarrantable liberty with the feelings

of the candidate. “Let all things be done decently and in order.” And let us so act, as in the presence of God, that in reflecting upon what we are about to do, we may possess an approving conscience. T. L.

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DETACHED SAYINGS OF THE LATE REV. GRIFFITH WILLIAMS.

(Communicated by a friend.)

“GOD often suffers the case of his own people to become almost desperate before he appears to their help.

“All doors were shut to Moses when at the Red Sea, but one which was between him and heaven. God heard his cry (though secretly) and sent deliverance; so, believer, when you are in such difficulties, that you cannot see a way through them, God will appear as he did to Moses; then stand still and see his great salvation.

“When God is about to deliver his people, he finds means to effect their deliverance; as we read of the deliverance of Israel in the time of the Judges, God raised a Gideon, a Sampson, a Jephthae, and he doth not want means now to bless and deliver them.

“To have a will submissive to God in distress, is a mark of greatest grace. The devil tried to destroy the young man, that was coming to Christ; he threw him into the fire; the fire said, I cannot burn him, he belongs to God, I will have nothing to do with him: he threw him into the water; the water said, I cannot drown him, for God will not permit me. Blessed be God, all his people are immortal until their work be done.

“Distress is a message that comes from God, to bring us upon our knees before him; but we don't like it: yet God sees there's a needs-be for it, that we may remember him; therefore, when it hath such an effect, it comes with a blessing to us. Before distress, the poor soul was barren enough, God knows; but now he is brought, like Jonah, to call upon his God.

“How many mountains of difficulties hath the Lord brought you through, believer, hitherto; therefore, bless his name. Oppose the fulness of Christ to our poverty, for there is abundantly enough in Christ to supply all our wants of whatever nature they may be,

There is not a situation that you can be in, but that Christ bears a suitable character to that situation; when I consider God as my shepherd, I have to bless Him that he hath kept me on his ground to the present moment. What comforts I enjoy now, are but the foretastes of that fulness I shall enjoy on the eternal hills with Christ for evermore. Nothing is good for our souls and bodies, in short, but the experience of the love of God. I may preach to you from this pulpit, but except God preaches to you from heaven, in applying his word to your hearts, by the Holy Spirit, it will be of no avail; therefore look up to Him for a blessing, and may he bless it unto you!"

The above sentences were taken *verbatim*, as spoken by him when preaching on the Lord's-day morning and evening, at the Cliff Chapel, Lewes, Nov. 27, 1791.

"I look upon the ordinances and the means of grace, to be as so many paths to lead us to Christ; for God's sake, then, do not rest in the plains; don't rest in the means; don't rest any where till you come to the Son of God. Blessed be the Lord, this is the glory of the way of salvation, that it leads a poor soul from darkness to light; from Satan to God: it is a way that leads from this wilderness to the heights of glory. Are there any enemies that dare to assault us in this way? yes, there are many; there is Faint-heart, Mistrust and Guilt, as Mr. Bunyan beautifully represents; but they flee away when Great Grace appears; may grace be more in our hearts from day to day. The way of salvation is called the way of holiness: we cannot be perfectly happy until we are perfectly holy, and that we shall be by and by, when we arrive at our Father's house above. Blessed be God for the principle of grace, that opposes the old man; all the means of grace are holy means; they were ordained for an holy purpose; they lead to a holy land; there is not a soul in this way, that is not a holy soul; notwithstanding the remains of sin and corruption, they have an holy principle; for what is grace but holiness? and he that hath grace, purifieth himself as God is pure. Don't concern yourselves, Christians, with the things of this world; consider yourselves as pilgrims: and you know that it would

be folly in a person who is travelling through a place, to stop and erect a habitation in that place, when he knows that he must leave it soon; so you are travelling to another country; the world doth not know you; they are strangers to you; and if they ill-use you, don't be concerned; this is not your rest, you are going home to heaven. God help us to act as pilgrims; O that he would make us pilgrims indeed! If we could live as pilgrims we should enjoy every thing in this world as we pass through it. Our wives—our families—our husbands—yea, every thing as we ought to enjoy them, and find happiness and content. The wilderness, solitary place, and the desert spoken of in Isaiah xxxv. 1, 2, are metaphors, representing the people of God, the Gentiles before conversion, (signifying barrenness and unfruitfulness,) but when converted, they bud and blossom as the rose, and are compared to Lebanon, Carmel, and Sharon, fruitful spots, bringing forth fruit unto God, which is the case with all his people. There is no other way that leads to glory, but the Lord Jesus Christ; therefore consider, if you expect to be happy in heaven by and by, whether you are in this way or not. May God help us to live above; though we may meet with gusts of winds, which may drive us here and there, yet if our aim is to the harbour, we are safe; we shortly shall be there, notwithstanding all the winds and storms which blow against us. Although you may talk with many of the people of God about natural things, and they may know nothing of astronomy, philosophy, or the like, yet come and talk to them about the things of the spirit of God, and they will tell you, in a very distinct manner, their knowledge of them; therefore though they know not natural things, yet they are not ignorant of the way of salvation."

The above were spoken by him on Wednesday evening, Nov. 30, 1791, at the Cliff Chapel, Lewes. I could send you many more, but let these suffice.

Lewes, Nov. 8.

LAMENTATION OVER THE LOSS OF A FIRST-BORN.

Letter of the late Rev. John Coske, of Maidenhead, to a Friend.

No, Miss Sally, my dear little daughter

Mary, is no longer mine, for the Lord has "taken away the desire of my eyes with a stroke." Her age and capacity—her tender and affectionate disposition—her being a twin and the first-born—connected with many engaging expressions to fond and partial parents—and especially of late, her increasing tender regard to us, discovered in almost every word and action, tended to lay her too near our hearts. Her death was sudden; and till her breath was evidently departing, I never understood the meaning of the word *Father*. I have sympathized with others under a trial something like my own; but never, never conceived what their expressions meant. Our constitution and our attachments differ. A friend often feels more for the death of a child than the parent; and some marble-hearted beings are happy to lose their children, that their care and expense may be lost with them. I neither envy their stoical apathy, nor am I capable of imitating it. The exquisite anguish of my soul, for a season after her death, I can never describe; and if I could, tenderly as you loved her, and deeply as you may feel the event, you could not conceive my sensations. I could but associate her with every object I saw or heard. Morning, noon, and evening, brought her image to my view. The parlour, the study, the kitchen, the garden, the town, and the field, had lost a charm. Her past health, her late, though short sufferings, her words, her looks, her actions, her affections, all supplied my mind with fuel to feed the flame of my anguish. Some might say, I also have lost a child, but I did not feel to such a degree; this may be, and has often happened, even in the experience of good men. But what is this, but saying that such an event to them was *no trial*, or a small one. To me, however, it was "grievous for the present;" and God designed it should be so. Another might wonder that I felt so much pain; but "my heart knew its *own* bitterness." Perhaps you may say, where was your *faith* all this time? Truly, if I am any judge of the exercises of my own mind, I never found it, altogether, in such vigorous exercise in my life. This was the Lord's fidelity, who has declared to his believing people "as thy day (of trouble or duty) so shall thy strength be." My mind, under the smart of the separating stroke, was fully assured of this truth, "as many as I love I rebuke and chasten," and that "whom the Lord loveth he correcteth." Never was my spirit more sensible of its interest in the unchangeable friendship of God towards it, than under this trial. But this did not destroy the feelings of the man or the parent; but it restrained and regulated both. Not to feel, in such a case, may prove a person a stoic, but not a Christian; not a follower of that Redeemer who dropped the tear of sympathy

and friendship at the grave of Lazarus, and "wept with them that wept." I bless the Lord, that I did not find myself easy with a bare submission to his will; but longed and waited for power to triumph and be thankful for the dispensation; a disposition of mind always becoming a "living man," much more a redeemed sinner. And sure I am, that I shall review the present scene with lively joy and praise to him who "afflicts his people for their profit, (profit unknown to the wisdom of this world) that they may be partakers of his holiness. "The Lord wounds" as deeply and extensively as he thinks best; but he never makes a wound too deep for his own cure; and therefore he declares "I wound and I heal." I find these words true; the Lord is healing our wound; but this is not the work of a moment. But "the Lord gave" my dear child, "and the Lord hath taken her away" from us and our friends, and from a world of sin, snares and sorrows. He hath taken her from *the evil to come*;" and I can truly say "blessed be the name of the Lord," who might have taken them all—have taken my wife. So sensibly did I feel the sovereignty and equity, the wisdom and kindness of the dispensation, that if my touching her hand would have saved her life, contrary to the Divine pleasure, I could not, I dare not, I would not have done it. The man and the parent cried, "Father, if it be possible let this cup pass from my child, and from me;" but as a Christian, I could heartily add, "nevertheless, not my will, but thine be done." His will is done. I loved my child, and was fond of her company; her heavenly Father loved her better, and has taken her to himself. We have trusted her with Mrs. S——, and were going to do it again, for three or six months. In such hands we could trust our child at the distance of twenty-six miles; and shall we not trust her with our covenant God, who made her, gave her, has the greatest right to her? To that God, whose mercy we entreated for her before she was born, and to whose compassionate care we daily surrendered her, she is gone; but not lost. Lost! no I have not lost my child; but only "parted with her for a season," that I might enjoy her for ever! Compassionate Redeemer, thy words cheer my spirit—"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Cheering truth! of such as my dear little Mary, is the kingdom of glory!

"Death did the bands of life unloose;

But can't dissolve Christ's love,

Millions of infant souls compose,

The family above;

Their feeble frames his power shall raise,

And mould with heavenly skill;

He'll give them tongues to sing his praise,

And hands to do his will."

Had she lived, she would have thanked you for your kindness towards her in the Tontine, and in many other instances; but now let others share it; she needs it not, for "the Lord is her portion!" a portion, which "neither moth nor rust can corrupt, nor thief break through and steal." I have supposed (and the supposition has given me a mixture of pain and pleasure) that you had brought some token of love to her while absent from home. But ah! "whilst you was busy here and there, she was gone, gone to her long, to her eternal home."

We set our eyes upon that which is not; for God has given her "wings to fly away, as an eagle towards heaven;" beyond our reach, beyond our sight, yea beyond our thoughts. We have another reason to love this world less, and Heaven better. Let us wipe our eyes; or if we weep—weep not for her but ourselves, our children and friends *on earth*. Had she lived, could we have wiped away all tears from her eyes? No; we have wiped away many tears, but God has wiped them all away; "the days of her

mourning are ended, and everlasting joy is upon her head." She is gone "to her Father and my Father—to her God and my God." She is departed to be with Christ—"with an innumerable company of angels (herself an angel) to the spirits of just men made perfect," herself as perfect as they! She is now nearer to God than any of her earthly friends; may her death be sanctified to bring them nearer to him. Time is short; but our lives are still shorter. Our health is precarious, and the moment of our death uncertain, and may be as sudden as my dear child's. "Blessed are the dead who die in the Lord," whether young or old. And whatever we think, *only* such are blessed *in death*. When "small and great stand before God, and the judgment is set and the books opened," may it appear, that my Mary's death was greatly blessed to you, to her friends in general, to her affectionate mother, and to your's, with grateful sincerity, her affectionate father,

JOHN COOKE.

POETRY.

THE SUN OF RIGHTEOUSNESS.

How dark were the clouds which envelop'd
my soul!

How cheerless the prospect which bounded
my view!

The billows dash'd o'er me, disdaining con-
trol;

And loudly and roughly the stormy winds
blew!

My magnet was false, and my pilot asleep,
No star shone to guide me—no harbour to
save;

But wildly my shallop danc'd over the deep,
The scoff of the breeze, and the sport of
the wave.

When lo! as the rocks seem'd around me to
close,

And the wide-yawning gulf to account me
its prey,

The bright Sun of Righteousness mildly
arose,

The clouds were dispell'd, and behold! it
was day.

The dangers which threaten'd my bark to
o'erwhelm,

Once touch'd by that light, all their terrors
forego;

While Faith with her compass smil'd sweet
at the helm,

And hope with her anchor took post at
the prow.

Then sank the hoarse winds, and the surges
so wild,

The voice of the tempest died gently away;
While a zephyr, as soft as the breath of a
child,

Began through the cords and the canvas
to play.

My soul, which was lost in the wrathful
commotion

Of breeze and of billows commingled and
drear,

Now smoothly and safely glides over the
ocean,

Unharass'd by doubt, and a stranger to
fear.

And see, where the beacon of mercy is
gleaming,

And points to the beauties of yonder fair
strand,

Where the banners of love and of glory are
streaming,

To soothe all my sorrows, and hail me to
land!

H. E.

WHAT IS FAITH?

FAITH is the Christian's prop,

Whereon his sorrows lean,

It is "the substance of his hope,

His proof of things unseen."

It is the anchor of his soul,

When tempests rage and billows roll.

Faith is the polar star,
That guides the Christian's bark;
Directs his wand'ring when afar,
To reach the holy ark.
It points his course where'er he roam,
And safely leads the pilgrim home.
Faith is the rainbow's form,
Hung on the brow of heaven;
The glory of the passing storm,
The pledge of mercy given.
It is the bright triumphal arch
Through which the saints to glory march.

Faith is the mountain rock,
Whose summit towers on high;
Secure above the tempest's shock,
An inmate of the sky.
Fix'd on a prize of greater worth,
It views with scorn the things of earth.

The faith that works by love,
And purifies the heart,
A foretaste of the joys above
To mortals can impart.
The Christian's faith is simply this —
A passport to immortal bliss. F.

PARAPHRASE OF PSALM I.

O BLESS'D is he, who shuns the way
In which the godless tempt to stray—
Who flies the place where sinners meet,
And never fills the scorner's seat:
But still prefers, with sacred awe,
To muse upon his Maker's law;
His joy by day, by night to dwell
Upon the theme he loves so well.

As yonder tree, in native pride,
Close springing from the streamlet's side,
Whose leaf is verdant, still, and fair—
Whose fruit repays the owner's care,
So prospers he whose heart is pure:
While empty, vain, and insecure,
The godless man is ne'er at ease,
Like chaff, the sport of ev'ry breeze!

Woe, woe, in judgment's awful hour,
To him who braves Jehovah's pow'r!
With joy, with peace, he shall not stand
Amidst the saints at God's right hand!
For why? The Lord approves and knows
The way in which his servant goes;
But all the bold, rebellious race
Shall perish from before his face!

H. E.

LINES

Written in a new Burial Ground.

SWEET spot, oft in my infant days,
When Spring returned with gentle breeze,
On thy young flowers I lov'd to gaze,
Midst waving lilac trees!

Then violets blue and daisies pied,
And primroses were wont to bloom,
And roses ope'd their leaves and died,
With wild and soft perfume.

Thy flowers are dead—to bloom no more,
The lilacs in the breezes wave,
And spread their fragrant blossoms hoar,
O'er many a lowly grave.

Life's stormy voyage o'er, beneath
Those shades my mouldering clay may rest,
And silent sleep, the sleep of death,
The green sod on my breast.

Oh solemn thought—I soon must die!
Soon must my spirit wing its flight,
To scenes of brilliant day on high,
Or shades of deepest night!

My Saviour, let thy power subdue
My strongest sins, and O impart,
Thy Holy Spirit to renew
My guilty—corrupt heart!

And when my little span is o'er,
And icy Death is drawing nigh,
And I am hovering on the shore
Of dread eternity,

O sweetly whisper thou didst die,
And make my trembling soul thy care;
And lead me to thy house on high,
To dwell for ever there!

Morpeth. SARAH ELIZABETH.

SUNDAY-SCHOOL HYMN.

BEFORE thy throne, eternal King,
Our feeble knees we bow,
Accept the off'rings which we bring,
Thy blessing, Lord, bestow.

We plead the merits of his blood,
Who died on Calv'ry's tree,
Baptize us with that sacred flood
To all eternity.

The mercy of thy only Son
We seek in holy fear,
For in his righteousness alone
Can guilty man appear.

Our stain of sin, O Lord! remove,
And wash our guilt away;
Let the white garment of thy love
Our trembling souls array.

When dangerous paths of vice allure
Our careless feet from God,
May deathless precepts bright and pure
Point to the heavenly road.

May that unwearied watchful eye
Which pierces nature thro',
Be ever present, ever nigh,
To bless whate'er we do.

And when we quit this mortal scene
And stoop to silent death,
May Calv'ry's triumph be the theme
Of our last parting breath.

In that bright world of joy above
May we for ever shine,
And tune our golden harps to love,
Immortal and Divine.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Popular Introduction to the Study of the Holy Scriptures; for the use of English Readers. By WILLIAM CARPENTER. Illustrated with Maps and Plates. Wightman and Cramp. 16s. p. 656.

THE present age is happily distinguished by the number of works which it has produced on the subject of Biblical Literature. Almost every department of sacred criticism has of late been filled up; so that little is now left for the student to wish, but money to purchase and time to read the quartos, octavos, and duodecimos of his contemporaries. The labours of Horne, Townsend, Marsh, Burgess, Hamilton, Bootheroyd, Townley, and Butler, will carry down their names to posterity with distinguished honour and respect, and will exalt the age and country which gave them birth. Far from depreciating any of their enlightened efforts to illustrate or to defend the sacred text, it appears to us that a work was needed upon the plan of the volume before us. In the first place, it is completely, in all its parts, adapted to those who only understand the English tongue. There are here no untranslated references to the dead languages. In the second place, it condenses into one thick octavo volume, a quantity of matter which it would be difficult to find in any three or four with which we are acquainted. As it is highly desirable that the great mass of Christians in this country should possess a well digested work, embracing most of the topics essential to an enlightened perusal of the word of God; so it will be readily conceded that this can only be realized by some such method as that adopted by Mr. Carpenter in his "Popular Introduction." If the mass are to acquire information on subjects connected with Biblical literature and Biblical interpretation, it must be through a medium at once brief and comprehensive, and at a rate comparatively cheap. At these objects Mr. C. has aimed, and we think with no ordinary measure of success. The work is divided into two Parts. I. Directions for reading the Bible; and II. Helps towards a right understanding of it. The Second Part is divided into eleven chapters. I. Prefatory Observations on the Several Books of Scripture. II. A Sketch of Sacred Geography. III. Political Antiquities of the Jews. IV. Sacred Laws of the Jews, and their Sanctions. V. Sacred Festivals of the Jews. VI. Sacred Places of the Jews. VII. Sacred Things of the Jews. VIII. Members and Officers of the Jewish Church. IX. Of the Corruption of Religion among the Jews. X. National and Domestic Customs

of the Jews. XI. Scripture allusions to various Customs and Opinions.

The maps and plates seem to have been executed with care, and the paper and type are exceedingly good. The only thing we regret, is the price of the work; for though it is not too high as the market goes, it is still a large sum for a poor man; and we really question whether it would not have been a wiser thing, in the long run, to have sold the work at ten or twelve shillings. At the same time, nothing so cheap can be found to supply the place of Mr. C.'s work.

The First Part of the volume will be found extremely useful and appropriate. It treats of the dispositions and habits of mind which are required for a profitable perusal of the Bible, and of the rules to be regarded in the daily reading of it.

While we do not pledge ourselves to a minute agreement with the respectable Author in all the views which he has advanced, we can very cordially say, that we wish his undertaking great and general success. His reading is extensive and well digested, and posterity will hail him as a real benefactor to the Church.

The History and Origin of the Missionary Societies, containing faithful Accounts of the Voyages, Labours, and Successes of the various Missionaries who have been sent out for the purpose of Evangelizing the Heathen, and other unenlightened Nations, in different Parts of the habitable Globe: compiled and arranged from authentic Documents, including the latest Discoveries, and embracing many valuable and curious Facts connected with the spread of the Gospel: the whole forming a new and complete Missionary Repository. Illustrated and embellished with numerous highly interesting Engravings, from original Drawings, made expressly for this Work. By the REV. THOMAS SMITH, Minister of Trinity Chapel, Leather-lane, Holborn, Editor of a Concordance, &c. &c. Kelly and Evans. 2 vols. 8vo. pp. 1478. 17. 11s. 6d.

It is extremely difficult to pronounce a decisive opinion on a work of this description. Referring, as it does, to a mass of documentary evidence, it is by no means easy for any reviewer to furnish himself with that knowledge of particular facts necessary to a correct and settled judgment on its merits. Without, therefore, pretending to follow the writer of these two volumes into all the minute details which he has felt

It his duty to supply, we shall content ourselves by characterizing, to the best of our judgment, his very useful and industrious labours.

In his Preface, the author has said, "that this compilation is not designed exclusively for Churchmen or Dissenters—Presbyterians or Independents—Baptists, Methodists, or Moravians—but for 'all who love our Lord Jesus Christ in sincerity,' and who are earnestly solicitous for the salvation of their fellow-creatures." We can certify our readers, that this Catholic declaration of the author's views is well supported by the entire spirit of his *History of Missions*. In an Introduction of more than 90 pages, Mr. Smith furnishes a brief outline of what has been done, since the days of our Lord, for the spread of Christianity. The sketch is both animated and instructive, and forms a very suitable commencement of a work devoted to the interests of Christian missions.

The body of the *History* is occupied with very ample accounts of the FIVE GREAT MISSIONARY INSTITUTIONS, in the following order and proportion:—Part I. contains a highly interesting narrative of the Missions of the UNITED BRETHREN, or MORAVIANS, in Greenland, the West Indies, North and South America, Labrador, South Africa, Asiatic Russia, Ceylon, Egypt, and the Nicobar Islands. This valuable memorial of a people and of labours marked by their primitive simplicity, extends through *three hundred and fourteen closely printed pages*. Part II. relates to the BAPTIST MISSION in Bengal, Orissa, Hindostan, Ceylon, Java, Sumatra, and Jamaica; and occupies 273 pages. Part III. details, with considerable accuracy and minuteness, the origin, progress, and present state of the LONDON MISSIONARY SOCIETY. It begins with Otaheite; then it advances to Tongataboo, to St. Christina, to the Sandwich Islands, to South Africa, to the East Indies, to China, to Malacca, to Penang, to Java, to Amboyna, to Singapore, to Demerara, and to Madagascar. To the friends of this mission we think Mr. S.'s work will prove acceptable; 390 pages are given to the details of this Society. Part IV. is devoted to the CHURCH MISSIONARY SOCIETY; and its operations are traced in West Africa, in New Zealand, in the East Indies (viz. Agra, Madras, Ceylon), and in North-West America; 121 pages are spent in narrating the momentous proceedings of this admirable Institution. Part V. gives a full account of the very powerful and highly honoured Mission of the Wesleyans. It commences with the West Indies, and notices the stations at Antigua, St. Vincent's, St. Christopher's, Barbadoes, Dominica, Tortola, Jamaica, and Bermuda; then it advances to the Bahama Islands and to St. Domingo.

A full account is given of the good work in Ceylon, in South Africa, and in New Zealand. The whole is condensed into the narrow space of 251 pages.

We feel no hesitation in thanking Mr. Smith for his commendable diligence and accuracy; nor do we shrink from the responsibility of telling the Christian world that he has provided for its gratification a very rich and seasonable entertainment. The plates, which are thirty-one in number, are pleasingly illustrative of many of the scenes described.

MR. CARPENTER'S INTRODUCTION.

SINCE noticing Mr. Carpenter's Introduction to the Study of the Holy Scriptures, we are sorry to find, on a reference to Mr. Horne's invaluable work on the same subject, that, in many instances, he has made a remarkably free use of that gentleman's labours. We regret this the more, because, after all, Mr. Carpenter's book is greatly fitted to be useful in a very wide and important circle. We refer particularly, in our exceptions, to Mr. C.'s *peculiar order*, which is the same substantially as Mr. Horne's, and which, we believe, never appeared in English before Mr. II. suggested it. There are also, instances of *direct* and *indirect* plagiarism throughout the work, which will certainly be painful, if not injurious to Mr. Horne, who has laboured for more than twenty years to furnish one of the most useful of uninspired books.

BOOKS FOR THE YOUNG.

An Explanation of the Principal Parables of the New Testament; intended for the Young. BY THE AUTHOR OF A CATECHISM CONTAINING AN EXPLANATION OF WORDS AND PHRASES GENERALLY EMPLOYED IN THE RELIGIOUS INSTRUCTION OF THE YOUNG." George Gellie, Glasgow; and B. J. Holdsworth, London. pp. 120. 18mo. 1s. 6d.

If books for the young are to be estimated by a reference to their real worth and utility, this familiar and instructive explanation of the Parables of our Lord deserves to occupy a distinguished place. The amiable author has attained, beyond most of her contemporaries, the happy art of simplicity; while at the same time she knows how to pour upon the tender mind the full tide of Christian instruction. We had scarcely conceived it possible to render the Parables so interesting to the infant mind, as they appear to be in this enchanting little volume. To *Christian Families*, the labours of the author will be found a great acquisition, as the first principles of the Gospel are here inculcated in a manner eminently fitted to render religion attractive to children, from the age of

five and six upwards. Few parents, we believe, will avail themselves of this important help without cordially thanking us for our recommendation. In *Sunday Schools*, also, these explanations will be of the greatest service, both as exercises and rewards. Nor could our numerous boarding schools do better than adopt this volume as a scriptural class-book for the younger pupils. In addition to all its other excellencies, this little work is remarkably cheap.

Ideas for Infants; or, Answers in verse to Scriptural Questions; adapted to the understandings of Children; and designed for the use of Schools; with Scripture Proofs. By ROBERT NEWSTEAD. Fifth edition, corrected and enlarged. W. Baynes and Son. 2s.

THE author's hopes of the success of this pleasing volume, he informs us, "rest principally on its scriptural character; for it has been his aim, that every truth and every duty of the Holy Scriptures of prime importance, as well as every leading character of the historical parts of the Bible, should be brought in some way of plain, familiar, and attractive instruction, before the mind of the young readers in the course of the work." It is high praise, though not more high than deserved, when we say of this manual of instruction, that it more than realizes the author's modest pretensions. The sentiment is pure, the selection of subjects is ingenious, the range of inquiry is wide and diversified, and the verse is easy and flowing, and often pathetic. This is really a valuable book for the young. Part First relates to the doctrines and duties of the Christian Religion. Part Second, to the principal Characters of the Old and New Testaments. Part Third, contains Original Hymns for Children. Part Fourth, includes Simple Poetry for Children. The whole we can very cordially recommend to the guardians and instructors of youth.

Three Discourses on the Internal Evidence of Christianity, and the Causes of Unbelief. By JONATHAN WATSON. Waugh and Innes, Edinburgh; and Duncan, Nisbet, and Westley and Davis, London. pp. 87. 1s.

THESE Discourses are part of a series which the author had occasion, from the prevalence of infidel principles, to lay before his congregation in the end of last year. We think he did well in preaching such discourses, and we think he has done equally well in laying them before the public. The apostles of infidelity are now more than ever active; but we firmly believe it is only the struggle of a besieged and sinking fortress. But the ministers and friends of Jesus must be true to themselves and to their Lord, if

they would be instruments in hastening onward the hour of final triumph. If the bad part of the press is teeming with pollution and death, let the good part of the press exert itself, and throw confusion and ruin into the very midst of the enemy's camp.

We sincerely, on behalf of our children and posterity, thank Mr. Watson for the very able sample which he has furnished of a course of Lectures which he felt it his duty to deliver; and we pray that many may learn, from the perusal of these discourses, that the religion of Jesus is no cunningly-devised fable, but truth eternal, like the rock on which it stands.

Jerusalem Destroyed; or, the History of the Siege of that City by Titus, abridged from Flavius Josephus: Together with brief Notices of the Jews since their Dispersion to the present Period. By THE AUTHOR OF *LILY DOUGLAS*, &c. Oliphant, Edinburgh; and Hatchard, Hamilton, Nisbet, and Duncan, London. 18mo. pp. 306. 3s. 6d.

As an abridgment of a much larger work, this volume possesses great merit. And, as it is highly desirable to introduce the rising generation to the knowledge of those events which befel the Jewish people after the ascension of our Lord, we think it will prove a most acceptable assistant to pious families in the great and responsible work of Christian education.

Religion recommended to Youth, in a Series of Letters, addressed to a Young Lady. To which are added Poems on various Occasions. By CAROLINE MATILDA TRAYER. 2s. Harvey and Darton. pp. 165.

"To the candid and pious of whatever sect" this pleasing little work is by the author inscribed. "Sensible that much of the frivolity discoverable in the manners and fashions of modern females arises from an improper course of reading, the author has endeavoured, in the following little volume, to present the youth of her own sex with a *succedaneum* to the fascinating page of romance, and the dangerous luxury of novels." The letters contained in this work were all addressed to a young friend in New England; and they relate chiefly to the Divine authenticity of the sacred oracles. As the author's mind has been rescued from the dominion of sceptical statements, there is a degree of nerve and point in her observations and arguments not always discoverable in works of a similar pretension. We think these letters greatly fitted to do good.

The Teacher's Offering; or Sunday-school Monthly Visitor. Edited by the REV. JOHN CAMPBELL. Vol. IV, for 1826, half-bound, 1s. 6d. Westley and Davis. We were among the first to recommend

this excellent effort of Mr. Campbell's pen, and every succeeding volume increases our satisfaction in having done so. One peculiar feature of this valuable and cheap publication is, that it has given two series of very tempting prizes to young persons, under a certain age, for the best written Essays on various given subjects, by which means many juvenile pens have been engaged in the service of religion and morals. One series of the successful prizes has already been published, which we noticed with justly-merited commendation in page 242, vol. 3, of our new series. We confess that we attach considerable importance to these well-directed efforts, and sincerely hope that every Christian parent will contribute his share of encouragement. Individual exertions in the cause of piety and benevolence are too commonly lost in the bustle of attending to more popular undertakings; we can scarcely persuade ourselves that such will be the case in the present instance. We think if those of our readers who have children will read the articles in this pretty volume entitled, "*The Money Box*," "*The Saved Penny*," "*The Money-box broken open*," "*The good Resolution*," "*Yesterday*," "*To-day*," and "*To-morrow*," they will thank us for introducing the volume to their notice, and will immediately purchase it for their children.

A Narrative of the Loss of the Winterton East Indiaman, wrecked on the coast of Madagascar in 1792; and of the sufferings connected with that event. To which is subjoined a short Account of the Natives of Madagascar, with Suggestions for their Civilization. By A PASSENGER IN THE SHIP. Oliphant, Edinburgh; Nisbet, London. pp. 188. 2s. 6d.

THE revival of this touching narrative, after a lapse of thirty-four years, is indeed an interesting circumstance; and the very masterly, and at the same time Christian way in which it is drawn up, cannot fail to render it both acceptable and useful. The scene described is horrid beyond all ordinary conception; and the lessons suggested by the wonders of Divine Providence, are carefully preserved and religiously improved.

The young will read this extraordinary account with equal surprise and advantage.

Selections from the Works of John Owen, D.D. To which is prefixed a brief Sketch of his Life. By the Rev. W. WILSON, D.D., Rector of Church-oakley, Hampshire, and Vicar of Holy Rhood, Southampton. 2 vols. 12mo. Holdsworth.

ALTHOUGH we should hesitate to recommend Dr. Owen's works, as a whole, to the young, from a fear lest they should be pronounced to be dry and tedious; yet we can

very confidently invite their attention to the present selection, as furnishing a very interesting outline of the whole system of Divine truth, and as fitted to convey a large portion of solid instruction without the risk of wearying by detail, or damping the energies of the youthful mind by the spirit of the theological abstraction. Seldom, indeed, does it happen, that either selections or abridgments are judiciously executed; in the present instance, however, Dr. Wilson has performed his task with most exemplary fidelity and success.

In addition to the life of Dr. Owen, which, though brief, is very well executed, Dr. W. has presented in these two volumes the substance of twelve of the most useful of Dr. Owen's Treatises, viz.—On the Holy Spirit; The Reason of Faith; Work of the Holy Spirit in Prayer; the Saints' Perseverance; Communion with God; Mortification of Sin; Justification by Faith; Evidences of the Faith of God's Elect; The Glory of the Person of Christ; Reminders of Indwelling Sin in Believers; Grace and Duty of Spiritual-Mindedness, and Exposition of Psalm cxxx.

A Guide to Acquaintance with God.

By the Rev. JAMES SHERMAN, Minister of Castle-street Chapel, Reading. Nisbet. 18mo. pp. 179.

THE Author of this volume makes his appeal to all, but more particularly to the young. And as his appeal comes from the chamber of affliction, it is hoped that many of those who have listened to his message from the pulpit will now read and consider. The topics introduced into these pages are of the very highest moment, and the manner in which they are handled bespeaks a sound judgment and an affectionate and truly devout heart. Chap. I. is introductory. Chap. II. is on the Nature of Acquaintance with God. Chap. III. is on the Essential Means of Acquaintance with God. Chap. IV. is on the Subordinate Means of Acquaintance with God. Chap. V. is on the *Best Season* for commencing Acquaintance with God. Chap. VI. is on the Advantages of Acquaintance with God.

The Eighth Chapter, in particular, we would recommend to the distinct notice of the young.

Thoughts on Sanctification; viewed as the Christian's Aim and Privilege. With some Directions to those who seek after its attainment. By the Rev. JAMES SIEVERIGHT, A.M. Markinch, Fife; Oliphant, Edinburgh; and Hamilton, Nisbet, and Holdsworth, London. pp. 108. 18mo. 1s. 6d.

WE have read this treatise on holiness with no ordinary sentiments of approval. It is

the production of a mind vigorous and highly cultivated; and at the same time deeply imbued with evangelical feeling and sentiment. The reasonings are very close; and the appeal to Scripture and conscience, is direct and resistless. There is more said to the purpose in these 108 pages, on the subject of Christian purity, than in any three hundred pages that we are acquainted with. We hope that multitudes of the young will purchase and read this admirable Essay.

A New and Interesting Memoir of Miss Fanny Woodbury. To which are added, several Essays on Important Subjects, hitherto unpublished. By DAVID DICKSON, D.D. St. Cuthbert's, Edinburgh; and Westley and Davis, London. 1s. 6d. pp. 90.

THIS is one of those volumes which can scarcely be read without in some way improving the heart. The life of so excellent a person, cut off in the morning of her days, presents an object of distinguished interest and sympathy; while the efforts of her intellect tend to heighten the general tone of thought, and to augment the general fund of knowledge. The life is well sketched, and the essays preserved are most valuable. This memoir is in every way suited to the young.

Forcible Reasons for Receiving the Divine Authority of the Holy Scriptures; Compiled from various Authors, and compressed for the Use of the Young. Hatchard and Son. pp. 36. 18mo.

THE Compiler of this useful tract has certainly attended to the *multum in parvo*, with commendable success. The summary of evidences here furnished, though brief, is yet very complete and satisfactory. It includes the following:—The Antiquity and Preservation of the Scriptures; the Testimony of numerous Pagan Writers; the Testimony of the Enemies of Christianity; the Agreement of Sacred Writers among themselves; the History of the Scriptures, as agreeing in a wonderful manner with the most authentic records that remain of the events, customs, and manners of the countries, and ages to which it stands related; the rise and fall of empires, with their dates, as foretold by the Prophets, and mentioned in Scripture, agreeing exactly with those stated by the most approved ancient writers; the Miracles by which the writers of the Scriptures confirmed their divine mission; and the Prophecies contained in the Scriptures, and fulfilling to this day.

Catharine and Jane; or Walks to and from a Sunday School. By ELEANOR WILSON. Westley and Davis. 6d. 18mo. pp. 48.

THERE is a considerable measure of taste, talent, and feeling, in this reward book; and the sentiment being untainted, and indeed, excellent, we can give it a very cordial welcome, as well adapted to secure the object of the amiable and benevolent author.

Sabbaths at Home; or a Present for Sick Sunday Scholars. Seeley and Son. 6d. 18mo. pp. 57.

THIS is an age of invention, and these pages abundantly prove it. It is only in days like the present, that a sick Sunday-Scholar would be thought of by the masters of the press. Delightful it is to think that we are approaching so much to the spirit of Him who took little children into his arms and blessed them. This is a fine tract for the purpose contemplated, and, from the experience we have had in Sunday-School exercises, we are persuaded it will be in great requisition. Why should not a sick child be addressed as well as an adult.

Expressions of Paternal Solitude, extracted from the Letters of a Father to his Son, which were found among the Papers of the latter, after his Death. Second Edition. pp. 128. 8vo.

THESE effusions of parental tenderness are well fitted to form the minds of youth for both worlds. As compositions, they are correct and elegant; and as depositories of scriptural sentiment and devout feeling, they are, in our opinion, invaluable.

Bible Anecdotes. Vol. III. By J. BETTS. Westley and Davis. 3s.

THIS volume deserves to rank with its predecessors in interest and usefulness, and well merited our earlier notice, had it not escaped our observation.

LITERARY NOTICE.

Mr. Horne will publish, on the First of January next, a compendious Guide to the Study of the Bible, with Maps and other Engravings. This was announced in September, as an Analysis of his larger Introduction. It will contain a summary of the Evidences of the Bible, of the literary History and Criticism of the Bible, of Scripture Interpretation, of Jewish Antiquities, and Prefaces to all the books of Scripture; adapted for general readers, as well as being an Analysis of his larger Introduction. For those students who may want such an auxiliary, a full advertisement will be sent for the wrapper of the Evangelical Magazine. It is hoped the price will not exceed 8s.

RELIGIOUS INTELLIGENCE.

LONDON.

MARLBOROUGH CHAPEL.

"Old Kent Road."

The first stone of the above chapel was laid on Tuesday the 14th ult. by Thomas Wilson, Esq. the treasurer of Highbury College, assisted by Dr. Collyer, who addressed the assembly consisting of about five hundred persons, directing a strong appeal to their Christian principles, and enforcing as a duty, the display of liberality, not only by the inhabitants, but by every individual who is a friend to the increase of the Redeemer's Kingdom; such as shall enable the Building Committee to complete the desired object, in the midst of a population of from three to four thousand souls, who are destitute of a place where they can assemble to worship God, to hear the glad tidings of salvation, to be urged from sin to holiness, and from the service of Satan to the service of Christ.

The Rev. Mr. Morris, of Narbeth, South Wales, concluded the service by solemn and importunate prayer.

Mr. Wilson, Dr. Collyer, and several other Ministers, together with the Committee and some of the subscribers, consisting of a company of about fifty persons, dined at the Shard's Arms, near the spot. Mr. W. who, from the first intimation of the probability of the object, has rendered liberal assistance and wise and friendly counsel, expressed his high satisfaction at the eligibility of the spot (being on the high road) and his warm desire that thousands who now throng the highway and the adjacent fields on the Lord's-days, would be caught in the Gospel net.

The elevations and drawings of the chapel were then exhibited to the company. The building in the inside will be 45 feet by 55, with seats for nearly one thousand persons, and also accommodation for the poor; the sum required for the building, including boundary wall, &c., will be about three thousand pounds. We are happy to say the collections on the ground, and after dinner, amounted to about sixty pounds; and we trust, that special assistance will be rendered by those who reside in various parts of the Kingdom, whom Providence has blessed with affluence, and who are ever ready to communicate of their substance. There is not mixed up in this undertaking any thing sinister, but on the contrary, the Building Committee are acting up to the precept.

"Freely ye have received, freely give."

And when the chapel is completed, it will be vested in the hands of respectable trustees; at present, R. Devey, Esq. of Surrey

Square, in the Old Kent Road, is treasurer, and Mr. Stibbs, at the Home Missionary Rooms, 18, Aldermanbury, is the secretary, who will be most happy in receiving any voluntary contributions. We cordially unite with the Committee in the prayer that was engraven as a motto on the plate which was laid on the foundation stone.

"Establish thou the work of our hands upon us, yea the work of our hands establish thou it."

ST. GILES'S IRISH SCHOOLS.

THESE Schools were instituted in 1813, for the Instruction and Moral Improvement of the children, principally, of the Irish poor.

That part of the parish of St. Giles's where they are situated, it is well known, is inhabited by Irish of the lowest class, and others in destitute circumstances; and is the resort of many abandoned characters. There are few parts of the metropolis which contain, within an equal extent, so much wretchedness, arising from extreme poverty, ignorance, and vice.

The poor families living there have repeatedly been relieved, by public benevolence, in seasons of severe distress, but no plan for the permanent amelioration of their condition has yet been carried into effect. The object, however important and desirable, presents many difficulties, which seem hitherto to have prevented any systematic and persevering efforts for its accomplishment. One of the greatest benefits, however, that can be conferred upon them, and at a trifling expense compared with the great good resulting from it, is the education of their children; for whom they can with difficulty provide food and clothing, and the shelter of their miserable dwellings. Those that are not at school must spend the first important years of life in idleness, frequently witnessing and mixing in scenes of dissipation and profligacy, and thus early acquiring habits which are the source of misery to themselves and to others. To preserve the young from the contagion of bad example, in such circumstances, would require the utmost care on the part of their parents, who often manifest anxiety for their children's welfare, and a desire to have them instructed. But many suffer from the culpable inattention of their natural protectors: and orphans,—children deserted by their parents,—and those whose mothers are obliged, from the nature of their employment, to be almost constantly absent from home,—form a numerous class that are liable to be neglected. It has been observed by one of the Societies for the re-

formation of young delinquents, convicted in London, that by far the greater proportion are of this numerous class of destitute and neglected youths; and, probably, no inconsiderable number are trained to early depravity in St. Giles's. This fact places in a striking light the advantages of Infant and other Schools for the lower classes, as an effectual means, under the Divine blessing, of counteracting the deplorable evils arising from neglect and ignorance, which have a baneful tendency to perpetuate themselves. Even in this country, moral and religious instruction has scarcely kept pace with the growth of crime; but it is encouraging to find how much its diffusion has tended to check the progress of the evil, and that it abounds only beyond the limit to which this blessing has hitherto been extended. This Society has at present three Schools under its management; two being for Boys and Girls above six years old, who are taught, gratuitously, on the British system of Education. The only book read in the Schools is the Holy Scriptures, without note or comment, creed, confession of faith, or catechism; and the children attend what place of worship their parents prefer. They are likewise instructed in writing and arithmetic, the elder boys in grammar, and the girls in needle-work. The Girls' School is under the superintendence of a Ladies' Committee, whose kind and zealous attention has been very conducive to its improvement. In August last, the Committee opened, in the same building, an Infant School, which, independently of its general acknowledged utility, they were persuaded would be peculiarly well adapted to the exigencies of the district where the Schools are situated. In the course of their visits there, the Committee found that the elder children were frequently kept from school to attend to the younger,—that it was not unusual to pay 4d. or 6d. a day for having an infant taken care of, while the mother was at work,—and that often it was locked up alone, or suffered to go about unattended to, during her absence. The Infant School is gratuitous only when three children from the same family are sent to the Schools; for two infants, 2d. each per week is charged, and for one 4d. Since its commencement under these regulations, framed with a view of assisting persons with large families, and increasing the numbers at the other Schools, the attendance at the latter has been more numerous and regular, and 25 infants at present come free. Since the Schools were first opened it is computed that 2500 children have been admitted, many of whom have made an adequate proficiency in the several branches of education taught there, and few, it is believed, have quitted them, before having learned to read the Bible. It is known that many who have afterwards gone to service, and been ap-

prenticed to useful trades, have merited the approbation of their employers, by their good conduct; and thus young persons of both sexes have, doubtless, often been rescued from a course of infamy and ruin. In consequence of the loss of some of the most efficient members of the Committee, the vacancies which had not been filled up, and a diminution of funds occasioned by the death or removal of a considerable number of Subscribers, the Schools were, for some time, in a declining state. In the beginning of 1825, the number of scholars in attendance was only 48 Boys and 27 Girls; and the Girls' School was closed soon afterwards. Since the commencement of the present year, the Schools have steadily improved. There are on the books as many scholars as can be accommodated, and applications for admission continue to be received. The progress of the children, and their marked improvement in order and good conduct, is very gratifying to those who have frequently visited the Schools, of which the Committee anxiously invite an inspection.

The same remark is applicable to the Infant School, though so recently begun; and, strange as it may appear, it was at first necessary to correct in children, at that interesting period of life which has been termed the age of innocence, not only volatility, and childish petulance, and bad temper, but evil speaking, falsehood, theft, and similar offences.

The present number, and the average daily attendance at the different Schools, are as follow:—

	Number.	Average attendance.
Boys	107	80
Girls	100	60
Infants	50	40

Total 257 180

Were these Schools productive of no further benefit to the young than the promoting of habits of industry and order and propriety of behaviour,—the acquisition of the ordinary branches of education,—the restraining of evil speaking, bad temper, and falsehood, while under the eye of the master and mistress, an important end would be attained. But it is a blessing of far higher value to “know from a child the Holy Scriptures, which are able to make them wise unto salvation;” and though poor in this world, yet rich in faith, adorning their humble station by the exercise of the Christian graces, and happy in the prospect of an everlasting inheritance, reserved in heaven for those whom the Saviour has delivered from the snares and temptations of the world. Where so much remains to be done for the Moral and Religious Improvement of the Poor in this part of London, the Society cannot

contemplate the necessity of any abatement of their very inadequate endeavours for this purpose, without sincere regret. But while with strict economy the annual expense of the Boys' School is 200*l.*, and that of the Infant School 70*l.*, the present annual receipts amount only to 150*l.* Unless, therefore, this deficiency is supplied by additional subscriptions, not only must the Infant School be given up, which is so interesting and beneficial a part of the Establishment, that the Committee would only abandon it in case of necessity and with the greatest reluctance, but other sacrifices may also become necessary. They rely, however, that when the strong claims of this Charity to Christian benevolence are more generally known, its objects will not be defeated for want of the funds required to carry it forward.

STATE OF THE POORS RATES.

From a table drawn up by the Committee on the Poor Laws in 1818, and ordered to be reprinted in the present session of Parliament, it appears, that the money raised for the poor during 1776, was to that raised for the same purpose in 1815, as 17 to 81; from 1785 to 1803, the rate was in the proportion of 21 to 53; and from 1803 to 1815, in the proportion of 53 to 81. The total number of persons relieved in 1803 and 1815, was as 7 to 9. Thus it appears that the expenditure for the poor had increased *four times* in 40 years, or had *doubled* itself in 20 years. The law expenses, of removals, of officers and other parochial charges, had increased in such a rate, as to *double* itself in a period of every 12 years. The increase of paupers between 1803 and 1815, was nearly one-third, and that of the population of England and Wales between 1776 and 1815, was gradual from 7 and a half millions, to 10,000,000, or about a third. From the abstract of returns made to the Tax-office in 1804, it appears, that the rental of England and Wales was £98,000,000, and the amount of the real property assessed to the property-tax in 1815 was £52,000,000, being an increase of nearly one-half in that period. The rate levied in 1814 for the poor, &c., was 2*s.* 10*d.* in the pound, and in 1815, 3*s.* 13*d.* The population of Great Britain and Wales in 1801, was 10,942,646; in 1811, 12,596,893; and in 1821, 14,391,631.

THE REV. JOSEPH FREEMAN

Having resigned his pastoral charge at the Old Meeting House, Kidderminster, has accepted an engagement under the London Missionary Society, on the principle of service for a limited period.

SHOCKING CRUELTY OF SLAVERY.

It is said to have been ascertained, from authentic documents, that the captains of slave-ships *throw into the sea*, every year, not fewer than three thousand negroes, men, women, and children; of whom more than one-half are thus sacrificed, *while yet alive*, either to escape from the visits of cruisers, or because, worn down by their sufferings, they would not be sold to advantage.

A letter has been received at Plymouth, from an officer of His Majesty's ship *Aurora*, Captain Austen, giving an account of the capture of a Spanish slave schooner, under Dutch colours, attended with most horrible circumstances. It appears that two officers, with a boat's crew, were sent on board the vessel to examine her papers. The captain represented her as a Dutch schooner, laden with sugar; and after searching a considerable time, nothing to the contrary was discovered. Something, however, having occurred to raise their suspicion, one of the officers descended into the hold, and after some search, accidentally perceived the leg of a black man under a curtain, and, on pulling the curtain aside, more than two hundred and forty slaves were found in a state of dreadful starvation! They had been at sea, from the coast of Guinea, forty-seven days; and sixty out of three hundred and odd had died on the passage, together with three others the day after the capture. Only one day's provision was left in the schooner; and, on throwing a yam amongst them, they fought for it like hungry dogs!

THE INFIDEL ABASHED.

SOME months ago, the Rev. James Armstrong preached at Harmony, near the Wabash; when a doctor of that place, a professed deist or infidel, called on his associates to accompany him while he "attacked the Methodists," as he said. At first he asked Mr. Armstrong "If he followed preaching to save souls?" He answered in the affirmative. He then asked Armstrong "If he ever saw a soul?" "No." "If he ever heard a soul?" "No." "If he ever tasted a soul?" "No." "If he ever smelt a soul?" "No." "If he ever felt a soul?" "Yes, thank God," said Armstrong. "Well," said the doctor, "there are four of the five senses against one that there is a soul." Mr. Armstrong then asked the gentleman if he was a doctor of medicine,

DISCOVERY OF CALVIN'S MANUSCRIPTS.

EIGHT volumes of Manuscript Sermons of Calvin, the celebrated reformer, had, in some way or other, come into the possession of a woman who deals in second-hand articles at Geaf. They were by chance discovered in her hands in 1825, and purchased for the town library, at so much the pound.

and he was also answered in the affirmative. He then asked the doctor "If he ever saw a pain?" "No." "If he ever heard a pain?" "No." "If he ever tasted a pain?" "No." "If he ever smelt a pain?" "No." "If he ever felt a pain?" "Yes." Mr. Armstrong then said, "there are also four senses against one to evidence that there is a pain, and yet, sir, you know that there is pain, and I know there is a soul." The doctor appeared confounded and walked off.—*Indiana Gaz.*

PROVINCIAL.

ASSOCIATION.

DURHAM AND NORTHUMBERLAND ASSOCIATION.

The Annual Meetings of this Institution were held at Barnard Castle, on the 26th and 27th of June. On the Monday evening, the Rev. T. Stratten, of Sunderland, preached in the Rev. W. L. Prattman's chapel; on Tuesday forenoon, the ministers and delegates of the churches met, to devise plans for the extension of the Redeemer's kingdom. In the afternoon, a Public Meeting was held, when the Annual Report was read by the Rev. J. Matheson, the Secretary. The meeting was addressed by the chairman (Rev. Mr. Prattman), and by the Rev. Dr. Wardlaw, Rev. Messrs. Stratten, Chamberlain, Pemble, Joy, Scott, Lewis, Selbie, and Matheson. In the evening, Dr. Wardlaw preached to a large congregation. The meetings were interesting, and the collections liberal.

shaw-street). Introduction, Rev. D. T. Carson, of Cannon-street; nature of a gospel church, Rev. J. Ely, of Rochdale; designation prayer, Rev. G. Payne, of Blackburn; address to the minister, Rev. W. Roby; exhortation to the people, Rev. Thomas Raffles; devotions, Rev. Messrs. Hodson, Holmes, Edwards, Deakin, and Speakman.

Oct. 24. Rev. W. Ayre, at Ullesthorpe, Leicestershire. Opening prayer, Rev. E. Webb; introductory discourse and the usual questions, Rev. J. Sibree, of Coventry; ordination prayer, Rev. T. Williams, of Lutterworth; charge, Rev. J. Jerard, of Coventry; address to the people, Rev. W. Scott, of Rowell. The Gospel was introduced to this village twenty years ago, by the venerable Mr. Grundy, now of Leicester.

Nov. 7. Rev. C. H. Evans, at Hales Owen. First prayer, Rev. E. Davies; nature of a gospel church, and address to the people, Rev. J. A. James; general prayer, Rev. J. Hudson; charge, Rev. T. East; concluding prayer, Rev. J. Mathews.

9. Rev. JOHN GREIG, from the University of Glasgow, and the theological Seminary under the care of Drs. Wardlaw and Ewing, at Mount Zion Chapel, Birmingham. Opening prayer, Rev. J. Sibree; introductory discourse, Rev. J. Hudson; ordination prayer, Rev. J. Cooper; charge, Rev. George Grieg, of Crown Court, London, father of the ordained minister; sermon to the people, Rev. J. Jerard, of Coventry; devotions, Rev. Messrs. Roaf and Pool.

CHAPEL OPENED.

October 26, the Independent chapel at Ayton, near Stokesley, in the North Riding of Yorkshire, after having undergone considerable repairs, was re-opened for divine worship, when three sermons were preached; viz. in the morning and evening, by the Rev. W. Blackburn, of Whitby; and in the afternoon, by the Rev. H. Pemble, of Stockton. It is now more than two hundred years since this place was erected for the worship of God. Who were the first ministers that occupied the pulpit cannot be ascertained. The Rev. W. Hinners is the present minister; he has been the pastor nearly fourteen years, and preaches *Christ* unto the people, "as the true God and eternal life." His immediate predecessor was a Mr. Logan, who was upwards of fifty years minister of the place. There is reason to fear he was far from orthodox. On the death of Mr. L., Mr. H., who had previously supplied the pulpit occasionally, for about five years, was unanimously chosen by the church and

ORDINATIONS AND SETTLEMENTS.

Oct. 17. Rev. T. WALLACE, at Grantham, Lincolnshire. Introductory prayer, the Rev. C. Williams; nature of a gospel church, Rev. Mr. Alliot; ordination prayer, Rev. Walter Scott; charge, Rev. T. East; address to the people, Rev. J. Mack; concluding prayer, Rev. Mr. Coles; evening discourse, Rev. T. East.

18. Rev. E. GATELY, at Brigg, Lincolnshire. Commencement of the services, Rev. J. Winterbottom, of Barton; nature of a gospel church, Rev. J. Thonger (Baptist), of Hull; questions and ordination prayer, Rev. T. Rome, of Sutton Ashfield; charge, Rev. J. Bennett, D.D. (Acts vi. 4); sermon to the people, Rev. J. Boden, of Sheffield, (2 Chron. xxxi. 4); concluding prayer, Rev. J. Anderson, of Market-Raison.

19. Rev. R. SLATE, (late of Stand, near Manchester) at Preston, (Grim-

congregation, to be their pastor. A considerable part of the debt incurred by the necessary repairs still remains to be liquidated; any donation towards which will be gratefully received.

FOREIGN.

HOLY LAND.

REV. JOSEPH WOLF'S SPEECH

At the Cambridge Auxiliary Society, for promoting Christianity among the Jews.

"Ladies and Gentlemen,—I feel that I am surrounded by acquaintances and friends, whom I am truly happy to meet upon this interesting occasion; but as I shall have to travel with you from Mesopotamia and Persia to Cambridge, in a less period than an hour, I shall have no time to spare to offer you my congratulations, but will endeavour to narrate a few particulars as briefly as possible.—I left Cambridge in the year 1821, and proceeded to Alexandria, for the purpose of preaching the Gospel of Jesus Christ to my brethren, the Jews.—I arrived at Alexandria, and took up my lodging at the house of Mr. Lee, the British consul; I had no thought that the Jews would come to search for me; but the Lord's thoughts are not as our thoughts, nor his ways as our ways; and in a few days I was visited by a number of Jews, both old and young, to whom I proclaimed the Gospel night and day, and distributed among them several hundred copies of the New Testament. From Alexandria I went to Cairo, but here I shall leave the Jews for a short space, and mention a philosopher whom I met with at Cairo. This person advised me to speak only with the Rabbies, and not with the ignorant Jews; but I did not take his advice. The philosopher said he believed that the pyramids had been lodges of freemasons, and that Moses was the first grand master. This person was a Roman Catholic by birth, and an infidel by persuasion, and we perceive by this, that pseudo-philosophy and popery try to monopolize science and religion, and suffer millions of people to starve, and to sink into utter darkness. But this philosopher, whilst he was denying the possibility of a higher communication from Heaven, pretended to have intercourse with heavenly spirits; and persuaded himself that he had a divine communication. On one occasion he was in company with me and Mr. Salt, when he directed his eyes upwards, and exclaimed, "I will come directly." We asked him to whom he was speaking; he replied that he had had a communication with a heavenly spirit, and was directed to go from Cairo to Calcutta, but that he should be back in half-an-hour. (*A laugh.*)

I knew it would be in vain to reason with this deluded man; and recollecting that I had a dear friend at Calcutta, I asked him if he would take a letter for me, and bring an answer back again; and I wish to ask Mr. Thomason, who is in this assembly, if he ever received a letter from me by this conveyance. (*Loud laughing.*) The philosopher, however, would not take the letter for me; perhaps he thought that as he was to be so expeditious, it would detain him too long.

At Cairo, I met with some Cairite Jews (or Children of the Bible, as they call themselves,) with whom I sang their beautiful hymns, and at the end of the hymn I added, "Look on him whom you have pierced, and mourn;" and thus by becoming "a Jew to the Jews," and singing with them their hymns, I have gained more ground than by disputing with them for hours. From Cairo I went to Mount Horeb and Mount Sinai, and left copies of the Gospels with the Monks at Mount Horeb, and with the Arabs who were wandering in those parts. From thence I went to Joppa, and "lodged at the house of one Simon, the tanner, by the sea-side;" there also I distributed copies of the Word of God, and held a conversation with one of the descendants of the Samaritans about the truths of the Gospel. Poor Samaritans still believe that our Lord ought to be worshipped upon Mount Gerizim, and not on Mount Zion. From Joppa I went to Jerusalem, "whither the tribes went up, the tribes of the Lord," and in defiance of Popish Missionaries, and the Pope himself, the Gospel of Christ was given and preached to Jews and Romanists, to Armenians, Greeks, and Abyssinians. It was said the Roman Catholics and Jews would not listen to my instruction, but when I visited Constantinople, I found three hundred Jews, who had returned from Jerusalem, praying for the success of my mission. The Pope has used every means in his power to prevent me from preaching the Gospel to the Roman Catholics, and a Bull has been issued by my dear friend, Pope Leo. XI. forbidding any one to converse with me. I also issued a Bull, commencing with these words: "We, Joseph Wolf, Missionary of the Lord of Hosts, do make our Bull, and command all our good Catholics not to pay attention to the Bull of the Pope." This had the desired effect: my house was crowded with Catholics, and the Roman Catholic Archbishop, residing upon Mount Lebanon, forwarded my views; and received a number of copies of the New Testament, which he distributed among his flock. When I left Jerusalem I went to Antioch, and from thence to Aleppo, where I arrived three days before the great earthquake. Here I opened my mission, and while conversing with the Jews about the truths of

the Gospel, the earth trembled under my feet. I was invited by them to sleep in their houses of stone, but I preferred sleeping in the open air; in the morning, the shocks under the earth were terrific, and the howlings under ground appeared to me like the wailings of lost spirits in hell. The shock lasted about two minutes, and in that short period all the houses, in one of which I had been invited to sleep, and about 60,000 souls, were buried in the bowels of the earth. The blood gushed from the open spaces, and deluged the ground upon which I stood. This was an awful moment, and I exhorted the few Jews by whom I was surrounded, to bow their knees with me in prayer. Then I went to Ur of the Chaldeans—these were the literal children of Abraham. In the birth-place of Abraham; I was visited by a Rabbi, who saluted me—"Blessed be thou which comest in the name of the Lord." He told me, they had an axiom, that when a wise man came to argue with them, he pushed with his horns; he added, "you are a wise man, and I am a wise man, now let us push with our horns." I told him to begin, and to prepare his horns and push; upon which he began a long rhapsody of unmeaning nonsense, and appeared mightily pleased with his performance. When he had finished, he asked me how I thought he had *pushed*; I told him what I really thought, "that he had pushed like an ox;" he was pleased with what he considered a compliment, and spoke of me as a man of candour and truth. He then told me to push; in reply to him, I said I had no horns, and taking a New Testament from my pocket, I read to him the passage, "Where is the wise? where is the scribe? where is the disputer of this world?—bath not God made foolish the wisdom of this world?" &c., and from this passage I preached to him the Gospel of Christ. I preached in the Syrian church with the permission of the Syrian Bishop. The Syrian Christians believe they are descendants of the Jewish converts who were converted by the preaching of the Apostle, St. James, and upon Mount Tor, in Mesopotamia, two hundred thousand of them live independently of the Mahometan authority. They have a custom to go upon a mountain five times every day, to curse Mahomet, his grandfather, grandmother, and his grandchildren, and the Pope, his grandfather, grandmother, and his grandchildren; they speak the old Syriac language; their Bishops are their guides in battle; they have four Patriarchs upon Mount Tor; their Patriarch, Barthom by name, is 130 years of age. I saw there the mountains of Zanzar—whose poor inhabitants are all Yesidi, or worshippers of the devil; they told me they never prayed to God but once a year; they pray in the night to the spirit of darkness. The most awful

of all considerations is, that 150 years ago, the Yesidi, on the mountains of Zanzar, were all Christians, who prayed to Christ as the best of friends; but their Bishops deprived them of the word of God, and taught them human traditions; and when times of tribulation and persecution arose, their Bishops and Priests, and all the inhabitants of Zanzar turned Yesidis, and worshipped the devil, having forgotten the name of the only true God. An old hermit came among them, and warned them, saying, "Ye mountaineers of Zanzar, your Saviour lives, watch!" but the hermit warned them in vain, and now they are most cruel robbers and murderers. In Persia, the Gospel was proclaimed to Jews and Mahomedans, and schools established at Basorah and Bushire; and the Roman Catholic priest permitted me to preach in his church from the text—"Thou art Peter, and upon this rock I will build my church." I showed them distinctly that this text had nothing to do with the Pope of Rome. The name of Henry Martyn is still known in Persia. They told me that I was the successor of Henry Martyn, and as he had never been beaten in Persia, I must take care, for if I was beaten in argument, they should consider Henry Martyn as having been beat. They told me that Martyn was a learned man, that he had a good temper, that he lived nigh to God, and that he was a man of God. Martyn! O my glorified brother Martyn! thou hast kindled a light in Persia that shall never go out!" Mr. Wolf then stated, that in the spring, in April, he should return to Jerusalem, and that he hoped to be accompanied by some of the undergraduates of the University in this visit of mercy to his Jewish brethren.

EXTRACTS AND HINTS, ILLUSTRATING THE
STATE OF RELIGION ON THE CONTINENT.

NO. VI.

"Among the many commendable establishments and associations with which our town is distinguished, and by means of which neither spiritual nor bodily necessity, neither agriculture nor trade, neither patriotic nor civic interests, are overlooked, those certainly hold the highest rank whose object is the building up of the kingdom of God. The active means for this purpose are especially our Missionary Associations* and Bible Societies and Associations. The former care for that which is *personal*—the labourers and fellow-helpers; the latter for the *material*, assisting the oral delivery of the Gospel by

* These Associations are in connexion with the Danish Society, whose operations are principally in Greenland and in the East and West Indies.

the written word of God; for abundant experience has taught, that the progress of the kingdom of God, especially among the heathen and others not Christian, only succeeds in the desired manner when it is not merely urged by the teacher's voice, but the fugitive word is made fast by the bestowment of the Bible itself. May the book of God be universally diffused, universally succeed, and teach all the heathen!—May the Bible, the faithful bearer and preserver of the messages of God, also in our own narrow circle, never fail!—Even where Christianity has been longest established, the soil is uncongenial, and numberless sorts of bad seeds are thrown into it; so that it can prosper and bear fruit only as it is judiciously followed up, and all and every one have Bibles for themselves, see the light with their own eyes, and, like the Bereans, search the Scriptures daily. It goeth not forth with ostentatious noise. In the calm house of God it is that the Christian, edified by the Divine word, sits in silence, and descends into himself; for his heart burned within him while the Lord was speaking. In the still chamber it is that the tears of repentance are shed; when from the councils of infinite grace the eye of the Lord pierces to the secret recess, and by his love and power the violated covenant is renewed. Thus our Bible-Union, comparatively so secret and obscure; is joined to the great whole; a single member, but glorious as belonging to a chain which clasps all humanity, and raises it to God and heaven. The Bible Societies make an epoch in the history of the church: like the heart of the great Shepherd, they set themselves no bounds, they make for their object the wandering sheep of each fold, and to those afar off they reach out the hand as well as to them that are nigh, that of all may be one shepherd and one flock.”—*Seventh Annual Report of the Bible Association at Allstadt.*

Zeal with Prudence, Simplicity with Activity, humble and ardent Piety.

“With grateful joy to God, who, when it is his good pleasure, gives success to the feeble doings of men, I present to the respected Committee [of the Sleswick-Holstein Society] an account of the formation of a Bible Association in the parish of Schwesing. When the Lord called me to this place, a year ago, I proposed to myself the dissemination of the Scriptures as a principal object of my exertions. Yet it appeared to me advisable to wait a little, that the bond of union between my parishioners and myself might be more closely knit. It also might have seemed unreasonable to call them to further sacrifices in this time of distress. When, however, from the collections on account of the damages by the storm and deluge of Feb. 5th, I perceived

with joy how ready my beloved parishioners were to contribute to any good object, I had no more fear for the success of my plan. At the close of the last harvest-sermon,* I stated, as a probable thing, that the bread of the soul—the word of God, was not so abundant among us as the provision for the body; and recommended an inquiry into our necessities in this respect. I also circulated a number of the Annual Reports of our State Bible Society. The schoolmasters of the parish readily pledged themselves to promote the good cause. On the festival of the Reformation (Nov. 1825), the impressive text, Is. lv. 8—11, gave me a fine opportunity of urging contributions for the noble work of spreading abroad the Holy Bible. In the afternoon I sent, by the schoolmasters, a short Address to every house, requesting them also to take down the names of such as were willing to subscribe. My expectations were not disappointed. The touched string returned a sweet tone. The number of subscribers was above 300, which is not little in a parish of 1000 souls. A considerable part of the contributions (coming from house and farm-servants, and day-labourers, and even many who receive the public alms,) was made up of very small gifts, one to four schillings.† But these were as welcome to us as larger sums, for they were at least equal demonstrations of a willing mind in proportion to the ability. A poor widow was asked if she would give any thing towards the spreading abroad of the Bible. With regret evidently sincere, she intimated that her whole stock of money was one schilling and one dreyling [about 9d.] On the reply, that she might with reason be excused, she rejoined that she was only grieved that she had no more to offer, but she hoped that this, which she gave with joy, would be accepted. Such gifts as this will bring a blessing upon our Association! The whole amounted to nearly 40 rix-dollars, of which about one-third was in annual subscriptions.”—*Rev. J. A. Thomson.*

EXILED SWISS MINISTERS.

Amount before acknowledged	129	9	8
Miss Hunt, by the Rev. J. K. Gawthorne,			
Belper	1	0	0
	£130	9	8

Extract from a Letter lately received.

“I eagerly seize this opportunity of presenting to you my own thanks in particular, for the Christian interest which you have taken in your persecuted brethren of the

* Let English pastors and churches take notice of this good German usage.

† One schilling is equal to about 7d. English.

Canton of Vaud; both on account of the frank and brotherly declaration of the Dissenting Ministers of London and its environs, and on account of the collections made in your churches for our relief. We have received the sums given to us, in singleness of heart, as a sacrifice which God hath accepted as agreeable to him through Jesus Christ, and for which he will recompense you at the resurrection of the just. The persecution still continues! Two suits are now in progress before the tribunals, against Dissenting Christians for holding religious meetings. Nevertheless, the kingdom of our Lord makes a constant and sensible progress, both among the Dissenters and in the national church, especially among the younger part of the clergy."

From another of these noble-minded men, (who has declined the acceptance of any present, and whose losses and sacrifices have amounted to several thousand pounds,) we have received a most interesting letter. It does infinite honour to his feelings of Christian delicacy and candour. Its chief topic is *caution*; lest we should think or speak too severely against the authors and instruments of the persecution, and should too highly commend the persecuted. We shall select some passages; premising that our accounts of the illness and death of Monsieur Juvet, were sent to Paris from the neighbourhood of the Cantons and that they were also corroborated by statements from other parts. We think it probable, that, if the circumstances could be fully searched into, there would be found no real discrepancy between our statements and that of our highly respected correspondent.

"With respect to our departed brother Juvet, of blessed memory, I find allegations which tend to cast upon our unhappy persecutors an aggravation of their criminality, by opinions too strongly hazarded. We saw that dear brother in apparently good health after [the cruel treatment which he endured.] Doubtless it is possible that those sufferings might, without its being immediately perceived, have been the determining cause of the return of the pulmonary disease which proved fatal; and I should not have found fault, had this possibility only been suggested, as a subject of serious reflection, for the consciences of those who excited the populace when they ought to have restrained them. I am convinced that I might, on good grounds, say to our government, 'Examine seriously, in the presence of God, whether, by your measures, you have not perhaps been the cause of the death of several persons; whether you are not perhaps guilty of their blood.' But neither truth nor charity would permit me to bring a formal accusation. God only knows how the case really stood. God forbid that I should seem to cast any doubt upon the

various sufferings which our now happy friend endured for his Redeemer's sake. I would state, in the strongest manner, that he suffered the most of us all from the populace. My heart delights to reflect how greatly his zeal and faithfulness shone forth; and it is no humility in me to say that I should be happy could I imitate them. But, as disciples of Christ, we ought to fear going beyond the truth; particularly when the matter turns upon the aggravations of the blame of any of our fellow-men, whose guilt is already too awfully great."

"I think, also, that the Magazines exalt too highly both our sufferings and our patience under them. With the exception of a few uncommon perpetrations, which might indeed stand in the same picture with the infuriated paganism of the early centuries, our sufferings, compared with those of the first martyrs for Christ, have been a very small matter. With regard to the manner in which we have borne them, we will say, to the praise of the glory of the grace of God, that he has not forsaken his poor servants; that he has even enabled us to suffer joyfully, for his sake, the little that we have suffered; but, placed by the side of the Christians who were tortured in the primitive times for the testimony of Jesus, we are little indeed. If such praises of us should be read in the Canton of Vaud, instead of their being ascribed to the generous sympathy of our English brethren, I fear that they will be attributed to the ridiculous vanity of sectaries, always prompt to exaggerate their sufferings, and to laud one another as if they were saints."

For the Committee,

J. PEE SMITH.

London, Nov. 13, 1826.

PROFESSOR HAFNER.

TO THE EDITOR.

Sir, Homerton, Dec. 2, 1826.

It is high time that the discussions between Mr. Alexander Haldane and myself should terminate. I therefore make no observation upon his rejoinder in the last Number of the Evangelical Magazine. It will be the most perfect satisfaction to me, if your impartial readers will seriously compare the several parts of the correspondence under the respective particulars; and, if they think fit, will consult the lately published *Minutes of the British and Foreign Bible Society*, relating to the Strasburg Preface.

I should not have given you the trouble of receiving this note, but for the purpose of a necessary explanation. Mr. Alexander Haldane complains of my having intimated that he had described my letter as being "quite outrageous;" and evidently regards this as

an unjust charge. It must, therefore, appear that I have made upon him a false imputation. The fact was as follows:—in the packet which you forwarded to me from him, there was not only his letter, which you have now published with my reply, but an additional sheet, containing a large Postscript. In this my letter was declared, upon the authority of some eminent person not named, to be “quite outrageous.” I fully believed that this Postscript was a part of the composition intended as an answer to me, and adverted to it accordingly; but I now suppose that it must have been a private letter to yourself. I beg leave to add that, in the manuscript sent to me, the writer retained his former signature *Αληθεια* (Alethia); and it was in reference to it that I used the initial letter A. Had I been aware that he would have thrown off his disguise, and appeared under his own name, I should have employed his proper designation.

It is my prayer, that both myself and my antagonist, for whom I retain a sincere regard, may, on all occasions, “speak and act the truth (*αληθευοντες εν αγαπη*) in love, and may, in all things, grow up into HIM who is the Head, even Christ.”

I am, Sir, (and kind)
Most respectfully your's,
J. PYE SMITH.

BIBLE SOCIETIES ON THE CONTINENT.

THESE are fifty-two in number. The first in order of institution, is the Basle Bible Society, founded in 1801, which has circulated, with the aid of the British and Foreign Bible Society, no fewer than 146,610 copies of the Bible or the New Testament. The Wurttemberg Bible Society, instituted at Stuttgart in 1812, has circulated 135,941 Bibles or Testaments. The Ratisbon Bible Society has circulated 65,000 Testaments; the Frankfort, 69,700; the Hanover (since 1804) 35,000 German Bibles; the Prussian Bible Society, 200,000 Bibles and Testaments; the Saxon, instituted in 1805, 105,500; the Russian, 705,831; the Swedish, 223,810; the Danish, 36,000; the Sleswig-Holstein, 64,000; the Paris, 61,400. Altogether, the fifty-two European Societies are known to have circulated considerably above 2,302,274 copies of the New Testament, with or without the Old Testament. In addition to these exertions of Societies, three Catholic Clergymen have published above 60,000 copies of the German New Testament.

EARTHQUAKE IN CUBA.

THE following is an extract of a letter from St. Jago de Cuba, dated Sept. 21st, 1826.

“We were visited on the morning of the

18th inst. between three and four o'clock, with one of the most awful earthquakes that has been felt here for fifty years past, at which time nearly half the town was destroyed. There were two shocks; the second more severe than the first, and the duration of each was about one minute. The noise resembled the rumbling of heavy loaded waggons, dragged over a paved archway, and finished with a tremendous explosion like the simultaneous discharge of an immense number of cannon. The confusion was unexampled—men, women, and children, suddenly leaving their beds, and running in every direction; some with little clothing on, many entirely naked. The most pitiful cries and shrieks were heard from these terrified people, who were to be seen running to the Cathedral and offering up the hurried devotions of the moment; some were stupefied with fear, some crossing and beating themselves with great zeal; others calling loudly on the priests to assist them with their prayers and holy water; indeed, it seemed that most of them thought of and asked the aid of their Creator for the first time in their lives. It was generally supposed, from the weather being so close and sultry, that a repetition of the shock would take place. This, however, did not occur, and the priests have attributed this special Providence to the efficacy of their prayers. After the agitation had in some measure subsided, large tubs and bathing vessels were filled with water, which being blessed by the priests, the superstitious part of the people immediately got into the consecrated element and remained for nearly an hour up to their necks in holy water, supposing that it would protect them from another shock. But few houses were thrown down, no lives were lost, and the damage was comparatively trifling. Numbers of large fish were observed jumping and playing about the vessels in the harbour just before the shock.

AMERICAN ANECDOTE OF A BLACK.

“How happens it,” said one of the elders of Dr. ———’s church to a poor African, as they were passing out of it one cold snowy Sabbath morning—“how happens it that you are always here, whatever be the state of the weather.” “I find to stay way, Massa,” replied the poor African, “for I don’t know when the saving word is going to be preached.”

NEWSPAPERS IN INDIA.

THE number of newspapers published in the languages of India, and designed solely for native readers, has increased, in the course of seven years, from one to six. Four of these are in Bengalee, and two in Persian,

OBITUARY

REV. THOMAS TAYLOR, WITNEY, OXON.

MR. TAYLOR was born at Upper Haughton, Gloucestershire, Feb. 2, 1759. His father was a respectable farmer in that village, whence he removed to Chalford, near Chipping Norton, when the subject of this brief Memoir was about 11 years of age. When a pupil of the late Rev. John Ryland, of Northampton, he was accustomed to accompany his son (the late Dr. Ryland) to the neighbouring villages, whose ministry was blessed to his conversion. On his return from school, he joined the Belfast Church at Chipping Norton, then under the pastoral care of the late Rev. Thos. Purdy, whence he was dismissed, some years afterwards, to the Baptist Church at Middleton Cheney, then under the pastoral care of the late Rev. Thomas Green, upon the removal of his father to a farm in that neighbourhood. The church at Middleton called him to the exercise of his gifts, and expressed their approbation of them, in the year 1799, after he had, for some years, read sermons in the villages, and had been induced, at the particular request of those who assembled, to speak occasionally to them. After his call to the ministry, he preached in various places near Banbury, and for a considerable time at Fairford, till the beginning of 1792, when his steps were directed to Upton-upon-Severn, where he continued a year, and was very happy in his work there. The church at Upton wished him to remain, but his health did not then permit; on its restoration, he went to Shipston-on-Stow, where his labours were so acceptable, that he received an invitation to the pastoral office, and was ordained over the church there in 1793. The year following he married Miss Mary Lyne, daughter of Mr. Lyne, of that place, who died very suddenly in 1799, which mournful providence he thus notices in his Diary of that year:—"My dear wife died Lord's Day, August 4, while I was absent, supplying at Warwick that day, agreeably to her own proposal, and perfect consent, not having any apprehension of danger; she died soon after she had been delivered of a fine boy, and, I trust, they are now in heaven praising God; and may God, of his grace, bring me there to join them in due time, for Christ's sake. Amen." His pastoral connexion with the church at Shipston had ceased in 1798, from which period his labours were occasional till the commencement of the year 1800, when he received two invitations, one from Bedford, and another from Witney; he decided in favour of the latter, and was pastor of the church there 11 years and a half. In 1810, he married Miss M. T. Lawrence, of Witney,

who, with two of their children, survive him. After his resignation of the pastorate at Witney, he continued to reside there till his death, preaching first at Wantage, where there was a great degree of attention excited, and afterwards at Kingston, Lisle, Ensham, and other places. At Arlington and Coln-Rogers, in Gloucestershire, his ministry for several years was most acceptable, and not unaccompanied with tokens of the Divine blessing. Many pleasing instances of his usefulness in almost all the places where his ministry was employed, both stately and occasionally, appeared during his life; and many others, unknown on earth, will, there is reason to believe, be made manifest in the last great day. He had been gradually declining in health for a long time, but was not materially worse till about a month before his decease. He spoke but little during his affliction, but frequently declared that he had no other hope than that Saviour whom he had preached to others. His departure was sudden, on Wednesday, Sept. 27, at the age of 67. His remains were interred, with those of many of his friends, at Chipping Norton, on the Monday following; and his funeral sermon was preached on Lord's Day evening, Oct. 8, at Witney, by the Rev. T. Coles, of Bourton-on-the-Water, to a very numerous congregation, who were deeply interested by a recital of several decisive facts, illustrative of the usefulness of his ministry. Mr. C. stated, that some of his own first serious impressions were received in very early life, under the ministry of Mr. Taylor, particularly from those passages, Luke xv. 2, and 2 Thess. i. 7, &c. He also read a letter he had received the day before from a respectable neighbouring minister, of which the following is an extract:—"About twenty years since, Mr. Taylor's preaching was the means of making the earliest serious impressions on the mind of one who is now, and has for many years been, an honourable and useful member of the Church of Christ. It was at the chapel at Witney, to which this individual went by stealth for fear of her husband. The subject was Hagar and Ishmael in the desert, and the text, "Thou, God, seest me." One remark especially, which Mr. Taylor made, was the cause of her earnestly seeking spiritual influence: the observation was this, "Hagar would never have found the well if the angel had not shown it to her; so, the greatest blessings are in the Gospel, but we all need spiritual assistance to discover them." From that time this good woman earnestly sought that Divine aid, and never desisted till she had obtained it. After her conversion, and the death of her husband, Providence so

blessed her endeavours, as to enable her to acquire an honourable independence; and she was one of the chief instruments of introducing the Gospel into the populous town where she now resides, and liberally contributes to the support of the cause of Christ in that place. Mr. Taylor's letters, addressed to his relatives and friends, breathe ardent affection for their spiritual interests, and anxious solicitude that both he and they might be enabled to improve those trials and bereavements incident to the present mortal state, and that they might all be made meet for the inheritance of the saints in light, where sin and sorrow are known no more. Thither many of the fruits of his ministry preceded him; and many others, we trust, will follow him, to be his crown of rejoicing in the presence of the Lord Jesus Christ, at his coming!

RICHARD MILLS.

DIED suddenly, at Parkgate, of apoplexy, August 18, 1825, Mr. Richard Mills, of Walsal, Staffordshire, aged 63 years.

He had many years been a useful and honourable member of the Independent church in that town, the place of his nativity, and being prosperous in business, he cheerfully, with heart and hand, felt disposed to assist the cause of Christ, not only at home, as that lay near his heart, but also in other places and denominations, as many Christian friends bear testimony; indeed, his house might with propriety be called the house of Gaius.

It appears from his own account, he lived more than twenty years a stranger to himself, the Lord Jesus Christ, and salvation by him; but when the Great Head of the Church, in his kind providence, sent that burning and shining light, the late Mr. Grove, to Walsal, our departed friend, with many more, was led to hear him; and the Gospel Mr. G. so faithfully preached, was made the power of God to his salvation, and perhaps few entered more into Mr. Groves' views of divine truth, than he did. And being naturally of a lively turn of mind, he not only believed, but went on his way rejoicing. Few enjoyed the Gospel more; he has, when speaking of his late pastor to the writer, observed, that in his preaching, he debased the sinner very low, and exalted the Lord Jesus Christ, and the riches of divine grace in him very high; and while he faithfully preached the glorious doctrines of the Gospel, clearly stated that the path of the believer lay between self-righteousness on the one hand, and licentious presumption on the other. And our departed friend hath, in his principles and deportment to the day of his death, borne testimony that divine grace, while it exalts the Saviour as all in all, humbles the sinner as evil and nothing

in himself, and promotes holiness in heart and life. He often said, he wished the Gospel to be preached doctrinally, experimentally, and practically.

For more than forty years, our departed friend was blessed with the enjoyment of health; the Lord was then pleased to lay him upon the bed of affliction. For some time his dear pastor and friends held special prayer-meetings for his recovery, and the Lord was graciously pleased to raise him up again.

In the summer of 1824, he had a slight fit of apoplexy, and from that time he became very nervous. His medical attendant recommended sea air and bathing, and on the 13th of July, 1825, he and his partner in life left home and spent a few weeks in Liverpool. After he had been there a few days, his health seemed greatly to improve, and on the 9th of August they left Liverpool for Parkgate. The last Sabbath he spent on earth, August 14th, he had the pleasure of hearing Mr. Thorp, of Chester, preach two sermons at the Independent chapel, Parkgate; the text, in the evening was, "This day thou shalt be with me in paradise." He much enjoyed the sermon, and as the divinity of Christ was much dwelt upon, he said to his wife on their return, "what a glorious doctrine, and what a proof of the power of Christ to save sinners." Monday, the 15th, he seemed much better in health than he had been some time, and by his request, Mr. Thorp engaged to preach again on Tuesday evening. But how uncertain are all things here. In the evening of Monday, after the fourth chapter of the second of Corinthians had been read, he said, "read the following chapter," and repeated the first verse: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The chapter being read, he joined in singing that sweet hymn, beginning "Come thou fount of every blessing;" and after committing himself, his dear partner, family, and the church at large, by solemn prayer, to his heavenly Father, retired to rest; towards morning he became very restless, and said, he hoped the good Lord would support him. About six o'clock, finding himself worse, he and his wife arose; he said, "I hope the Lord will take me;" these were his last words. Though he continued to breathe some hours, he lay quite insensible, and departed in the afternoon. His remains were removed to Walsal for interment.

Mr. Mills, as a tradesman, was just and upright; as a neighbour, affable and kind; as a husband, affectionate and tender; as a Christian, he was a man of ardent piety, firm in his principles, fervent in prayer, zealous in order to promote the glory of Christ, and the good of souls.

MARY ANN MORRIS.

Died at Crossbrook-street, Chesham, Herts, on the 23d Sept., in the 20th year of her age, Miss Mary Ann Morris, eldest daughter of the late Mr. Thomas Morris, Castle-street, Holborn, London. During the period of her severe illness, she manifested the utmost patience, and the calmest resignation under the chastening hand of her heavenly Father. Though at times suffering the acutest pain, she was never heard to murmur or repine; in the midst of her affliction, she found consolations "that were neither few nor small;" she possessed that inward peace of mind which is imparted to the true believer, and which can support the soul in pains, in sorrows, and in death itself. Though cut off in the bloom of youth, when life appears most lovely, she trembled not at the prospect of having to pass through the dark valley of

the shadow of death; her Shepherd appeared to be with her; his rod and his staff, they comforted her. When warned of her approaching dissolution, she folded her hands, and with the most resigned composure said, "Thy will be done;" which words she repeated several times, and they were the last she uttered. She met the approach of death with tranquillity and hope, and yielded up her soul with undoubting confidence into the hands of Him who gave it. "Blessed are the dead that die in the Lord." Never was daughter more dutiful, more affectionate, than she was to her widowed mother, whom she has now left sorrowing, but not as those who have no hope. The Rev. Wm. Bennett improved the subject of Miss Morris's early death in an appropriate and impressive discourse from these words—"For it is not a vain thing for you, because it is your life." Deut. xxxii. 47.

MISCELLANEA.

AMERICAN PROCLAMATION

For Thanksgiving, by De Witt Clinton, Governor of the State of New York.

WHEREAS public demonstrations of gratitude to Almighty God, for the manifold dispensations of his goodness, and for the enjoyment of signal and unmerited blessings, are duties of paramount and indispensable obligation. And whereas it has been his divine pleasure to continue his manifestations of great goodness to the people of this State, in multiplying the fruits of the earth, promoting the diffusion of religion, advancing the interests of knowledge, averting the ravage of disease, prospering internal improvements, and vouchsafing the enjoyment of liberty, peace, and plenty; now therefore, under a grateful sense of these high and beneficent dispensations, and with deep solicitude in the performance of a solemn duty, I do hereby recommend to the good people of this State, the observance of *Thursday, the Seventh day of December next*, as a day of PUBLIC PRAYER AND THANKSGIVING.

In witness whereof, I have hereunto set my (L. S.) name and the privy seal, at the city of Albany, this twenty-fifth day of October, Anno Domini, 1826. DE WITT CLINTON.

SUNDAY SCHOOLS IN FRANCE.

A Committee has been recently formed in Paris, for promoting the extension of Sunday Schools throughout the Reformed Churches of France. An excellent address on the subject has been circulated in the name of the Committee, signed by the Baron de Stael, as provisional President, and M. Lat-

teroth, as provisional Secretary. It states, that elementary education has not hitherto become general in France, and that the want of it in various ways impedes the progress of religious instruction; and among many others, because the discourses of the clergy are in consequence ill understood by the younger members of their flock. After adverting to the extension of Sunday Schools in Great Britain, the United States of America, and the various countries in which Christian Missionaries have founded churches, and the benefits which have resulted from these institutions, he proceeds as follows:

"The lessons which are taught on the Sabbath, must necessarily, both in the choice of subjects and the manner of treating them, be of a religious tendency. They cannot, as on other days, relate to the temporal and fleeting interests of this life; but partaking of the sanctity of the day, they must be restricted to the concerns of the soul, and of eternity. They will be to children what public worship is to adults; they will be founded upon the Bible; they will relate to the word of God, the divine truths which it teaches, the admirable precepts which it contains, the regenerating influence of which it is the instrument."

LONDON MISSIONARY SOCIETY.

We understand that Two Sermons will be preached at Trinity Chapel, Leather-lane, on Sunday the 24th inst. on behalf of the Missionary Society: that in the morning, by the Rev. Henry Nott, Missionary from the South Sea Islands; and that in the evening, by the Rev. Dr. Philip, from Africa.

MISSIONARY PRAYER MEETINGS, 1827.

On the First Monday Evening in every Month.

EAST.				CENTRAL.		
TIME.	PLACE.	TO PRAY.	ADDRESS.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.		Rev. Messrs.	Rev. Mess.
Jan. 1.	Zion Chapel	Fletcher & Stodhart	Hyatt	Albion Ch.	Curwen & Wood	Dobson
Feb. 5.	Queen Str.	Grl. L. Min. - Moase	Sanders	Alderman.	Jones - Clayton	Reeve
Mar. 5.	Shadwell	Evans - Vautin	Reed	Poultry	Dean - Parsons	J. Fletcher
Apr. 2.	Rose Lane	Hyatt - Zi. Supply	Grl. L. Min.	Harc Court	Wall - Dobson	Jones
May 7.	White Row	Williams - Reed	J. Fletcher	Jewin St.	Gray - Curwen	Clayton
June 4.	Old Grl. L.	Sanders - Fletcher	Williams	Broad St.	Wood - Jones	Dean
July 2.	Holyw. Mt.	M'All - Grl. L. Min.	Stodhart	Barbican	Dobson - Dean	Parsons
Aug. 6.	Stepney	Stodhart - Platt	Vautin	Weighhouse.	Clayton - Curwen	Gray
Sept. 3.	New Road	Zi. Supply - Hyatt	Wht. R. Min.	Silver Street	Parsons - Wall	Henderson
Oct. 1.	Mulb. Gar.	Vautin - Denton	Evans	Pavement	Jones - Gray	Curwen
Nov. 5.	Bruns. Ch.	Reed - Sanders	Zion Supply	Albion Ch.	Dean - Clayton	Wood
Dec. 3.	Mile End R.	W. R. Min. - Evans	M'All	Poultry	Curwen - Dobson	Blackburn
SOUTH.				WEST.		
TIME.	PLACE.	TO PRAY.	ADDRESS.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.		Rev. Messrs.	Rev. Mess.
Jan. 1.	Guilford St.	Rose & Harper	Hunt	Craven Ch.	Ivimey & Winter	Woodrow
Feb. 5.	London Rd.	Bodington - Hill	Deering	Orange St.	Woodrow - Smith	Broadfoot
Mar. 5.	Surrey Ch.	Hunt - Knight	Rose	Gate Street	Elvey - Forsaith	Dr. Winter
Apr. 2.	Kennington	Arundel - Deering	Hill	Shep. Markt	Woodrow Hargrev.	Elvey
May 7.	Union St.	Harper - Rose	Knight	Leather La.	Hackett - Stollery	Burder
June 4.	Parish St.	Surrey Sup. - Hunt	Harper	Adelphi	Forsaith - Greig	Hargreaves
July 2.	Bermondsey.	Knight - Arundel	Bodington	Mr. Burders	Winter - Waugh	Smith
Aug. 6.	Horsleydn.	Rose - Harper	Arundel	Chapel St.	Elvey - Smith	Greig
Sept. 3.	Cell's Rents	Deering - Bodington	Hunt	Oxendon	Hargreav. Woodrw	Dr. Waugh
Oct. 1.	Union St.	Hunt - Knight	Surrey Sup.	Crown Crt.	Burder - Winter	Stollery
Nov. 5.	London Rd.	Sur. Sup. - Arundel	Rose	Swallow St.	Ivimey - Waugh	Forsaith
Dec. 3.	Surrey Ch.	Welsh Min. - Boding	Knight	Wild Street	Stollery - Broadfoot	Ivimey

* The Meetings in this District commence at Half-past Six.

A LIST OF MONTHLY LECTURES,

To be Delivered by the Associated Ministers of Pimlico, Chelsea, and Brompton,
FOR THE YEAR 1827.

TIME.—1827.	PLACE.	PREACHERS.	SUBJECTS.
Friday . . Jan. 12	Cook's Ground Ch.	Mr. Shepherd	1. How are we complete in Christ?
Tuesday. .Feb. 13	Buckingham Chapel	Mr. Morison	2. The Distresses of the Country.
Thurs. . . Mar. 15	Ranelagh Chapel	Mr. Dunn	3. The Religion of the Patriarchs.
Wednes.. April 11	Trevor Chapel	Mr. Bunce	4. The Faith of Manoah's Wife.
Friday. . May 18	Cook's Ground Ch.	Mr. Morison	1. The Uses of Church History.
Tuesday, June 12	Buckingham Chapel	Mr. Shepherd	{ 2. The best Supports for Dying Moments.
Thursday, July 19	Ranelagh Chapel	Mr. Bunce	3. Lydia's Conversion.
Wednes. Aug. 15	Trevor Chapel	Mr. Shepherd	4. Christ all, and in all.
Friday . . . Sept. 7	Cook's Ground Ch.	Mr. Dunn	{ 1. The Helpers and Comforters of Christ's Ministers.
Tuesday . Oct. 9	Buckingham Chapel	Mr. Bunce	2. The Blessings of the Reformation.
Wednes. . Nov. 7	Trevor Chapel	Mr. Dunn	3. On the Instruction of Youth.
Thursday, Dec. 5	Ranelagh Chapel	Mr. Morison	{ 4. The Qualifications of a Sunday-School Teacher.

* * Service to commence at Half-past Six o'clock precisely.

LIST OF PORTRAITS.

January . . . Rev. Edward Parsons.
February . . . — James Bass.
March . . . — Thomas James.
April . . . — Ebenezer Morris.
May . . . — John Nelson Goulty.
June . . . — Henry Belfrage, D.D.
July . . . — R. W. Hamilton.

August . . . Rev. John Hyatt.
September . . . — John Dennant.
October . . . — R. Renwick.
November . . . — William Henry.
December . . . — Joseph Fox.
Supplement . . . — Richard Penman.

ON THE DEATH OF A BELOVED DAUGHTER.

Consolatory Lines addressed to a Mother, on the Death of her Daughter in the prime of her Youth.

FLUSH'D, as on vernal eve, with glowing rays,
Recedes the sun, and hymns his Maker's praise;
All lovely as his last retiring look,
Noiseless as that, its flight her spirit took:
Carried on wings of flame through ether skies,
Emancipate from earth, its toils and sighs,
Soon she beheld her home, where suns nor set, nor rise.

Could I conceive the bliss she now enjoys,
Learn th' enraptur'd song her tongue employs,
I then might strive to paint her heav'nly rest;
Vain now's th' attempt, and ought to be repress'd,
Enough for us to know she is completely blest.
Shall sorrow now o'erwhelm thy anxious heart,
Excluding joys, the Christian's hopes impart?
Ah! could she speak, would you not thrill with words like these?
"Restrain maternal love, Christ strength affords;
Loosen thy harp and strike its loudest chords,
Ere long we meet again where sighs for ever cease;"

F. C.

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